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THE

MISSIONARY GAZETTEER;

COMPRISING

A GEOGRAPHICAL AND STATISTICAL ACCOUNT

OF

THE VARIOUS STATIONS

OF THE

CHURCH, LONDON, MORAVIAN, WESLEYAN, BAPTIST, AND AMERICAN,

Missionary Societies,

&c. &c. &c.

WITH THEIR PROGRESS IN

EVANGELIZATION AND CIVILIZATION.

BY CHARLES WILLIAMS.

LONDON:

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PREFACE.

THE character and design of this Volume are too apparent to render necessary more than a few prefatory words. Although it partially resembles one published some time since in America, its plan was laid several years before it was known that any similar work was extant; and a large part of it was prepared before that referred to was seen. The Editor, however, on making the discovery, availed himself of its aid, as well as of the assistance afforded by other Missionary records to which he had access; but his principal resources have been found in the Reports of the various Societies whose stations he has described. For the very prompt and obliging loan of those published by the Church, the London, the Moravian, and the Baptist Societies, he begs to offer to the Rev. Messrs. Bickersteth, Arundel, Latrobe, and Dyer, his best thanks.

That he wished to compress much information into a comparatively small compass, will be evident on an inspection of the work; and its readers may be assured that still more had been given, but for one of two reasons—his not being able to obtain it, or the limits assigned him, on which he would gladly and frequently have trespassed. In all practicable cases, however, he has preferred giving the original statements of Directors

and Missionaries to any which he might have abridged from them; lest, on the one hand, they should suffer from misapprehension, or, on the other, from misrepresentation.

Deeply solicitous that any future Edition may be an improvement on this, he will be much obliged by any suggestions or information communicated to him at the Publishers': and he has only to add, that should it meet the kind approval of the religious world he has anxiously sought (by an amount of labour of which he leaves others to speak), and should life and health be afforded, he designs to issue a series of volumes, by way of continuation, as circumstances may require, affixing to each a succinct history of one of those important Institutions, whose proceedings will thus be comprehensively and periodically recorded.

Newark, May 18, 1828.

ESSAY ON MISSIONS.

CURIOSITY may well be excited, when the energies of a multitude, widely differing on other points, are confederated for the accomplishment of an object; especially when, in the hope of success, they submit to intense toils and costly sacrifices, through a long succession of years. Perhaps this combination was never more striking than in the history of Christian Missions: in whatever light they are regarded, they afford much to stimulate the inquiries both of philosophers and philanthropists, while a candid examination of their claims and results is likely to exert a salutary influence on the mind and the heart. Of no trivial importance is it, therefore, to devise and employ all suitable means for the promotion of correct views and feelings on this subject, wherever entertained; as well as for the communication of them to those who, from various circumstances, have treated it with inattention or indifference. Under this conviction the present volume was prepared, to which it has been deemed desirable to prefix the following observations.

It ought, however, to be premised that the genius of Missions is of no recent origin;—it is identical with the spirit of Christianity; it emanated from the heart of "the great Apostle of our profession;" it kindled an inextinguishable zeal in the bosoms of his immediate followers; and, through the subsequent periods of the Christian era, it put forth its power,—too often, indeed, to be opposed by the authority, prejudices, and passions of men,—but still to operate, until, towards the close of the eighteenth century, it appeared like the sun, after contending with the mists and vapours of the dawn, the harbinger of a state of transcendent glory.

Whatever diversities have arisen, or do exist, among those it has inspired, and whatever considerations may sometimes have increased its energy, two important principles appear to be involved in all the efforts that have been made for the world's

evangelization,—principles which must continue to be recognized until that sublime and glorious end is consummated. One is *a deep and abiding sense of the appalling evils of which sin is the source.* To possess this, it is not necessary to make the voyage of the world: let the eye, illuminated by the light of heaven, be turned within; there the consequences of the fall will be awfully apparent; and it is only for it to glance around through a limited sphere, greatly to increase the vividness of its affecting perceptions. For as the chemist, applying a test to any metal with a definite result, argues that the same result may be predicated of any quantity of that metal in similar circumstances; so, from the specimens of human nature which a man has in himself and his neighbours, he may as satisfactorily conclude its universal character and tendency. The refutation was, therefore, perfectly easy of statements made by politicians, voyagers, and travellers, who, at one period, and that not far distant, were accustomed to aver that numbers were living in an uncorrupt and happy state, inheriting customs and practising rites which could not be excelled, and rivalling, in the simplicity of their minds and the loveliness of their dispositions, the Elysian scenes where they lived and expired. If, however, on this ground, such details were regarded as false, other considerations proved the baseness of their authors. Appalling as are the circumstances of mankind, notwithstanding the possession of divine revelation, and the existence of Christian institutions, it could not escape observation, that of these, millions were destitute; and, consequently, that among them the most gross and fearful superstitions abounded. In the absence of the beams of divine truth, darkness covers the people, and innumerable evils, emerging from the bottomless pit, invariably revel amidst the gloom. The wretchedness of idolaters has been strikingly portrayed by the prophets of Jehovah; and as a poet familiar with their state gazed upon it, he exclaimed—

> "They read no promise that inspires belief;
> They seek no God that pities their complaints;
> They find no balm that gives the heart relief;
> They know no fountain when the spirit faints.
> O could I picture out the full effect
> Of that soul-withering power, idolatry,
> I'd write a page, which whoso dared to read,
> His eye, instead of tears, in crimson drops should bleed."

Nor are the statements of others, in different places, at variance with those just made. Actual and faithful surveys of the heathen world, given by various persons and through successive years, are all filled with objects whose hideous features mingle horror with the compassion they excite. They have shown us the inhabitants of the Northern and Southern Pacific, removed but a small degree from the most abject barbarism devoted to the grossest idolatry, and guilty of detestable and fiendish crimes;—the Chinese, uniting in their idolatry, with some inconsiderable variations, that of ancient Canaan, Egypt, Greece, Rome, Chaldea, and India, and polluting all the relations of life by abominable offences;—the inhabitants of the Indian Ocean, as overwhelmed in frightful superstitions, worshipping devils, and, in some cases, eating their captives alive;—the teeming millions of Hindostan enthralled by a system whose rites are obscene and murderous, whose most meritorious acts are self-torture and suicide, and whose heaven is utter annihilation;—the people of Africa, widely scattered and variously distinguished, but all sunk in abject ignorance of themselves and of Christ, and perishing for lack of knowledge;—their brethren in the West Indies, living where Christianity, if so it may be called, has long co-existed with Paganism, but not for the slave, and consequently leaving multitudes susceptible of the kindliest emotions of humanity, and of the infinitely sublimer feelings of piety, to a thraldom more destructive to the soul than even the fetter and the lash are to the frame,—yea, the whole unevangelized population of the earth, as involved in moral necessities and woes, alike defying description and conception.

Deeply affecting, however, as the present condition of the heathen is, unutterably more awful is their state with regard to eternity. It is conceded, that if they acted up to the dictates of conscience, and to the instructions and admonitions of the natural world, in the absence of revelation, hope might be indulged of their acceptance with God; yet no proof has hitherto been afforded that any *one* of them has done this. On the contrary, it is apparent that where they have not the Gospel to contemn, they violate with eagerness the laws actually possessed. Of them it may be said, "there is none righteous, no not one; there is none that understandeth; there is none that seeketh after God. Their throat is an open

sepulchre; with their tongue they have used deceit; the poison of asps is under their lips; their feet are swift to shed blood; and even knowing the judgment of God, that they which commit such things are worthy of death, they not only do the same, but have pleasure in them that do them." The supposition that, dying in these circumstances, they can enter heaven, is diametrically opposed to the clearest testimony of Divine revelation; and hence, fearful as is the thought, it is one which truth compels us to entertain, that multitudes in "the dark places of the earth" are daily and hourly *perishing!* And wherever these views of their temporal and eternal condition are united, and produce their proper effect upon the mind, there will arise one of the elements of missionary zeal,—one of those means which, still applied, will render its flame more pure, its light more brilliant, and its heat more intense.

Another powerful motive appears in *the conviction that all who possess the Gospel are solemnly bound to promote its diffusion.*

Although this inestimable donation was designed to enrich its immediate possessor, other objects were contemplated in the gift, namely, the advantage of those with whom he was associated, and the glory of the Divine Benefactor. In this case, the rule applies with the greatest possible force—"an ability to do good, constitutes an obligation to its performance." By this principle, the first ambassadors of the Cross were habitually impelled; while the command was obligatory—"Go ye into all the world, and preach the Gospel to every creature." Hence, when Peter and John were commanded by the Sanhedrim to speak no more in the name of Christ, they replied, "Whether it be right to hearken unto you more than unto God, judge ye; for we cannot but speak the things that we have seen and heard." Instead of imagining that he had laid the world under irredeemable obligations, Paul esteemed himself "a debtor to the Greek and the barbarian; both to the wise and to the unwise;" beheld "a woe" hovering over him if he preached not the Gospel; and, urged by an irresistible impulse, he proclaimed the truth as it is in Jesus, "from Jerusalem, and round unto Illyricum." The churches formed by such men could not but be continued with their spirit; the examples on which they gazed must have exerted a mighty influence, while the injunctions they received to "hold forth the word of life," and to shine as "lights in the world," invested every

community, and all its members respectively, with a missionary character. Indeed, wherever the diffusion of truth is not an object of intense solicitude, an essential quality of genuine Christianity is wanting. On this, no lapse of years can effect a change ;—in every age it must be precisely the same. Beheld, in itself, it has exhibited, and must ever discover, its Author's perfection. And cruelty is no less inconsistent with humanity, than an exclusive and selfish possession of the Gospel is with the genius of true piety. The compassion for souls which it invariably breathes, the obedience to divine commands which it imperatively requires, the zeal for Christ's honour which it always enkindles, and the rich experience it affords of the infinite value of heavenly blessings, unite to induce its possessor freely to give what he has freely received. A necessity is thus laid on every believer in the Son of God to cultivate a missionary spirit, the constituent principles of which are produced in the new creation of his soul, and for whose range "a world lying in wickedness" opens an extensive and deeply necessitous sphere. As the beams of the sun were not designed to be limited to the orb whence they emanate, so it is the Divine purpose, that he whose mind has become the depository of a purer light, should diffuse around him the rays of truth and holiness to the utmost extent of the circle in which he is appointed to move. It is true, that the degree of ability, and the opportunities for its exercise, are alike various; but still there is an impeachment of individual piety, an accumulation of personal guilt, and a falling short of the beneficent purposes of a benevolent God, in proportion as the means actually possessed are not improved.

If, then, one impetus has been given to missionary efforts by a compassionate view of the miseries of men, another has been furnished by a perception of the claims of the Divine Being, and by that preparation of the soul for its observance, which is the noblest of his works. To their united and harmonious operation, may be traced the sagacity and the prudence which have marked out various fields of exertion, appointed suitable labourers, and superintended their progress,—the glowing eloquence which has aroused the torpid from their slumbers, and inspired the active with unwonted energy,—the contributions, including the splendid donations of the rich and the far more splendid donations of the poor, poured into the treasury,—and

the truly heroic exertions of those who, having given *themselves* to the cause of the Saviour, refuse no offerings demanded by his service.

Should the interrogation arise, *How have these principles acted? by what means has the accomplishment of the end proposed been sought?*—it is, confessedly, one of much interest and importance. In reply, it may be said, that among the means hitherto adopted, much diversity has prevailed. The chief and invariable instrument, however, is *the preaching of the Gospel.* A large number of those engaged in the dispensation of truth, have been prepared for it in institutions supported in this and other countries for the express purpose; and are in possession of all the advantages accruing from enlightened instruction and discipline. Instances have also lately occurred, of ministers who, after labouring in their native land, have devoted themselves to missionary work for a limited period; and with these have been associated many native converts, who, having received some suitable instruction, have gone forth to various parts with the happiest results. The mode of communication generally adopted is, of course, characterized by extreme simplicity. The elaborate sermon is ordinarily set aside for the plainest and most unadorned statements; to which attention is frequently excited by a fact of recent occurrence. An instance of the familiar and apposite manner in which this is done, appears in the Diary of Nriputa, a converted Hindoo:—"I went to Gola ghat, and there saw a pundit at worship, with a number of small stone images before him. I asked him what he sold there. 'What do you want?' replied he. 'Nothing in particular,' answered I, 'except a small stone to make a weight for my scales; and one of these stones you have here will just answer. 'Do you call these stones?' said he; 'they are my gods. What countryman are you?' 'Of this country,' said I; 'nor can I believe what you say concerning these stones; for I can tell you better things out of this book, and show you where to find the true God, who is a spirit, and who will have men worship him in spirit and in truth.' This discourse drew a crowd of people together, who paid much attention for about an hour."

Although it will be absolutely necessary, for a time, that labourers should be sent forth to the heathen from Christendom, it is peculiarly pleasing to have proofs of talent, intelligence,

and zeal, from among the natives themselves; since they are now valuable auxiliaries, and on them the work so auspiciously commenced must ultimately devolve. Already many foreigners have expired, as martyrs, in the field. The torrid zone, in which a large part of it appears, is, at best, but ill-adapted to the physical powers of Europeans. A short term of labour is all that can, ordinarily, be expected from them. Into their toils, therefore, those who are the fruits of their efforts must enter. And able as they are, constitutionally, to bear the climate, they possess many peculiar advantages. The heathen do not feel the same degree of suspicion when one of their own countrymen addresses them, and are, therefore, less reserved in their communications with him. A native teacher is better acquainted with the character of his own people, with their habits, and modes of thinking and reasoning, as well as with their idiomatic phrases, with which, though very expressive and forcible, an European must find it a long and difficult process to become familiar. Natives, too, can walk in the heat of the sun, readily procure food, and gain access to the houses and hearts of the people through avenues which are barred against foreigners. Missions, moreover, may be carried on with such instruments, without the expenses of outfit and a costly voyage, on a much more extensive plan; while the interest excited in the bosoms of their converts will naturally induce them to support a cause to which they are so largely indebted. The provision and continuance of Colleges, such as those at Serampore and Malacca, in which they may obtain an accredited introduction to their work, is, undoubtedly, of vast importance;—to them the best attention of Directors and Missionaries will doubtless be directed, while they demand the warm regard and liberal contributions of the whole Christian world.

Next in rank to the means just adverted to, stands *the Translation of the Sacred Scriptures*. In addition to the labours of Dr. Morrison, who has completed a version of the Old and New Testaments in the Chinese language; and to those of the Baptist missionaries at Serampore, in accomplishing the same stupendous task, besides preparing the whole, or parts of the Scriptures, in more than twenty languages of India;—other devoted men, in various places, have enabled the heathen to read, in their own tongue, "the wonderful works of God."

To contend that these translations were perfect, would be to claim for them what is not due to the far-famed and justly-esteemed Septuagint, or to our own amazing and admirable Authorized Version. It may, however, be safely asserted, that far more has been accomplished by their learned and indefatigable authors, than intelligent and even sanguine minds could have ventured to anticipate. Some of them, indeed, appear to begifted with transcendent ability. To one of them Sir George Staunton, who cannot but be regarded as high authority, bears the following honourable tribute:—"I cannot say that I have examined Dr. Morrison's Translation so critically as to be able to give a positive opinion on its precise degree of merit; but I have no hesitation in saying, that I conceive his qualifications for the execution of the task to have been far superior to those of any other person whatever. He is, unquestionably, our best Chinese scholar—he had made himself fully acquainted with the previous labours of the Catholic missionaries—he was in constant communication with intelligent natives in the progress of the work—and his general zeal, intelligence, and integrity, in the cause to which he has devoted himself, are too well known to need any confirmation from my testimony." And in reference to the Indian versions, it should be remarked, that various distinguished persons, particularly Pundits, have united in acknowledging that they are executed with great skill, and are perfectly intelligible to those for whom they are respectively designed,*—a circumstance which warranted Mr. Ward's declaration—"I doubt not they will bear to be compared with any other first versions, which, at any time, have been given to the world."

But valuable and useful as these translations are in themselves, who can estimate their importance as a foundation for future and improved versions? If so much have been achieved by those who trod the *terra incognita* in search of the mine, what must remain for them to whom its rich and ponderous masses have been pointed out, and the instruments committed by which it may be most successfully worked? Surely it is only to invoke the continuance of the same energy so happily

* The reader may find 20 versions, each bearing a like satisfactory attestation, in the "Tenth Memoir of Translations conducted by the Serampore Missionaries."

put forth, to secure all that is practicable,—all that can be wished!

A remarkable and interesting coincidence appears in the rise of an institution for the universal circulation of the Scriptures, at the very time in which translators stood in need of such aid. Could they have looked for assistance only to the funds of their respective societies, the greater part of what they have done must have remained unaccomplished. But, providentially, the British and Foreign Bible Society arose to supply their necessities with a kind and liberal hand.

The establishment of Schools exhibits another means of promoting the welfare of the heathen. In such institutions have been found adults of every age and rank, including kings and chiefs; while multitudes of children, of course affording greater promise, have risen, in consequence of early instruction, from the debasement of ignorance to respectability and usefulness. Interesting as schools are, wherever beheld, those for *females* are peculiarly gratifying. The influence of the gentler sex on such as are rising into life, as well as on husbands and fathers, renders its exertion at the dictate of sound intelligence of the utmost moment. Heathenism has, however, practically and boldly denied this; it has brought down woman from her high and proper rank, to the grade of the brute creation; and having with ruthless power quenched the light of intellect, has dared to contend that it never gave forth its beams. What was wished, was first accomplished; and then the fact, thus originating, was advanced as a specimen of what had always been, and must prove perpetual. But the fallacy has been detected, and philanthropy has assailed one of the strongest holds of superstition, in female ignorance. Even in India, the effort is rapidly increasing in popularity, and the good already accomplished is the prelude and earnest of incalculably more.

The cause of education has been greatly promoted in distant lands, by persons who have given it particular attention in this country, and have carried with them the best plans for its advancement. The increase of their number is highly desirable. "Those of an age to receive education in India, greatly exceed ten millions; those at present educated by Missionaries, are under twenty thousand, nor is it ever likely they can much exceed a hundred thousand. Thus, any scheme of National Education is totally out of the question; but that which is impossible, in the way it is conducted at present, becomes easy of

execution by a simple change of plan. There is a large demand for learning in India, and there are no restrictions. The cheapest and best schoolmaster will draw to himself all the scholars; and it is only furnishing the new schoolmasters with better modes of teaching, to enable them to supplant the present masters, and so communicate to others, not only the instruction they have themselves received, but the very mode in which they received it."*

Schools open a wide field for translation and composition in the languages of the heathen, by producing and increasing the demand for elementary and other books. To those already established, much aid has been kindly granted by the School Societies of this country; and their fostering care will be needed until the offspring shall have reached a state of vigorous maturity, or has obtained for itself adequate means of support.

While to some spots it was not necessary for Missionaries to carry the arts, in others they have sought the *civilization* as well as the evangelization of the heathen. They have looked, however, to the latter as the cause, and to the former as the effect; they therefore sent the spade and the plough, the axe and the saw, not merely as the instruments of the mechanic, but as the attendants of the Christian minister; persuaded that men in becoming Christians, would cease to be savages. Facts establish and illustrate this conviction. Mr. Nott, the oldest of the original missionaries to Tahiti avers, that no efforts could ever induce the natives to learn to read before their conversion to Christianity, nor, indeed, to relinquish one of their wretched customs; but no sooner did the grace of God take possession of their hearts, than a desire for civilization arose, and religion triumphed over the shocking dispositions and practices of barbarism. Nor is that of the South Sea Islanders a solitary case. The natives of Africa are equally averse to every kind of labour; they have no objection to a long journey, but to dig for half an hour appears intolerable; and some of them, now in different circumstances, have acknowledged that it was not till they felt the claims of another world, that they were disposed to attach importance to the affairs of this. The colony of Liberia too, recently recovered from the wilderness, and which, to a great extent, appears morally what it does naturally, exhibits

* Douglas's Hints on Missions.

the powerful influence of divine truth as the exclusive cause of the transformation effected. And still civilization must be regarded as the hand-maid of religion; artisans of piety and zeal must yet be sought out; and, in some instances, settlers or colonists should accompany the ministers of the Gospel. Although arts may not primarily meliorate the condition of men, they will refine the manners and promote the comfort of the converted, and, by furnishing employment, avert the evils arising from indolence. The mention of *Tracts* which have been distributed in large numbers and in many languages must close this recapitulation of instruments, in connexion with which the donations of the Religious Tract Society should not be forgotten.

The direction and superintendence of the means thus hastily enumerated, has been the pleasing, but arduous and responsible duty of the different Boards appointed to the work; but as personal inspection is always important, and often peculiarly desirable, representatives have, in some instances, been appointed to visit existing stations, and to form others. In accordance with this plan, the Rev. Mr. Latrobe has examined the settlements of the United Brethren in Africa; the Rev. J. Campbell those of the London Missionary Society, in two visits to that country; and for some years, the Rev. D. Tyerman and G. Bennet, Esq. have been occupied in inspecting the stations of the same Institution in various parts of the world.

In reviewing this various instrumentality, the remark of an eminent writer* occurs:—"The talents which are suited to one age and station, would be altogether unsuitable to another; and the wisdom displayed by Providence, in raising up persons singularly adapted to the work they have to perform for the benefit of mankind, demands our particular consideration." Most strikingly is this attribute exemplified in Christian missions. One has an admirable talent for preaching the Gospel to the heathen, another has a valuable tact for the acquisition of languages, a third can print with accuracy and facility, a fourth is familiar with many useful arts, and a fifth has much skill in instructing the young; while cases are not wanting, in which some of these talents are happily blended. The success of these persons will, obviously, depend, in a great measure, on the selection of an appropriate sphere for the exercise of their respective

powers; but so diverse are the circumstances of the heathen world, that this can easily be done. India wants men who need not carry with them a knowledge of arts, but to whom an acquaintance with its history, languages, superstitions, and prejudices, together with a faculty for familiar and pointed address, are of the greatest moment. In Africa, and in the islands of the Northern and Southern Pacific, no such elaborate preparation is needed; but a knowledge of arts is indispensable. The first Christian missionary to China required "the studious habit that spontaneously seeks retirement;" but he who labours among Tartars or North American Indians, must often pass from place to place, improve opportunities of imparting knowledge as they arise, and spend his time abroad, in itinerancies, which the former was compelled to pass in the toils of solitude. It ought, not, however, to be overlooked, that every individual contemplating missionary work, should aim at acquiring general and scientific knowledge, to the utmost extent compatible with its more sacred character. The most favourable opportunities occur to many thus engaged, of pursuing inquiries deeply interesting to mankind at large: were these to be improved, and their results recorded, the entrance of the correspondence and works of missionaries into quarters from which they are now excluded would be ensured; existing prejudices would be dissipated, and the number of the friends of missions would be greatly increased.

After all, numerous and various as have been the instruments employed in what has been accomplished, a conviction has operated (may it do so increasingly!) that the whole apparatus of benevolence is dependent for success on *divine influence*,—a conviction which has prompted to *fervent prayer*. Independently of public supplications ascending on the Sabbath from our sanctuaries, and of the domestic and private petitions which daily arise to "the Giver of all good," monthly meetings for prayer have become the usage of Christians, in almost every part of the British Empire, in various spots in the continents of Europe, Africa, Asia, and America, and in many islands of the sea. It has been geographically demonstrated, that in every hour of the four and twenty in which the earth performs its diurnal revolution on the first Monday in the month, the voice

* M'Crie.

of prayer ascends for the conversion of sinners to God. By this hallowed practice, there is a compliance with the charge—"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth;" and with the Saviour's command—"The harvest truly is great, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest." In vain is it to object, that such petitions are unnecessary, because the evangelization of the world is matter of a Divine decree; since the means are decreed as well as the end, and one of them is prayer. Equally unavailing is it to contend, that the special promise of the coming of Christ's kingdom renders supplication nugatory; since the promise affords not only an argument for prayer, but the strongest incentive to its exercise. Jehovah promised to Israel a victory over Amalek; yet it was only as the hands of Moses were upheld in ardent entreaty, that Joshua prevailed against the foe: in like manner, He promised to them the Messiah; but the assurance, so far from inducing a spiritual torpor, urged the pious Jews, like Zacharias, and Simeon, and Anna, to serve God with fastings and prayers, night and day. Prayer is, therefore, and must continue to be, indispensable. When Elijah bowed in profound and importunate devotion on Mount Carmel, the little cloud arose like a man's hand; and as he pursued the holy exercise, that cloud expanded, and was augmented by others, until the face of Heaven was darkened, and there was the sound of abundance of rain. Just so, the cloud which now sheds its vivifying and refreshing influence on the moral world, is an answer to the prayers of early saints; while, assuredly, its increase, to the likening of the desert to the garden of the Lord, must be attributed to Divine condescension to petitions now ascending from the Christian church, and to those which shall arise in ages yet to come.

In the preceding remarks, another inquiry has been partly anticipated, namely—*What are the results of missionary labour?* But it may be well, though the limits of this Essay will not allow them all to be stated, to answer the interrogation a little more fully. And here it may be remarked, that they have furnished *a practical refutation of objections long since advanced, and still reiterated.* When first urged, these could only be met by arguments; but now they may be

refuted by incontestible facts. The weapon, indeed, was always powerful; for what are speculations and hypotheses, opposed to reasonings on sound and immutable principles? But its acuteness has gradually become more palpable; for though a feeble argument may be regarded by him who uses it as perfectly conclusive, when considered abstractedly, or even as opposed to another, yet facts must strip it of its supposed importance and force; and the supporters and advocates of missions have numerous circumstances to narrate, which they may defy their adversaries to contravene by any others in the history of the world.

It was asked, for instance, in a tone indicative of contempt—when a spirit of missionary enterprize was first breathed, "Where will you find agents for such a Quixotic expedition?" It can *now* be shewn that hundreds have been found in this and other lands, among whom are many devoted women; and that spots unfavourable to human nature, so far from repressing compassionate regard, have awakened, and still do excite, a heroic enthusiasm which has preferred them to all others. And that no deficiency in this respect shall arise, may be fairly inferred. So long as God has a work to achieve, and is heard inquiring—"Whom shall I send?" the devoted response will assuredly be returned—"Here am I; send me."

It was said, "Such purposes cannot be accomplished without another Pentecost; the languages of the heathen must be known, and who will acquire them?" It can *now* be told that nearly thirty of the fifty languages of India have been attained by one small body of men; and that of these, two are the Chinese and the Sungskrit—unquestionably the most difficult languages on earth. After this, the obstacle once deemed insuperable seems scarcely formidable; the path has not only been opened up, but its ruggedness is diminished, and the means of the nineteenth century rival in effect the glorious miracle of the first.

It was said, "The chain of caste will defy your power; the heathen will never break this to follow your precepts." It can *now* be proved that several hundred Hindoos, who were not before outcasts, have given up all earthly connexions and prospects, from their conviction of the truth of Christianity; which is, of itself, the most solid proof that can be given of the reality of missionary success, and the certainty of the final triumph of the Gospel.

It was said, "Supposing the Scriptures were translated, they will do no good: the people of India will be shocked by their accounts of sacrificing animals which they have been accustomed to regard as sacred; and, rejecting the Bible, they will hold their Shasters with greater tenacity." It can *now* be demonstrated, that from the perusal of the New Testament alone, many interesting conversions from heathenism have actually taken place. "A number of years ago," says Mr. Ward, of Serampore in 1821, "I left a New Testament at Ramkrishnu-poor, after preaching in the market-place. To the perusal of this book is to be traced the conversion of Sébŭkram, now an excellent and successful preacher—of Krishnŭ-das, who died happily in his work as a bold and zealous preacher—of Jŭgŭnnat'h, and one or two other individuals. Mr. Chamberlain, some years ago, left a New Testament in a village; and, by reading this book, a very respectable young man of the writer caste, Tarachŭnd, and his brother Mŭthoor, embraced the Gospel. Tarachŭnd is one of our best Christian Hindoo poets; he has composed more than a hundred of the hymns found in our Bengalee hymn-book, and a pamphlet placing in striking contrast Heathenism and Christianity; and Mŭthoor is employed as Persian interpreter in the Dutch Court of Justice at Chinsurah. I have seen the New Testament lying by the sick-bed of the Christian Hindoo, as his best companion; and the truths it contains have been the comfort of the afflicted, and the source of strong consolations, and firm hope in death, to many a dying Hindoo."

It was said, "Differences prevail among you: some are Churchmen and others Methodists—some are Baptists and others Independents; the heathen will not know, therefore, which of you to regard: besides, contentions will arise; and the polemical battles you have waged here, you will fight over again in other lands." It can *now* be shewn, that though our Missionary Societies, when regarded as existing, principally, in the metropolis, may seem like the vessels in the port of London; yet beheld, in their respective spheres, they resemble those vessels scattered over the surface of the mighty deep—often widely separated, and never in danger from each other's course. And to this may be added many instances of Christian kindness and unanimity from those spots on which the

representatives of different Institutions have laboured together, or where they have been occasionally associated; while controversy among them is utterly unknown.

It was said, "The time is not come,—before it arrives some of the Apocalyptic visions will be realized, the martyrs will live again on the earth, and the splendid array of instruments will guarantee the glory of the result." And should the objection now be reiterated, it may be rejoined, How then can the statements already made be met? How can the facts mentioned be accounted for? Let these be reviewed, and let others, yet to be advanced, be connected with them; and he who thus cavils, will be like the man who would assert that the time of winter had not come, when the eye gazed on frozen rivers, snow-clad fields, and trees without a leaf; or like him who would declare that the time of harvest had not come, when the rich and golden ears waved with every breeze, and the reapers were eagerly thrusting in the sickle, while others were binding the heavy sheaves, and bearing them off to the appointed storehouse.

If a man be ignorant of what has been achieved, let him suspend a decision for which he is totally unprepared;—if he be only partially informed, let him seek more copious information, lest truth or ingenuousness compel a retraction by no means honourable;—but if he have listened to all that can be said, and is still disposed to employ the objections just adverted to, he may be fairly told that he has no clear perception of the force of evidence, or that he is enthralled by some passion or prejudice, which misleads his judgment, and is unworthy his character.

Another important series of results appears in *advantages which may be denominated collateral.* Among these, no inconsiderable place should be allotted to the beneficial re-action invariably consequent on benevolent exertion. To the genial influence of a missionary spirit must be ascribed many valuable means which are now employed for our country's benefit. In blessing others, we have ourselves been blest. This has been exemplified in a most remarkable manner, also, by the spiritual advantages accruing from missionary exertions to many of our countrymen in heathen lands, whose conduct has too often furnished a formidable barrier to success. They left the shores of England contemners of God; the winds which wafted

them over the bosom of the ocean drank in their imprecations; nor did all the wonders of the deep awaken a desire to seek Him who gave the sea the bounds it cannot pass. But on a far distant shore, the "still small voice" of a Christian missionary met their ear; and those whom the storm could not awe, nor the lightning illumine, were conscious of a power that melted their hearts into penitence and inspired them with faith: they joined the humble and despised band of Christ's disciples; became his "living epistles, known and read of all men;" and, in some cases, the preachers of his Gospel,—the heralds of his cross.

But not to dwell on these, or on civilization, already alluded to, missionaries have formed languages which were never before reduced to a written system, or even to letters;—they have substituted, for the caprice and will of chiefs, generally the most muscular, daring, and cruel, and the will of priests, the most superstitious and artful,—a constitution which acknowledges the supremacy of the law, and the equality of every man in its view;—they have established courts of judicature, appointed judges, and instituted trial by jury;—thus pursuing measures which raise the political and civil character of the people, tend to the confirmation of the acknowledged but limited prerogatives of the hereditary family, and operate to the protection of religion. Thus, as Dr. Philip, of Cape Town, has observed—"To such of our friends at home, if there be any such, who are seeking for *signs*, and think little is done except they continually hear of *marvellous and striking* conversions, I must be allowed to hazard a remark, for the accuracy of which I can vouch, so far as my observation extends,—that the number of conversions which come under the notice of missionaries does not bear a greater proportion to the general good done by the Missions, than the conversions and deaths recorded in the monthly Magazines, &c. published in England, do to the entire sum of good done in that country by the preaching of the Gospel, and the institutions of Christianity. While the missionaries are complaining that they have so few striking instances of the power of Divine grace to record in the communications to their respective Societies, it is highly probable that their influence is much more extensive, and the change carrying on by them much greater than they themselves are able to imagine. In those countries where our missionaries have gained a marked

ascendancy, there is scarcely one spot, however much secluded, impervious to their all-pervading light and heat. Even while they are grossly misrepresented and spoken against, they are checking the undue exercise of power; raising the standard of morals; literally proclaiming 'liberty to the captives,' and opening the prison-doors to those that are bound; diffusing abroad the light of science and literature; undermining the false systems of religion with which they have to contend; multiplying those charitable institutions which have for their object the relief of suffering humanity; vanquishing infidelity by the most direct and painful of all arguments,—by living exhibitions of the truths of Christianity; changing the face of our colonies; and accelerating the approach of that moral revolution, which will sooner or later usher in the kingdom of the world, as the kingdom of our Lord and his Christ." In these respects, Missionary Societies have done much, which must rejoice every lover of his race, and every faithful servant of the Most High.

But such results are infinitely transcended by *the actual conversion of many of the heathen to God.* To the mind familiar with missionary records, there will occur, at the mention of this, the case of Pomarre,* the South Sea Islander; of Africaner,† the terror of the wild hordes of the desert; of the Priests of Budhu‡; of the Sultan Katagerry‖; of Afa,§ the Chinese assistant of Dr. Morrison; of Johannes,** the Indian of the Mahikander nation; of the Esquimaux,†† whom his countrymen described as 'the man whom the Saviour took to himself;' of old Simeon,‡‡ the Hottentot; and of converted Hindoos, of whom an account has recently been given;—but, perhaps, there is not a spot on which missionary labours have been long pursued, in which some such instances have not appeared. Let the number in the Societies of Wesleyans, whose moral and religious limitations are numerous, be added to that of communicants on the principles of the Church of England, and let this estimate be increased by that of those in the churches of Congregationalists and Baptists of this country and America; and, after very fair and faithful deduction, a multitude will appear of sincere and

* See Tahiti and Eimeo. † See Africaner's Kraal. ‡ See Ceylon.
‖ See Karass. § See Canton. ** See Greenland. †† See Labrador.
‡‡ See Pacaltsdorp.

devoted converts to the Christian faith. And if there be joy in the presence of the angels of God over *one* sinner that repenteth, what raptures must have been experienced in the heavenly world, from a spectacle which ought to thrill with ecstatic delight the heart of every Christian contemplating it in ours!"

Only one way appears of evading the force of these accumulated instances of good, arising from missionary efforts; it is by that old but most disingenuous method sometimes adopted, of charging on the authors of such statements an interestedness and partiality sufficient to impeach their strict veracity. Such a charge, however, was never advanced with so ill a grace as in reference to Christian missionaries. Let the conduct they have pursued, which this volume describes, demand its proper tribute to their self-denial, their meekness, their patience, their perseverance—in a word, to their high and heavenly heroism; and though they are and must be fallible, the insinuation of falsehood must at once be rejected as unfounded as it is base. Without pretending that they have attained perfection, that all are alike, or even that some have not fallen, justice declares that higher excellencies of character are unknown than those which Missionaries have displayed. To their testimony, however, another may be added, from which, it is apprehended, there can be no appeal: it is that afforded by many persons of distinction, holding various and important official stations, who have given their countenance and support to missionary labour. Of its necessity and success, as well as of the exalted virtues of its agents, they have frequently avowed their personal recognition; and to set aside their open attestation, is to plunge into the grossest scepticism.

A word, in conclusion, must be addressed to the friends of Missions. *On them it is peculiarly incumbent to learn much from past experience.* Already a mass of valuable information has been obtained, which was antecedently beyond reach; and every fragment, now accessible, should be highly appreciated and safely treasured up. To the philosophy of Missions, little attention has yet, unhappily, been given; but its vast importance loudly calls for more. A larger induction of general principles will, in some cases, prevent unnecessary expenditure, and, in others it will secure a greater product than

without it could have been realized. One distinguished individual* has studied the subject of Missions for this purpose; and on the cause of philanthropy and piety he will confer an invaluable boon, if he is disposed to continue the effort, and to complete the course of which we have had some interesting specimens.† No ordinary pleasure will be afforded to the writer of these remarks, if this and succeeding volumes should prove in any degree an auxiliary to such a result;—to gather the stones for a noble edifice is no mean honour.

One conclusion has forcibly struck him in the examination he has pursued,—it is the importance of giving stability and influence to what has been effected, in preference to the contemplation of new measures. This applies particularly to those stations which may be regarded as a centre of influence, or a fulcrum from which others may be powerfully moved. For we have not to do merely with the individual case, but with its bearing and tendencies. A reference must be had to its relative importance, as well as to its actual necessities. To exhaust our means on an isolated spot might be justified, if that exclusively demanded assistance; but when the claims on sympathy are so numerous and pressing, they must at least primarily be expended on those places which warrant, from their connexion with others, an expectation of the greatest amount of good. When, for example, a dense cloud enveloped the Mission to Tahiti, the Directors of the London Society were asked—Why continue your agents there? And to this they might have replied, as, perhaps, they did—"Because, if we succeed, who shall limit the bounds of our triumph? Look at the islands so thickly scattered over the vast Pacific, and comparatively so easy of access; and who will assert that the attractive influence of the Cross, experienced in one, shall not pass to another, and another, and another, until all, brethren in Adam, are brethren in Christ?" On the same principle, the Christian Knowledge Society no sooner heard Bishop Heber's declaration—"Here is the strength of the cause in India!"‡—than, instead of being diverted by other objects, to the neglect or enfeebling of this, they appropriated to it what appeared due to its relative importance as well as to its exigencies. In this path the Directors of Missionary

* Dr. Chalmers. † See Orme's Life of Urquhart. ‡ See Tanjore.

institutions will do well to tread. Let them severally follow up what they have begun, unless, in any case, the soundest reasons should urge them to pause; applying their means like the skilful general, who does not disperse his energies far and wide, but brings as many as possible to bear on those points which, if gained, will command for him other trophies.

In all the movements that are made, there should be also *a constant reference to first principles;* since those on which the friends of Missions formerly acted, will retain all their force until the full glory of the millennium beams upon the world. Then only will the cry of human misery be hushed,—then only will the charge to afford relief be repealed. As the flight of time hastens on that period, the eye may glance at the visions of prophecy, and at the success already obtained; Christians in America may be stimulated by Christians in Britain, and the latter may catch the ardent zeal of their Trans-Atlantic friends; but in none of these things should the mind be absorbed; the reference should be direct and unceasing to the woes of man, and to the solemn obligation which rests on every possessor of the Gospel to promote its diffusion. From hence two valuable results will arise; the one will regard the means employed, and the other the spirit in which they are used—the one will secure the proclamation of *the truth*, and the other the continued exercise of that devotion, benevolence, and zeal, which alone are suited to its dispensation and advancement.

Nor should it ever be overlooked, that *in Missions abroad, and Missions at home, there is no place for supremacy, or even rivalry; the support of both should be cordial and contemporaneous.* While Foreign Missions should not be delayed until Home Missions are unnecessary, the latter should not be sacrificed to regard for the former. Each should have its appropriate claim;—it cannot be withheld from one without injury to the other. To allow the spirit of Foreign Missions to languish or evaporate, is to avert from our own land unnumbered blessings—since here, it is true, that they who water others, shall themselves be watered; and to suffer that spirit to withdraw our sympathy from the moral and spiritual wants of those immediately around us, is to have their blood required at our hands, and to weaken the cause we intend to promote. The principal means now operating in heathen lands are afforded by the small part of Britain hitherto evangelized; let this

work proceed more extensively, and the means will be proportionably increased. Just as men are unsolicitous for their own best interests, will they be unconcerned about the eternal welfare of others; but in every accession to the Christian Church, there is that of one, who will gladly offer his efforts, his contributions, and his prayers, that the Saviour he loves may be universally adored. Well, then, may we present the petitions which were poured forth by ancient believers—"God be merciful unto us, and bless us; and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all people! Let God bless us, and all the ends of the earth shall fear him!"

ABBREVIATIONS EMPLOYED IN THE WORK.

L. M. S. or *L. S.*, London Missionary Society.
C. M. S., Church ditto.
W. M. S. or *W. S.*, Wesleyan ditto.
B. M. S., Baptist ditto.
S. M. S., Scottish ditto.
N. M. S., Netherlands ditto.
U. F. M. S., United Foreign ditto (United States).
A. B. C. F. M., American Board of Commissioners for Foreign Missions.
A. B. B. F. M., American Baptist Board for Foreign Missions.
C. M. A., Calcutta Missionary Auxiliary.
M. A., Missionary Association.
M. S., Missionary Society.
A. M. S., Auxiliary Missionary Society.
U. B., United Brethren.
C. K. S., Christian Knowledge Society.
S. P. G. F. P., Society for Propagating the Gospel in Foreign Parts.
B. & F. B. S., British and Foreign Bible Society.
B. S., Bible Society.
B. A., Bible Association.
A. B. S., Auxiliary Bible Society.
L. J. S., London Jews' Society.
E. J. S., Edinburgh ditto.
T. S., Tract Society.
B. F. S. S., British and Foreign School Society.
A. S., Auxiliary Society.

MISSIONARY GAZETTEER.

ABUROW, or ABORU, a village in the island of Harooka, which the Rev. Mr. Kam, of the *L. M. S.* occasionally visits. Here a native schoolmaster, *Nicholas Kiriwinno*, collected together the inhabitants, and, on the 18th of January, 1822, persuaded them to abandon idolatry, and to demolish their idols. He was equally successful at five different villages in the same island. The very ashes of objects esteemed sacred were cast into the sea.

ABYSSINIA, an empire of Africa, 770 m. long, and 660 broad; bounded on the N. by Nubia, E. by the Red Sea, S. by Gingi and Alaba, and W. by Nigritia and Darfur. It is divided into two grand districts, Tigre and Amhara, which are subdivided into several provinces. The country is mountainous, but in the vales the soil is fertile. The rainy season continues from April to September. This is succeeded, without interval, by a cloudless sky, and a vertical sun; but cold nights constantly follow these scorching days. The earth, notwithstanding these days, is cold to the soles of the feet; partly owing to the six months' rain, when no sun appears, and partly to the perpetual equality of nights and days. No country in the world produces a greater variety of quadrupeds, both wild and tame. Birds are also numerous, and some are of an immense size and beauty. There is a remarkable coincidence between the customs in the court of ancient Persia and those of Abyssinia. The religion of the country is a mixture of Judaism and the Christianity of the Greek church; and the language bears a great affinity to the Arabic. The government is legally a despotism, but in an unsettled state; for the power of the neguz, or emperor, is very weak, and the ras, or prince of the empire, and the chiefs of the provinces, are generally in enmity with one another. The people are of a dark olive complexion; their dress is a light robe, bound with a sash, and the head is covered with a turban. The houses are of a conic form, meanly built of clay, and covered with thatch; and even the churches are of a round form, encircled by a portico. The chief rivers are the Nile and the Tacazze, which have their sources in this country. Gondar is the metropolis.

To Abyssinia, the attention of the *C. M. S.* was called some years ago, by the circumstances which occurred during Mr. Jowett's visits to Egypt. The *B. & F. B. S.* has since availed itself of all the means at its disposal, to prepare the Scriptures for Abyssinia, both in the

Ethiopic, as the ecclesiastical language of the country, and in the Amharic, as the chief vernacular dialect. By the active aid of its learned coadjutors, the four Gospels in Amharic, from the translation of Abu Rumi, procured for the Society by Mr. Jowett, in Egypt, were speedily printed and forwarded to Abyssinia. The Ethiopic Scriptures were also soon under preparation, in aid of which the Committee of the *C. M. S.* presented to the *B. & F. B. S.* some Ethiopic manuscripts, purchased by Mr. Jowett at Jerusalem, among which was a valuable copy of the entire New Testament. Under these hopeful circumstances a mission was contemplated. On the arrival from Bâsle of five Lutheran clergymen in 1825, (the Rev. Messrs. Gobat, Kugler, Krusé, Lieder, and Müller), three of them were destined to this service, and the other two to occupy such stations in the Mediterranean, as might appear most eligible, in reference to a connexion with Abyssinia. Mr. Koelner, a German printer, who accompanied them to this country, was also selected as an assistant in their important work. Mr. Lieder writes, in 1826, "In February, or the beginning of March, I intend to proceed to Upper Egypt, taking with me an Arabic servant, a treasure of 40 or 50 Bibles, 100 New Testaments, and a considerable number of Tracts and Arabic Spelling Books. I think, at first, to live two or three months at Kène, as well for doing good to many as for improving my knowledge in Arabic." The ancient church of the Copts, who form the largest Christian community, and are the old inhabitants of the country, will chiefly engage the attention of those who are occupied in the Egyptian mission; and as their number in Alexandria is very small compared with that at Cairo, the latter, where facilities for the introduction of the Scriptures and religious publications are great, is suggested as the proper residence of the missionaries. Of the Copts and Mussulmans, Mr. Gobat thus speaks:—"The Copts are reserved. Brother Krusé has been well received by the Patriarch. I hope something will be done for them; though nothing encourages the hope of success, but the promised grace of God and the misery of the people. It will be very difficult to do any thing for the Mussulmans, until the mighty arm of the Lord interfere in a particular manner. The following fact will give an idea of the sentiments of the most tolerant nation of the Turkish empire:—A Turkish woman, being divorced from her husband, lived with a Greek for two years—whether married or unmarried is not known, nor is it known whether she had been baptized; but she had made the mark of the cross on her arm: her husband (the Greek) had a Turkish servant, who, being dissatisfied with his master, went, four weeks ago, to the father of the woman, who is a man of some consequence; the father went immediately with some soldiers to take her into custody; after which she was examined. As she confessed herself to be a Christian, she was condemned to be drowned in the Nile: they put her upon an ass, and conducted her to the Boulac, amidst the maledictions of a multitude: they then took her into a small boat on the stream, and stripping off her clothes and ornaments, (the more briskly, as she continued to say, 'I shall die a Christian,') they bound her arms together on her back, and cast her into the Nile, where she expired. Others had, in the mean time, made a great fire for the husband, who had been condemned to be

burnt; but when he saw it, he said he would not die, and made himself a Mussulman in order to receive the pardon, which will probably ruin his soul for ever." The missionaries appointed to Abyssinia, met at Cairo with a young native of that country, named Girgis, who, there is reason to hope, will greatly facilitate the attainment of their object. A Mahomedan Abyssinian, who had accompanied Girgis, was also admitted into their family. At the publication of the last Report, the missionaries had not arrived at Abyssinia.

ACCRA, or ACRE, a British Fort on the coast of Guinea, W. Africa. E. lon. 1° 29′, N. lat. 5° 40′.

In the early part of 1822, a flourishing school was patronized here by *The African Institution*, consisting of 52 boys, many of whom had made considerable progress in writing, grammar, and arithmetic. The teachers performed Divine service in the hall every Sabbath. The progress of civilization and morality is also very pleasing.

ADANJORE, or ADANJOUR, a village in Hindoostan, 17 m. from Tanjore. E. lon. 79°, N. lat. 10°.

In 1802 the missionaries at *Tanjore*, under the *Society for Promoting Christian Knowledge*, had laboured here with success, and stationed a Catechist; nine families had received baptism, and, being assisted by several Christian families in the vicinity, they erected a house for public worship.

AFRICA, one of the four grand divisions of the world; bounded on the N. by the Mediterranean Sea; E. by the Isthmus of Suez, the Red Sea, and the Indian Ocean; S. by the Southern Ocean; and W. by the Atlantic Ocean. It is a peninsula of prodigious extent, and joined to Asia by the isthmus of Suez, which is 125 m. over. In its greatest length, from the most northern part to the Cape of Good Hope, it is 4600 m.; and in the broadest part, from Cape Verd to Cape Guardafui, it is 3500. The greater part lies within the torrid zone, which renders the heat almost insupportable in many places; but the coasts in general are very fertile, the fruits excellent, and the plants extraordinary. There are more wild beasts than in any other part of the world; also some animals peculiar to this country. Besides these, there are crocodiles, ostriches, camels, and many other animals not to be met with in Europe. There are several deserts, particularly one of a large extent, called Sahara; but these are not quite without inhabitants. There are many large rivers, of which the principal are the Nile, Niger, Zaire, Senegal, and Gambia. The most considerable mountains are, the Atlas, the Mountains of the Moon and the Sierra Leone. The inhabitants consist of Pagans, Mahomedans, and Christians. The first, who possess the greatest part of the country, from the Tropic of Cancer to the Cape of Good Hope, are the most numerous, and are generally black. The Mahomedans, who are tawney, possess Egypt and the coast of Barbary. In the N. of Africa are some Jews, who manage all the little trade of that part of the country. The principal divisions of Africa are, Barbary, Egypt, Sahara, Nigritia, Guinea, Bornou, Kassina, Fezzan, Timbuctoo, Nubia, Abyssinia, Abex, Loango, Congo, Angola, Benguela, Mataman, Zanguebar, Monoemugi, Caffraria, and the country of the Hottentots. [*See Abyssinia, Africaner's Kraal, Albany, Alexandria, Algoa Bay, Bathurst, Bethany, Bananas, Boajeveld, Bethelsdorp, Bullom, Campbell, Caffraria, Cape Colony, Cape Town, Charlotte, Enon, Freetown, Gold Coast,*

arles arrived at Agra, where they were kindly received by the person to whom they were recommended, and, after a short time, a serjeant major at the fort accommodated them with the use of his quarters, for the celebration of Divine service on the Lord's day, and on Thursday evenings. Severe afflictions, however, both personal and domestic, exercised their faith and patience. Early in 1812, the missionaries were prohibited, by a military order, from preaching in the fort; and, in consequence of Mr. C. addressing a note on the subject to the commanding officer, a communication was made by that gentleman to Government, and an order arrived for Mr. C. to be sent down to the presidency. The Agra magistrate, however, who was intrusted with the execution of this order, behaved with the utmost kindness and urbanity, ordering the persons who should have had the charge of him to attend him to Calcutta, a distance of nearly 900 miles, as his servants. It is also pleasing to add, that on his appearance at the office of police, nothing more was said to him, than that *he was at liberty*. Just before this occurrence, the aspect of affairs began to brighten. "Four men," observes Mr. Peacock, "who remained at this station, apparently love to read and hear the pure word of God: and one of them has, within these last few weeks, offered himself as a candidate for believer's baptism." This person was baptized Aug. 7, 1813. Several persons, previously votaries of pleasure, exchanged their cards and backgammon for the Bible and the Hymn Book, instituted family prayer, and constantly attended public worship; at which a large congregation of natives ordinarily assembled. One person set up a native school on her own premises and at her own expense, and contributed, in a short time, 650 rupees to the mission. Mr. Peacock continued at Agra till the year 1816, and many who were brought by his instrumentality and that of his successors, from the paths of the destroyer, are stated at a recent period to have been living as burning and shining lights in that dark part of the earth.

This place has also engaged the attention of the *C. M. S.* In November, 1812, Abdool Messeeh, a converted native of Delhi, one of the fruits of the Rev. Henry Martyn's ministry, accompanied the Rev. Daniel Corrie to Agra, with the design of settling there, as a public reader and catechist. On his arrival he commenced his work with great zeal, and as many hundred persons had recently flocked to the neighbourhood, in consequence of a scarcity in the Mahratta country, occasioned by a terrible drought, he went among them distributing *pice*, or halfpence, and inviting them to hear the Gospel, and to send their children to him to learn to read. At first they received him as an angel of light; but a report having been circulated, that he was an Arabian, who wished to carry off their children, the poor natives, for several days, refused to receive the charity he offered them; or to hear any thing from him. In the course of a week or two, however, they perceived that their suspicions were unfounded; and his public services were attended by hundreds, many of whom, on hearing an exposition of the decalogue, cried out aloud, "These are true words; and the curse of God will fall upon us, if we obey them not." Indeed, the congregations soon began to increase rapidly, and comprised many respectable persons, both Hindoos and Mahomedans. A school was also opened for the instruction of children; persons visited the catechist every day for religious conversation; and a venerable old man,

who stated that he was 90 years of age, acknowledged that his soul had been greatly refreshed by the things he had heard.

The 10th of June, 1813, is noticed in Abdool's Journal, as "the day on which the doctrine of Christ witnessed a triumph." "For three weeks past," says he, "a faqueer of the Jogi tribe has come frequently to our morning worship in the school. On Tuesday, the chapter to be read in order was John 17. The subject of it, and our Lord's manner towards his disciples, arrested the attention of the Jogi, and the tears flowed plentifully down his cheeks. To-day he brought his wife and child; said he was a convert to Jesus, without reserve; and began of himself to take off his faqueer's dress. He first took the beads from his neck; broke the string to which the charm given him by his goroo was suspended; and broke off an iron ring worn round his waist, and to which an iron rod about two feet long was attached. He then put on some old clothes which we had by us, and said he wished to be instructed in the Gospel, and to get some employment. A rupee being given to procure food for the family, his wife went and bought a spinning-wheel, saying, she would spin and earn a livelihood; and the whole family afterwards eat their dinner with us of their own accord. These are wonders in the history of a Hindoo." Two days afterwards, a Mussulman came to the house, and asked the Jogi if he had really become a Christian? He answered, "Yes; and have just now been eating beef with Abdool Messeeh." The Mahomedan then turned to the Jogi's wife, and inquired if she had embraced the same faith; asking, at the same time, what could have induced her to renounce her former religion for Christianity? She replied, that by the grace of God she had become a Christian: and though she had not yet learned much of the Gospel, and being but a rustic, could not dispute with a learned man like him; yet what she had heard of the doctrine of Christ had brought rest and peace to her soul, and therefore she had embraced it. In July, 1814, Abdool visited his relatives at Lucknow, to whom he published the glad tidings of salvation; and on the 11th of August he returned to Agra, accompanied by his father and five other members of his family, with several other persons, one of whom, an aged Molwee, appeared desirous for the welfare of his soul. About a week after Abdool's return, the Rev. Mr. Corrie was compelled by ill health to quit Agra, in order to visit England; and on his departure he remarks, that "during the preceding 16 months, 71 natives had received baptism, of whom about 50 were adults, about half Mahomedans, and the other half Hindoos. Of these, one had been expelled; 6 had apostatized; 4 had gone to their friends, and were, it was hoped, holding fast their profession; and others were occupying different stations as readers and catechists." Soon after his removal, however, the infant church began to decline; but Abdool, notwithstanding the indolence and inattention of some of the teachers in the schools, and the removal of Mr. Bowley to Chunar, continued to bear a faithful testimony to the truth, and to watch over his flock with unremitting vigilance; his health, however, having been for a considerable time in an infirm state, he visited Calcutta in 1820; and, in the month of October, received Lutheran ordination.

On his return to Agra, the interest seems to have revived: many nominal Christians, who, it was believed, had not entered a place of worship for many years, became

regular attendants on Sabbath days, as did many persons of the Armenian and Roman Catholic persuasions; while a few Hindoos and Mussulmans occasionally visited the church.

The "Missionary Register" for February, 1825, says—"Public worship is carried on as usual, at the kuttra; and the venerable Abdool Messeeh, notwithstanding the infirm state of his health, has recently officiated at the military cantonment, on Sunday afternoon, to the professing Christians connected with the native regiments. An addition to the church, of seven men and three women, has been lately made by baptism."

The improved state of feeling at this station is evident from the following extract from his journal:—"Formerly, the people of this city were much offended with me, and said very evil things of me; I always showed them kindness, and often attended them with medicines when they were sick; and, by the grace of the Lord Jesus Christ, many of them received healing of dangerous diseases; often, also, I endeavoured to heal their spiritual sicknesses, and many of these people received and read religious books; and it is become evident to all, that Christians love all mankind, and desire no evil to any one. Now, in the place of enmity, these people begin to show kindness; and, moreover, invite me to their houses, and send me portions from their friendly entertainments; for instance, to day, Meer Seynd Ali, who is headman to the Collector, sent me a friendly note, saying—"The daughter of me, your servant, is to-day to be married: you will greatly oblige me by making one of our company." I sent for answer—"Since the day that by the grace of God I was honoured with baptism, I have renounced all assemblies for dancing and music, and I should be ashamed, with this white beard, and broken teeth, to show myself at a wedding feast." He sent, in reply—"I have read in the blessed Gospel, that the Lord Jesus himself honoured a wedding at Cana of Galilee with His presence, and there miraculously turned water into wine: if you will not come, we shall all conclude that you disobey the tradition of the divine Jesus. If you excuse yourself on account of the dancing, &c. I will prepare a separate apartment for you, and will invite some aged person, like yourself, to keep you company." I was rejoiced on hearing this, since it appeared these people read the Gospels. In the evening, after worship, I went to his house: they had prepared a separate apartment, where several aged persons, learned in religion, and wealthy, were collected, all of whom received me with respect; and we continued to converse on religious subjects, in a very friendly manner, till midnight: from their conversation, I entertained some hope respecting them. The blessing of God still appears to attend Abdool's labours.

AITUTAKI, one of the Harvey Islands, where two native preachers have been placed by the *L. M. S.* Among its inhabitants, who have embraced Christianity, decency and order are now conspicuous. They are diligent in learning, and many of them can read and repeat the catechism well; the number baptized, including children, is 615. Family and private prayer are general, and Mr. Bourne observes, that no congregation in England could attend with more propriety to the ordinances of religion, than the people of Aitutaki. A chapel, erected in 1825, has been completed. Civilization is making rapid progress. The houses of the principal chiefs are substantial buildings. The number of plas-

tered dwelling-houses is nearly 150, many of them furnished with sofas, &c. &c.

ALBANY, a newly-established district in the Eastern part of Cape Colony, South Africa, extending from Bosjesmans River to the Keiskamma. The extent of the new settlement is about 60 m. by 30. In 1820, the settlers amounted to 15,000. The condition of grants to the colonists is, that they cultivate the soil without slaves. The soil is productive, and the climate healthy.

The Albany mission was originally commenced by the *Wesleyan Society*, with the settlers who went out from England, in the hope that it would connect itself with the Hottentots, and ultimately prepare the means for extending the Gospel among the Caffre tribes. These hopes have been realized, and that more immediately and extensively than was previously anticipated. Agents have likewise been raised up to accompany those brethren, who have planted themselves among the savages in Caffraria. From this mission, established but a few years, the following stations have arisen:--*Graham's Town*, where there is a chapel with about 600 hearers; a congregation and small society of Hottentots; and an English and a Hottentot school. *Salem*, a smaller station, with a chapel also, and a school. *Wesley-Mount*, where are a chapel, a society, and a school. At *Port Francis*, *Salem Hills*, and *Clumber*, societies also have been formed, and chapels are about to be erected. *Somerset*, a promising new station, has been lately visited, and gives access to many of the heathen as well as to the colonists. These are regarded as highly gratifying prospects; for the increased influence of pure religion among the colonists, must furnish, to a large extent, suitable agents for the conducting of schools and missions among the neighbouring tribes of Pagan Africans. The commercial intercourse of this colony with some of these tribes will also probably become extensive, and will co-operate, with means of religious instruction, to bring them under the influence of Christianity; and the whole seems to furnish another example of that connexion of providential events with the purposes of Christ as to the salvation of the Heathen, which, in the present day, has been so often and so strongly marked. On these Christian settlements, as they advance in population, and are brought into regular intercourse with the heathen around them, the care of extending the knowledge of Christ into the "regions beyond," will ultimately chiefly devolve, and the Society be left at liberty to employ its efforts in behalf of tribes more distant. Two missionaries are employed in the Albany Mission.

ALEXANDRIA, a town of Egypt, now much decayed, though there are still some remains of ancient splendour. It was first built by Alexander the Great, and was several miles in extent; but at present it consists chiefly of one long street. It was formerly a place of great trade, all the treasures of the East Indies being deposited here, before the discovery of the route by the Cape of Good Hope. Alexandria was taken by the French invaders under Buonaparte, in 1798, and taken from them by the English, in 1801. It surrendered to the English in 1807, but was soon after evacuated. Here is an obelisk called Cleopatra's Needle; also Pompey's Pillar, and the ancient Pharos, now a castle called Pharillon. Alexandria is seated on the Mediterranean, 125 m. W. N.W. Cairo, E. lon. 30° 10′, N. lat. 31° 11′.

The intercourse which has in so extraordinary and unexpected a manner sprung up between this country and Egypt, has brought this very degraded country under the eye of those who are deeply solicitous for the universal spread of the Gospel. The reviving commerce of Egypt has already led to the residence of many of our own countrymen at its principal sea port, who are as yet destitute, for the most part, of Christian ordinances, in that land of Mahomedan darkness and almost extinct Christianity. To meet, in some degree, the wants of the people, the Rev. Mr. Macpherson was sent out to Alexandria in 1825, by the *W. M. S.* He was for some time prevented from any regular engagement, by the prevalence of the plague, but has since held religious conversations, in different languages, with various persons, and has hopes of the conversion of a respectable Abyssinian lady, whom he found unacquainted with almost every form of religion, and to whom he has administered baptism. He has for some time regularly preached to the seamen in the Port, on board one of the vessels. In a lettter recently received, Mr. M. says:—"On the Sabbath, I preach at the Consular Hall, at 9 A. M. afloat at 11 o'clock, and in my house at 4 P. M. I hope soon to be enabled to report more favourably of Alexandria. I have some thoughts of soon commencing preaching in Arabic. My teacher informs me that he thinks several of the natives might be induced to attend."

ALGOA BAY, a settlement of Hottentots, on Zwartkopts River in Cape Colony, South Africa, 500 m. E. of Cape Town, E. lon. 26° 53′, S. lat. 33° 56′.

Dr. Vanderkemp and Mr. James Read arrived at this place in 1802, both being connected with the *L. M. S.* About 100 Hottentots accompanied them from Graaf Reynet, under the escort of Major Sherlock, some of whom separated from them on the way, and others joined them, so that there were about 80 on their arrival. This measure was the effect of a correspondence betwixt his Excellency General Dundas, the Governor of the colony, and Dr. Vanderkemp; the former having requested the latter to furnish him with a plan for the formation to a Hottentot village, with a view to civilization. The plan suggested was approved by the Governor, who expressed his intention of supporting it, by furnishing provisions to the Hottentots for a reasonable time, and sending a part of the materials necessary for the construction of the intended settlement. This design was accomplished, so far as related to the provisions, which were sent in a ship appointed for that purpose; but the final adjustment of the measure was postponed.

In the course of the year a settlement was formed at Bota's place, about 8 m. from the Bay, and its aspect was very encouraging; but, unhappily, some violent diseases, supposed to be occasioned by the stagnated waters of the neighbourhood, began to make their appearance among the people. Dr. Vanderkemp himself was afflicted; by which his public labours were totally suspended, and his patience tried by a confinement to his bed for eleven months. The efforts of his coadjutor, Mr. Read, were continued, with no small difficulties and obstructions of a local nature; on which account his Excellency Governor Dundas favoured the Doctor with a visit; and representing to him the unhappy posture of affairs, and the extreme danger to which the missionaries would be exposed,

when the English garrison should be withdrawn from the neighbouring fort, at Algoa Bay, strongly recommended it to him to desist, for the present, from the prosecution of his benevolent plan in that quarter, and to retire to a place of greater safety. The Doctor, however, respectfully replied, that he was determined to remain faithful to the call of his God; and should his life be made a sacrifice in consequence of abiding with the people, he was perfectly ready to lose it for the sake of the least child among them. Mr. Read, actuated by the same fortitude of spirit, though left by his colleague entirely to the dictates of his own judgment, made the same resolution, adding, that should Dr. Vanderkemp have thought proper to withdraw from the scene of danger, it was his own determination to abide with the people. The worthy Governor, finding his prudential admonitions fruitless, desisted, and could further manifest his benevolence only by presenting them with a very liberal supply of oxen and sheep, with other useful articles for their support, and for their assistance in agriculture; and by empowering them immediately to take possession of the fort, as a place of safety. This latter measure, the missionaries thought proper to decline for the present; reserving, however, the right of availing themselves of the generous offer, should future circumstances render it necessary.

This necessity, alas! was too soon apparent; for only eight days had elapsed after the departure of the soldiers from the garrison, when the missionaries were suddenly assaulted in the middle of a dark night, by a furious banditti, whose object seemed to be, not only the destruction of their property, but of their lives also. The assailants fired their muskets at them not less than fifty times; yet, happily, no lives were lost. In this awful moment of danger, the Hottentots who were with the Doctor insisted on repelling force by force, and accordingly fired twice, and twice only, and at random, among the invading party. The assault, from what cause they could not then guess, immediately ceased, and the party withdrew. When the morning arrived, it was found that one of the shots had penetrated the thigh of the Hottentot chief, and by dividing a principal artery, occasioned such a loss of blood, as put a period to his life in a few minutes. The enemy, however, enraged and reinforced, renewed the attack in the following night; but, finding the settlement in a better state of defence, judged it prudent to withdraw; after which the missionaries thought themselves called by Providence to retire to the asylum which the neighbouring fort afforded, and in which they were preserved in safety from the violence of their enemies.

When his Excellency Governor Jansens had taken possession of the Cape for the Dutch Republic, he paid a visit to Dr. Vanderkemp, and expressed his opinion that the missionaries should remove to a more eligible situation; and having himself looked out for a suitable spot, recommended their immediate removal to it. With this advice they thought it their duty at once to comply, and accordingly removed to the appointed place, situated westward of Algoa Bay, at the mouth of the Zwartkopts River, and gave it the name of Bethel Village.

In the midst of these unfavourable and threatening circumstances, the work of God was proceeding: a goodly number of the poor Hottentots were converted from the error of their ways, and of this afforded the most satisfactory evidence.

In one year more than 200 were baptized, and many of them were admitted to the communion. They kept every week a feast of charity, resembling the Agapæ of the first Christians, which they always concluded by the celebration of the Lord's Supper.—[*See Bethelsdorp.*]

ALLABAG, capital of an independent Mahratta Prince, Hindoostan, about 20 m. down the coast from Bombay, and 9 N. of Rawadunda.

The *American Missionaries* at Bombay have established a prosperous school here, under a Jewish teacher, which they occasionally visit. In 1821 it contained about 40 scholars, 12 of whom were from Jewish families.

ALLAHABAD, a province of Hindoostan Proper, 260 m. long and 120 broad; bounded on the N. by Agra and Oude, E. by Bahar, S. by Guadiana, and W. by Malwah and Agra.

The Nerbudda, which rises on the S. E. border of the province, flows from E. to W. near its S. side; and the Ganges, which is here joined by the Jumna, crosses it from W. to E. near its N. side. The S. W. part, called Bundelcund, is an elevated hilly territory; but in other parts it is flat, and very productive. It was ceded to Great Britain in 1798. The inhabitants are very numerous, and mostly Hindoos. Its cavalry and infantry have amounted to about 260,000, and its revenue to more than three millions of sicca rupees.

Allahabad, the capital of the above province, has a magnificent citadel. It was founded by the Emperor Acber, who intended it as a place of arms; and its fortifications are now impregnable to a native army. It stands at the conflux of the Jumna with the Ganges, which is the largest and most holy prayaga of the Hindoos; so noted, that it is called "the king of worshipped places," and the territory, to the extent of 40 m. round, is deemed holy ground. So numerous are the pilgrims who resort hither for ablution, that for this indulgence an annual contribution of 50,000 rupees has been paid into the vizier's treasury. It is 470 m. W. N. W. Calcutta. E. lon. 81° 50′, N. lat. 25° 27′.

At this place human sacrifices are of frequent occurrence. The following instance, as described by a spectator of the scene, is thus given by Mr. Ward:—"Sixteen females, accompanied by as many priests, went in boats on the river opposite Allahabad, and proceeded to the spot where the Ganges and the Jumna, two sacred rivers, unite their purifying streams. Each victim had a large earthen pan slung over her shoulders. She descended over the side of the boat into the river, and was then held up by a priest, till she had filled the pans from the river, when the priest let go his hold, and the pans dragged her to the bottom. And thus died, amidst the applauses of the spectators, and assisted by the priests of the country, sixteen females, as a single offering to the demon of destruction. They died under the firm persuasion that this was the direct way to heaven. The priests enjoyed the scene, and spoke of it to their friends as a pleasant morning gambol. We have here no weepers; no remonstrants; no youth interposing to save them to society. They go down to the bottom, as loose stones which have no adhesion to the quarry—as creatures for which society has no use. Nor must it be supposed that this is a solitary instance; these immolations are so common, that they excite very little anxiety indeed at Allahabad, and beyond that city they are scarcely mentioned."

When the Rev. Messrs. Chamberlain and Peacock, with their

families, and a baptized Hindoo named Vrundavun, set out from Serampore to occupy a new station at *Agra*, the news of their going appears to have preceded their progress, as in different places they met with people inquiring for the sahibs, who gave away the *new shaster*; and in consequence, on making their appearance in the city of Allahabad, the people assembled in great numbers. So much interest was awakened, that Mr. C. remarks, "I have been in many places where the word of God has excited much attention, but never saw a spirit of greater inquiry, after the *new way*, than was discovered at Allahabad. Hindoos and Mussulmen, learned and unlearned, all seemed eager to hear the word of salvation; and even after we had left the city, several persons followed us, in quest of books, to a distance of eight or nine miles."

Mr. Mackintosh was subsequently fixed at this place, and in 1819, assisted by two native brethren, Seeta Rama and Nriputa, his labours appear to have excited considerable notice. The missionaries beheld two Mahratta woman immolate themselves here in the manner of those just described, after attempting in vain to induce them to forego their purpose. Mr. M. had also, about this time, an interview with a goroo, or teacher, famed for his austerities, who desired to see him. "His looks," says he, "were grim and dreadful, having his face blackened; a human skull, with the upper jaw and teeth to it, hung before him, suspended by an iron chain round his neck; his ancles environed with a heavy chain and bangles; he wore no clothes, and his naked body appeared much emaciated. I asked him what was the object of his worship: he said, four things—air, water, earth, and fire; and that he should mingle in these four elements after death. 'Then,' said I, 'it appears you have no future prospects. But why do you go through such penances, when you believe you are to be annihilated, and to have no existence after this life? Surely you are taken in the snares of Satan, deceiving your own soul, and feeding upon ambition, that men may fall down at your feet, and worship you as a God; and because this flatters you, therefore you go through such penances.' He told me that he had been in this state for twelve years, and meant to continue in it till death delivered him from it. When I came up to him, he was worshipping fire. I advised him to throw away these delusions."

Mr. M. continued to labour for some time with but little success; but an English friend, in token of gratitude for the benefit derived from his ministry, generously sent him 2,000 rupees, to build a place of worship. In 1825, however, the prospect appeared brightening; a church was formed, consisting of 9 members, among whom were two or three pious Europeans; and five Hindoo youths read the New Testament with Mr. M. In the following year, the church over which he presided was still small. Seetaram, who was long of great assistance to him in his work, subsequently went to Gorruckpore, where he is employed as a native doctor, and maintains an honourable profession. Sectuldas, another Brahmun, has since been with Mr. M., and has given proof of piety and zeal; and an interesting young man, of the writer caste, who had relinquished his caste, has also been under instruction for several months. Others, likewise, have come to Mr. M. in the year; and it is evident a very considerable impression is produced by his labours.

In addition to various engagements, he preaches the Gospel at different spots, in and near the city, and also at the numerous Heathen and Mussulman assemblies, which are continually occurring. The greatest of these is on the occasion of the annual bathing at the junction of the Ganges and the Jumna; and there Mr. Smith generally comes up from Benares to assist. Many pleasing circumstances have lately occurred at these seasons; and opportunities have been enjoyed of sending the sacred volume, and religious tracts, and reports of the promulgation of the Gospel, to very distant parts of the country.

To *Bandha*, a town in Allahabad, Amarint Messeeh, a native convert from Agra, in connexion with the *C. M. S.* came in 1814, attempting to diffuse the knowledge of the Gospel. The Rev. Mr., with Mrs., Greenwood have been recently appointed to this station.

ALLEPIE, a large town on the Malabar Coast, about 40 m. from Cochin, and 120 N. of Cape Comorin, is the chief place at which the Company's ships call to take in pepper and spices; it has a healthy climate, and about 13,000 inhabitants.

A good house and garden having been granted by the rannee of Travancore, at the request of the resident, a church was begun in 1816, sufficiently spacious to accommodate 700 or 800 persons; and the Rev. Mr. Norton was settled there. The church was opened on the 18th of July, 1818, and greatly attracted the attention of the natives. Mr. Norton preached three times on the Sabbath, and established a lecture on Thursday evenings, for the more immediate benefit of all who understood English. At this time 48 children were in the schools, and 24 in the Orphan Asylum. A new school was opened in the previous August, built in the Great Bazaar, about a mile from the Mission-house, capable of containing 100 children. Some principal natives had promised to use their influence in filling it with scholars; but the opposition of the Roman Catholics (of whom there are great numbers in the town), was violent; and the Roman Syrians, in particular, seemed to have succeeded in possessing the minds of the people with unfounded suspicions and fears.

In 1819, the English congregation consisted of about 40 persons, and the native of about 100, of all ages, Syrians, converts from the Romish Church, and catechumens. Occasional auditors of all persuasions also attended. The schools suffered material diminution at this period, in consequence of the disturbance between the Syrians and the Roman Catholics; most of the Roman children having been withdrawn. At the end of the year the number of scholars was about 50, but subsequently the scholars generally returned. A school was also established in the suburbs of Allepie, from which much benefit was anticipated, and the general aspect of the mission was encouraging. During the following year Mr. N. baptized 26 persons, including children, and distributed 122 Bibles and Testaments, in different languages, and 18 copies of Genesis in Tamul, with 130 Prayer Books and Psalters in English or Tamul. The schools again fell off on the arrival of an European bishop; the people were prohibited sending their children, on pain of excommunication, in consequence of which many were much alarmed. The bishop ordered all the Bibles and Testaments which had been distributed, to be delivered to him at Verapoly; but many were courageous enough to oppose him in this, and to allow

their children to come again. About 100 persons, however, heard the Gospel.

In 1822, the 2 schools contained 109 children, whose progress in learning was satisfactory; and an occurrence in this mission evinced the happy effects of the perusal of the sacred Scriptures. A Hindoo youth belonging to the school, who was employed by Mr. Norton to transcribe portions of the Gospels in the vernacular tongue, became impressed with a conviction of the truths contained in them, and gradually discontinued the observance of the idolatrous rites of his family. He was removed by his relations into the interior of the country, in order to detach him from the mission; and violence was threatened, to induce him to conform to the customary practices of his caste. Urged by this treatment, he fled from the country, and coming into the Tinnevelly district, he heard of the mission in the town of that name, and sought entrance into the seminary there. The missionaries at Tinnevelly wrote to Mr. Norton, to ascertain the truth of as much of the youth's account of himself as he might be acquainted with; and he was enabled, so far, to confirm its accuracy. The youth applied himself diligently to his duties in the Tinnevelly seminary, preparatory to baptism; and the missionaries there wrote in terms of entire approbation of his conduct. A Roman Catholic, who joined the Protestant Church, suffered, like this youth, much persecution. "We are obliged," says Mrs. N., "to take him under our care, or they would confine him in what they call the Black-hole. The bishop sent a petition to the British resident, requesting him to make Mr. Norton give him up. The resident sent it to Mr. Norton, wishing him to communicate a full account of the case, which he did; and the young man begged leave to write to him also, which he was permitted to do. He told the resident, that he had been in our school more than four years; that he had thus learnt to read his Bible; and that he could not belong to a church which would deprive him of the only book that would teach him the way to heaven. Several others in the school told their parents that they could not give up reading the Scriptures."

In 1823, the number of the English congregation was about the same as the previous year; the native congregation had experienced a small increase; and the state of the schools was pleasing, both as to the numbers in attendance and the progress of the scholars. Mr. Norton, who had recently lost his excellent and zealous wife, was now aided in his work by a native reader and an Indo-British assistant. The native reader was the Hindoo youth of whom some account has been given: his name is Sandappen; he was baptized by Mr. Rhenius, at Palamcottah, on Christmas-day 1822; and was married, soon after his return to Allepie, to one of the females brought up in the mission-school. The assistant was brought up a heathen, and was baptized by Mr. Norton in April 1823, when his heathen name of Appoo was exchanged for that of Daniel. Mr. Norton, some time after, married a lady at Colombo: and a Sunday-school was established by Mrs. N., on her arrival at Aleppie, which was attended by many children, with a good prospect of usefulness and permanency. In the following year, the missionaries were joined by Mr. James Roberts. At this period, about 30 persons, 2 or 3 of them Europeans and the rest country-born, attended the English services; and from 50 to 60 the Malayalim and Tamul. The average number of communi-

cants was 14. In the Sunday-school under Mrs. Norton's care there were 40 scholars; and about a dozen young persons of both sexes attended her daily instruction. Besides these, she taught 9 or 10 native girls. The Roman Catholic clergy endeavoured to prevent the attendance of the children, and some few in consequence left; but the number was soon made up by others. The average number attending 3 schools, of which Mr. Roberts and 2 native teachers had charge, was 124.

AMBOYNA, an island in the Indian Ocean, the Dutch metropolis of the Moluccas. It is 56 miles long; and divided, at the S.W. end, by a large bay into two limbs, the largest called Hetou, and the other Leytimor. The surface is beautiful; woody hills and verdant plains being interspersed with hamlets, and enriched by cultivation. The chief products are cloves, the trees of which are about 40 or 50 feet high, nutmegs, sugar, coffee, and many delicious fruits; also, a peculiar wood that is used for beautiful cabinet-work. The natives are generally Mahomedans; but there are Protestants among them. The English and Dutch had factories here at the beginning of the 17th century; but the Dutch expelled the English, and, in 1622, tortured and put to death many of them. The island was taken by the British in 1796, restored in 1802, and again taken in 1810, and restored in 1815.

Amboyna, the chief town, is neatly built, and stands near the middle of the bay, on the smaller limb, defended by the Fort Victoria. The Dutch are tolerably polished, but the natives are rude and uncultivated. The houses are made of bamboo-canes and sago-trees, generally one story high, on account of frequent earthquakes. E. lon. 128° 15′, S. lat. 3° 40′.

The Rev. Joseph Kam, from the *L. M. S.*, fixed upon this island, in 1814, as the scene of his labours. Early in 1816, his congregation in the Dutch church, on the Lord's day, amounted in general to 800 or 1000 persons; and when he preached in the Malay language he had usually from 500 to 600 hearers.

Speaking of the inhabitants of Amboyna, he says, "The great body of Christains residing here are not Europeans, or half-castes, but persons whose ancestors have resided here from generation to generation. Among them, I will venture to say there are thousands who would part with every thing they possess to obtain a copy of the Bible in their own tongue; and if they hear that I am to preach in the Malay language, which is, at present, more my business than preaching in Dutch, many collect together two hours before the service commences."

"As to the slaves," he says, "many of their masters did not, formerly, approve of their coming to receive instruction, and some came to me without having previously obtained permission; but now several of the masters request me to teach their slaves, having found, by experience, that those who are religiously instructed are more faithful and diligent than others."

After visiting the islands of Banda, Harooka, Ceram, Nalaliwu, Saparuwa, and Nusalout, Mr. K. returned to Amboyna, where the work of the Lord continued to prosper, especially among the heathen, who destroyed the houses formerly erected for the worship of devils, and put away from them every vestige of idolatry. Such, indeed, was their zeal in the cause of divine truth, that when Mr. Kam intimated his intention of erecting a new church for the separate use of the slaves, they cheerfully volunteered their services in cutting tim-

ber in the forests for the purpose; and thus precluded the necessity of his applying to the Directors for pecuniary assistance. Within about 4 years, 1200 heathens and Mahomedans embraced Christianity in the extensive field of his labours. The communicants were about 2800; and the scholars 2000.

From a letter, written by Mr. Kam, after his return from a visit he paid to Celebes Sangir, and other islands, it appears that this zealous and laborious missionary had baptized, in the several islands, upwards of 5000 children, and nearly 500 adults; and that in Amboyna he had baptized, chiefly of those who had been Mahomedans, 128 adults, besides children.

In January 1821, an Auxiliary Missionary Society was formed at Amboyna, for the purpose of contributing to the maintenance and support of several missionaries recently sent out by the *N. S.*, and also with a view to assist in the printing of school-books and religious tracts, a second printing-press having arrived, from the Directors in London, in the course of the preceding year.

About this time, a place was erected immediately contiguous to Mr. Kam's dwelling-house, for the initiatory instruction of such converts from paganism as might be desirous of receiving baptism; and, during the year, that solemn rite was administered to 30 persons, who had abjured heathenism and embraced the truths of Christianity. Towards the close of December, in the same year, Mr. Kam had the satisfaction of receiving into his church about 100 new members, of whom several had formerly been idolaters, and one a Mahomedan. At different times the *B. & F. B. S.* have sent to the disposal of Mr. Kam 9000 Malay Testaments, the distribution of which has been extensively followed by the renunciation of idolatry. The Bible has been sold by auction for 46 dollars. An Auxiliary Bible Society was formed in 1815, the subscriptions to which amounted to 4000 dollars.

In 1824, there were in Mr. Kam's school, including adults, 54 scholars. During the twelve months immediately preceding June 1824, he baptized 107 persons, of both sexes, professed converts from heathenism. Four Chinese, 2 men, and 2 women, to whom the reading of Dr. Morrison's Chinese version of the Scriptures had been made useful, were also baptized by Mr. Kam, and admitted into Christian fellowship, as the first fruits of his mission among that people. Seven persons were employed at that period in the printing establishment. Mr. K. had received the sum of 3500 Java rupees, or about 400*l.*, from the sale of Malay Bibles, and a supply of Psalm-books in that language from the *N. S.*

In the following year, there were 18 young men in Mr. Kam's native seminary, under preparatory instruction for the office of native teacher. The first volume of the "Village Sermons," in Malay, was ready for circulation. The number of native converts from Paganism and Mahomedanism, who were candidates for baptism, was considerable. His Excellency the Governor General, who, accompanied by his lady and his Excellency the Governor of the Moluccas, had inspected Mr. Kam's missionary establishment; and expressed himself much gratified, particularly with his chapel and printing office; ordered him a monthly allowance of 600 Java rupees, towards defraying his travelling expenses. At the close of this year Mr. Kam performed another extensive missionary tour, among the islands of the Malayan Archipelago; particulars of which have not yet come to hand. During

February 1826, five native teachers were sent from Amboyna to several of the Molucca Islands, in consequence of applications previously received from the inhabitants. Two teachers, natives of Banha, have also been sent to that island, in compliance with their own earnest desire to instruct their countrymen in the knowledge of the Gospel. Mr. Kam's Malay translation of the first volume of the "Village Sermons" is now in circulation.

In 1814, the Rev. Jabez Carey, from the *B. M. S.* was appointed inspector of the schools in this island. In 1815, he says, "The number of scholars is 303. On the 16th of January, I was appointed to the office of manager of the poor fund, with this emolument attached to it, namely, that of attending to the wants and good of the poor. The fund was a very rich one, and will be so yet, if the English government should return the loan made to it by the Dutch government, which is more than 20,000 rix-dollars: besides which I have in hand about 6000 rix-dollars. Last December I visited the neighbouring islands of Saparooa and Harooka."

On June the 5th, a few of the children under Mr. Carey's inspection, that is 20 out of 300, were examined at the Government-house, in presence of the resident; they acquitted themselves well, and each obtained a suit of clothes from government.

In the course of a week the chiefs had destroyed five idolatrous temples, with every thing belonging to them, at Harooka.

A few years after, a change took place relative to the government; but the conduct of Mr. Carey had so effectually recommended him, that the new government requested him to continue his employment as superintendent of schools. A valued missionary, Mr. Ricketts, was the first fruits of the Amboyna mission. Various difficulties, however, subsequently arose; and in 1818, Mr. Carey left the island and arrived at Bengal.

In 1819, Mr. Finn, from the *N. M. S.* joined Mr. Kam, and has since successfully assisted him in his labours. Messrs. Ferdinand Bormeister, Frederick Mueller, from the Basle Seminary, and Mr. Akersloth, from Holland, also arrived in 1821, and commenced the study of the language preparatory to their becoming missionaries in different islands.

AMERICA, one of the four grand divisions of the world, and by much the largest, is bounded on all sides by the ocean. It took its name from Americus Vespucius, a Florentine, who having accompanied Ojeda, a Spanish navigator, in 1497, drew up an amusing history of his voyage, in which it was insinuated that the glory of having first discovered the continent of the New World belonged to him. This was in part believed; the country began to be called after the name of its supposed first discoverer; and the unaccountable caprice of mankind has perpetuated the error. But America was first discovered, in 1492, by Christoval Colon, a Genoese, better known by the name of Christopher Columbus. It is called the New World with great propriety; for not only the men, but the birds and beasts, differ in some respects from those known before. It has likewise a great number of trees and plants, that grew nowhere else before they were transmitted to other places. All the men, except the Esquimaux, near Greenland, seem to have the same origin; for they agree in every particular, from the Straits of Magellan in the S. to Hudson's Bay in the N. Their skins, unless daubed with grease or oil, are of a red copper colour, and

they have no beards or hair on any other parts of their bodies, except their heads, where it is black, straight, and coarse. Many are the conjectures about the peopling of this vast continent, and almost as various as their authors. America is so long, that it takes in the torrid zone, the two temperate zones, and part of the northern frigid zone. A continent so extensive must naturally be various in its climate, soil, and productions. In the most northern and most southern parts the countries are cold, sterile, and desert; while in the centre are found the richest metals, minerals, precious stones, and abundance of the most valuable and useful commodities. It is hard to say how many different languages there are in America, a vast number being spoken by the different people in different parts; and, as to religion, there is no giving any tolerable account of it in general, though some of the most civilized of the Aborigines seem to have worshipped the sun. The principal motive of the Spaniards, in sending so many colonists here, was the thirst of gold; and, indeed, they and the Portuguese are possessed of all those parts where it is found in the greatest plenty. This vast continent is divided into North and South America, which are joined by the Isthmus of Panama. It has lofty and immense ranges of mountains, such as the Andes and Allegany; and the most stupendous rivers, such as the Amazon, Plata, Orinoco, Mississippi, and Missouri. Besides the Aborigines, who inhabit the interior parts, and the United States of America, who possess many of the finest provinces, the different European powers have rich and flourishing colonies here. In North America, Britain possesses New Britain, Canada, Nova Scotia, and New Brunswick; Spain had Mexico, New Mexico, New Albion, and California; and Russia has some settlements on Cook Inlet. In South America, Spain possessed Caraccas, New Grenada, Peru, Chili, and Buenos Ayres; Portugal had Brazil, and part of Guinea; and France, Britain, and Holland, have the remainder of Guinea. The Spanish Colonies have now asserted their independence, and contain Mexico, in South America; Colombia, in the N.; Chili, and the United Provinces, including the S. of Peru, and Buenos Ayres. Brazil is now an independent empire; and Patagonia remains in the possession of the native Indians. [See *Canada, New Brunswick, Newfoundland, Nova Scotia, New Fairfield, Oockgelogy, Paramaribo, Red River, and Spring Place.*]

AMLAMGODDE, OR AMLAMGOODY, a town on the S.W. Coast of Ceylon, near a small river of the same place.

The Rev. Wm. Read, of the *L. M. S.*, commenced his labours here in 1805; and subsequently became pastor of the Dutch Church, and superintendent of schools. The Wesleyan missionaries, at Galle, take this into their field of labour, and have several native members and a school.

AMSTERDAM, a city of the Netherlands, capital of Holland. Next to London, it is deemed the most commercial city in the world, and contains upwards of 220,000 inhabitants. The walls are high and well fortified; and the bridge, which joins the rampart, is built over the river Amstel. Towards the water it is only protected by a double range of great piles, strengthened by transverse beams, with openings to admit vessels into the canals, which are closed by booms at night. But its chief security consists in the facility of inundating the vicinity by means of

sluices. Few cities have their public buildings so fine, numerous, and well kept. The Exchange is one of the principal ornaments of the city, and the harbour is one of the finest in Europe. The Stadthouse, now the royal palace, has long been celebrated for its extent and durability; and the furniture and decorations of the interior are in a style of costly magnificence. The streets are broad and well paved, and most of them have canals, with rows of trees on each side; but there are no spacious public places, nor squares. It surrendered to the king of Prussia, in 1787, when that prince invaded Holland, in favour of the stadtholder; it received the French troops in 1795, without any resistance; and, in 1813, it was the first place that declared for the restoration of the House of Orange. It is seated at the conflux of the Amstel and Wye, 70 m. N.W. of Cleves, and 80 N. by E. of Antwerp. E. long. 4° 40′, N. lat. 52° 25′.

The Rev. A. S. Thelwall, agent of the *L. J. S.*, assisted by Mr. Chevallier, has been assiduously engaged to promote Christianity among the Jews, and to excite among Christians an enlightened interest in their behalf, with considerable success. Much good has also been effected through the medium of a Tract Society; and an institution has been formed to educate poor Jewish children.

Mr. T. who is now in England, from impaired health, has lately received several letters from his friends in Holland, which testify that the work of the Lord is still going on.

Towards the close of last year, he heard from one of those converted Israelites with whom he had enjoyed much Christian intercourse, conveying the intelligence, that, within two months, he had lost five of his nearest relatives—an uncle, a father, a brother, and two aunts. Respecting his father, he mentions several things which give reason to hope, that, during the latter weeks of his life, a great change had taken place in his heart. But of his brother he gives a most interesting account. He was taken ill only three weeks after the father's death, and the disease came on so rapidly, that he had a very early presentiment of his own approaching dissolution. The convictions under which he had evidently been labouring even in health, now became a source of severe internal conflict. For a time his mental anguish was extreme. On one occasion he said, "You, my dear brother, can understand me; I am tormented with the devil. Our dear mother does not believe that there is one. There was a time when I did not believe it myself; but now I feel that he tortures my soul. I have deserved it. Oh! my brother, what a sinner I have been!" "Then it was," says the writer of this letter, "that I first felt freedom and boldness in speaking to him of our Saviour, in telling him of the love of God towards such sinners as humble themselves before him, and in exhorting him to pray to the Lord Jesus to be delivered from the wicked one. He soon began to pray most earnestly, and seemed to be completely overwhelmed with a deep sense of sin. He confessed that he had long been under conviction. On the seventh day of his illness, after a violent paroxysm of the disease, he sunk into a kind of torpor, from which, in a few hours, he raised himself up, and, in the full possession of his faculties, to the surprise of all, he exclaimed, 'Call my mother, my sister, and my friends; I die in the faith of the Lord Jesus Christ—of the Triune

God—the true Messias—the King of the world. He is revealed to me. In him Jews and Gentiles are one. Many of the Jewish nation must yet come to him. Proclaim, in the synagogue, how I have died. Say to all, and you (addressing an intimate Jewish friend) listen to my voice, and say this to my other friends, that they must come to him.' After this he again expressed his deep conviction of his own sinfulness. The disease returned upon him with increased strength, and he became delirious nearly to the time of his departure, which took place on the following morning. In the intervals of composure, he declared his perfect knowledge of what he had said, and his firm acquiescence in the principles he had then avowed. In this way he died. Was 'not this a brand plucked from the burning?'"

Mr. Thelwall also received, about the same time, a letter from another Jewish convert, giving a very affecting account of the death of his mother-in-law, after two years' consistent profession of Christianity. Mr. Thelwall had been present at her baptism, at the age of 65 years.

ANGUILLA, OR SNAKE ISLAND, the most northerly of the Caribbee Islands possessed by Great Britain in the West Indies. It takes its name from its winding figure, and is 60 m. N.W. of St. Christopher's. W. lon. 63° 10′, N. lat. 18° 12′.

This station has been partially occupied, for many years, by the *Wesleyans*, and a prosperous society raised up. Its numbers at present are—49 Whites, 67 Free Col. and Black, and 120 slaves. Total 236.

ANNAMABOE, a large populous fortified town on the Gold Coast of Africa. In 1822, it was annexed to the general government of Sierra Leone, since which time successful measures have been taken by the *African Institution* to establish schools. The natives evince a very anxious wish for the instruction of their children in the English language and in the Christian religion. E. long. 1° 45′, N. lat. 5° 20′.

ANTIGUA, one of the Caribbee Islands, 16 miles long and 12 broad, and 60 E. by S. of St. Christopher. It has several good ports; and in that called the English Harbour, on the S.E. side, are a royal navy yard and arsenal. It is destitute of fresh water, and the inhabitants save rain water in cisterns. It was taken by the French in 1782, but restored in 1783. Population, in 1817, 35,739, of whom 31,452 were slaves, the rest Whites and free people.

Antigua is the seat of Government for the Leeward Islands. Its legislature is composed of the commander-in-chief, a council of 12 members, and an assembly of 25. This legislature presented to the sister islands the first example of the melioration of the criminal law respecting negro slaves, by giving the accused the benefit of a trial by jury, and allowing, in cases of capital conviction, 4 days between the time of sentence and the execution. The military generally consists of 2 regiments of infantry, and 2 of foot militia, besides the force raised in the island. The capital is St. John's. It lies in W. lon. 62° 9′, N. lat. 17° 4′.

In January, 1760, Samuel Isles, one of the *United Brethren*, set sail for Antigua. Countenanced by the governor and some proprietors, he commenced his labours; but heavy trials awaited him, which soon beclouded his prospects.

In the year 1761, however, a piece of ground was purchased in the town of *St. John's*, for the pur-

pose of a missionary establishment, and a place of worship was erected for the accommodation of the negroes.

Three years after, Samuel Isles was removed by death from the scene of his labours; and for about five years the mission continued in a very languishing state; but at the expiration of that time, a missionary, named Brown, arrived, and his labours were so abundantly blessed, that it soon became necessary to enlarge the church; and on that occasion the zeal of the converted negroes was most pleasingly demonstrated. On coming to the evening meeting, each individual brought a few stones and other materials with him; the different departments of the work were divided among such as were masons and carpenters; and those who could not assist in enlarging the edifice, provided refreshments for the builders; so that the requisite alteration was completed by the voluntary labour of these poor slaves, after the completion of their respective daily tasks.

In the midst of calamities, which subsequently arose, the work continued to go forward; and, immediately after the hurricane of 1772, a new awakening appeared among the slaves, and spread in all directions. A desire for religious instruction was, of course, augmented; and, in 1775, the number of persons who attended public worship amounted to 2000, and from 10 to 20 were baptized almost every month. A new and more spacious church was, therefore, erected in St. John's, in 1773; and, in the following year, a piece of ground was purchased at *Bailey Hill*, near the town of Falmouth, for the purpose of forming a second establishment, for the accommodation of those negroes who lived at a considerable distance from the former station.

From this place, which proved inconvenient, owing to the steepness of the ascent, the brethren removed, in 1782, to a more eligible spot, which they designated *Grace Hill;* and, though the external circumstances of the mission were rather difficult, the Christian slaves being exposed to famine, sickness, persecutions, and depredations, and the island being taken by the French,—the cause of Divine truth remained firm and immoveable; and, after the restoration of peace in 1783, 60 adults were received into the church of St. John's, by the rite of baptism, in one day; and, in the course of 12 months, the congregations in that town and at Grace Hill were augmented by the accession of more than 700 persons. The missionaries also preached, at stated times, in different plantations; and one of the native assistants actually built a chapel at his own expense, sufficiently capacious to accommodate 400 hearers.

Many of the planters were now convinced of the beneficial effects of the Gospel on their slaves, but others became violent persecutors of the truth.

The word of the Lord, however, continued to run, and was glorified. The two congregations, in 1788, consisted of more than 6,000 members; and so many new doors were opened to the Gospel, that the missionaries were exceedingly thankful when they found zealous and useful assistants in many of their converts, to visit the sick, give advice and reproof if needed, and to report to the missionaries the state of the congregation.

Although indisposition compelled Mr. Brown to retire in 1790, a suitable successor was found in the Rev. H. C. Tschirpe; and the cause was so prosperous, that a third settlement was formed, and named *Grace Bay*.

In 1810, the missionaries commenced a Sunday-school, on the Lancasterian plan of instruction, at St. John's; and though at first they had but 80 scholars, that number was soon increased to 700; and the progress not only of the children, but of their parents, who appeared equally anxious for tuition, both surprised and delighted the teachers. A school was also opened on one of the plantations near Grace Hill, where the scholars were instructed one day in every week.

In 1817, the brethren were encouraged to form a fourth settlement, by the solicitation of the Colonial Government; which, with the most praiseworthy liberality, presented them with ten acres of land for this purpose, together with 1000*l.* currency towards building a church and dwelling-houses, and a grant of 300*l.* per annum for the support of the missionaries. The proprietors of the adjacent plantations, also, aware of the benefit which their negroes would receive from religious instruction, contributed a handsome sum towards the erection of the necessary buildings. The difficulty of procuring stones was for some time a considerabe hindrance to the work; but at length a quarry was opened, about three quarters of a mile from the spot, and the missionaries obtained such kind assistance from the masons, carpenters, and labourers, belonging to their neighbours, that their church (a substantial well-built edifice, 64 feet by 30 in the clear) was solemnly consecrated on the 6th of December, 1818.

To this new settlement, which the brethren named *Newfield*, two others were subsequently added, in the year 1822; one at *Cedar Hall*, and the other at *Mountjoy*: and it is peculiarly pleasing to add, that in each of these stations large congregations were collected, many were joined to the church by baptism, and the word of God appears to have been followed with an abundant blessing.

On the 11th of July, 1823, the United Brethren celebrated the fiftieth anniversary of the opening of their church at St. John's; when it appeared that there had been baptized and received into the congregation at that town, 16,099 negroes, young and old; and that 35 male, and as many female, missionaries had been employed in the important service of making known to their benighted fellow-creatures the way of salvation. And it was stated by the Rev. C. F. Richter, that, between Easter 1822 and Easter 1823, 408 adult negroes had been baptized or received into the congregation at St. John's; 104 at Grace Hill; 40 at Grace Bay; 115 at Newfield; and 89 at Cedar Hall; forming a total of 765 in the year; and during the same period, 482 were admitted, in the different settlements, to the Holy Communion.

On the 26th Sept. 1825, the devoted missionary, Richter, after 30 years' labour in Antigua, was unexpectedly removed to his reward. In announcing his peaceful removal, Brother Shill says:—"When we lately spoke with the individuals belonging to the class of new people, about 1400 negroes called upon us. At such a time, we are, as you may suppose, occupied from morning till night."

In a letter, dated Feb. 1827, he says:—"I subjoin an accurate statement of the congregation at St. John's. The total number of the people under our care appears somewhat less than at the close of 1825. This is owing to our having struck off our lists the names of such as had ceased to come regularly to church, or to speak with us individually, according to the rule prescribed. In the year 1826,

there have been baptized 72 adults, and 134 children; received into the congregation, 150; re-admitted 51; admitted to the holy communion, 172; departed this life, 143 adults, 42 children; excluded, 173 persons. Our present numbers are as follow: 2360 communicants; 1352 baptized and candidates for communion; children under twelve years of age, about 1000: in all 4712; to which, if we add the new people, and those who are for the time excluded from the privileges of the church, amounting together to 1696, the total will be 6408.

In the year 1760, Nathaniel Gilbert, esq. who had experienced the saving power of the Gospel in England, became a resident of this island; and whilst deploring the spiritual condition of the persons by whom he was surrounded, he felt an earnest desire for their welfare. His first efforts were confined to a few individuals, whom he invited to assemble in his own house on the Sabbath-day; but finding that his exertions were evidently blessed of God, he went forth boldly, and preached the Gospel to the poor benighted negroes, notwithstanding the situation he held as speaker of the House of Assembly.

Mr. Gilbert continued to labour, without any abatement of ardour, or any diminution of success, till the period of his decease; but as he had no means of appointing a successor in his spiritual office, his bereaved flock were left as sheep without a shepherd for nearly 20 years. In 1778, however, Mr. John Baxter, a member of the Wesleyan connexion in England, removed to Antigua, for the purpose of working as a shipwright in the service of Government; and shortly after his arrival took upon himself, in the intervals of his employment, the care of the remains of Mr. Gilbert's Society.

Through the superintendence of Mr. Baxter, the assistance of Mrs. Gilbert, and the subordinate instrumentality of an old Irish emigrant, who had been providentially led to the island towards the close of 1783, things went on prosperously; so that these individuals had under their care upwards of 1000 members, chiefly blacks, who appeared to be earnestly stretching forth their hands towards God. Many new places were opened, and requests were made for preaching, with which Mr. Baxter could not possibly comply.

In the month of January, 1787, Dr. Coke, after mature deliberation, resolved that Mr. Warrener, one of the missionaries originally appointed to Nova Scotia, should remain in Antigua; and Mr. Baxter avowed his determination of resigning the lucrative situation which he held as under storekeeper in English Harbour, for the express purpose of devoting himself unreservedly to the work of the ministry.

Two years afterwards it appeared that Mr. Warrener, during the comparatively short period of his residence on the island, had been made the instrument of adding 1000 members to the Society, who were dwelling together in the spirit of love.

In April, 1816, the island of Antigua was placed under martial law, in consequence of an insurrection which had recently broken out in Barbadoes. Mr. Woolley, one of the Wesleyan missionaries, on hearing that the militia of the colony was called out, went, in company with his colleagues, to the president, and offered their services in any way that might be deemed beneficial to the government. "His honour," says Mr. Woolley, "thanked me for the offer, and observed that we could render more important service than that of bodily exercise. I assured

him, in return, that nothing on our part should be wanting to do away any bad impressions which the present painful report might have produced. It is not more strange than true, that some persons think religion seditious, and that the implantation of religious principles in the minds of the negroes is calculated to bring about revolt. The subjects of such sentiments, however, are ignorant of the nature of religion, and utter strangers to its influence. A gentleman, who entertained these ideas, assembled his negroes, and told them what had happened at Barbadoes; when, to his astonishment, they observed, 'Massa, dem no have *religion* den.' I have been at some pains to discover whether any of our people's minds have received an unfavourable bias from the alarming reports in circulation; and am happy in being able to state, that I found in them no disposition even to murmur at their situation, much less to rebel. One well-informed man, of whom I inquired, took up a book, and said, 'Sir, with this book in your hand, you will do more to prevent rebellion, than all the King's men.'"

The latter part of 1818 was unusually sickly; and early in the ensuing year Mr. Woolley was compelled, by indisposition, to go to Bermuda; while Mr. Jones, a promising missionary, was removed by death.

In 1820, a hurricane occurred in Antigua, which, though it did but little comparative injury in the island, carried away the two Wesleyan school-rooms in the town of Parham. Indeed, as they were only what is termed wattled buildings, they could not be expected to resist a strong wind. The committee, therefore, resolved to exert themselves in order to raise a durable edifice, 60 feet in length by 26 in breadth. It was accordingly commenced, and a subscription was opened to defray the expense of its erection. "Some of the respectable inhabitants," says one of the missionaries, "came forward on this occasion in the most handsome manner; but from others we received hard words, and stern repulses."

In February, 1821, a missionary society was formed in St. John's; when a very lively interest was excited, and the subscriptions and collections amounted to about 93*l.* currency, exclusive of a quantity of trinkets thrown into the boxes. Previous to the close of the year, the hearts of the brethren at Antigua were gladdened by the conversion of a Mahomedan negro, who was publicly baptized by Mr. Whitehouse, renouncing all the delusions of the false prophet.

On the 23d of September, 1822, a new place of worship, called Zion Chapel, was opened at Zion-hill, the estate of the Hon. J. D. Taylor; and on the 1st of December, in the same year, Mr. Whitehouse laid the foundation-stone of another chapel in Willoughby Bay, in which ceremony the Moravian missionary assisted; while the negroes connected with his congregation at Newfield brought several loads of stones in carts, and many of them were ready squared.

From the last report of the Antigua district, the following particulars are taken:—

St. John's Division.—Although the number of members is not augmenting, yet more stability and harmony prevail than at any previous period. The services in the chapels, and catechetical exercises on the estates, are both abundantly attended.

Barbuda.—In answer to their application, the missionaries were informed by the gentleman who has the care of the island, that the bishop, who had taken it under his charge, had appointed a catechist to reside upon it; and would himself, together

with his clergy, regularly visit it. The people seem exceedingly dissatisfied with this arrangement, as they have only been allowed once, during this year, to enjoy the ordinances of religion. They have indeed been prohibited assembling, as formerly, in the chapel, which was erected chiefly by the industry of Mr. Jeffry, who was recently taken away from his little flock, after having laboured, with affection and fidelity, for several years: however, they continue to meet in their own houses—it is hoped, to their comfort and edification.

English Harbour.—The people here walk worthy their "high vocation," and some have recently been impressed with a sense of their lost condition.

Willoughby Bay.—Here is a commodious chapel, capable of containing several hundred people. The congregations are composed principally of slaves: a number of these really fear and love God, but some have turned to sin and folly.

Parham Division.— A consistent enforcement of discipline has caused a diminution, during the year, in this district; a measure which will, doubtless, be ultimately advantageous.

At *Parham* the attendance has continued moderately good. A decrease here is probably owing, in part, to the unusually long continuance of the crop, together with the excessive wetness of the weather. Many, however, appear to have made real improvement in knowledge and love.

At *Zion Hill* a considerable decrease in the society has taken place. Several proprietors, and other respectable individuals in that neighbourhood, entertaining a predilection for the church, have used their influence over the negroes to induce their attendance there. From one estate, formerly visited, the missionaries have also, on the same principle, been excluded. Still some are "growing in grace." One circumstance, both with respect to the Parham and Zion Hill Society, is worthy of remark,—that amidst the unusual prevalency of the favourite amusement of dancing, only four or five have been excluded for indulging in that, to them, demoralizing entertainment. Number in society—Whites, 28; free-coloured, 481; slaves, 3066; total, 3575. *St. John's School* is attended by 263 children; the *Parham Branch School* by about 190; and the school at the *Point* by 114. Several have lately been admitted members of the society.

Mr. Wm. Dawes, a member of the committee of the *C. M. S.*, being about to settle in Antigua in 1814, was, at his own request, accredited as a gratuitous catechist and correspondent. In 1817, Mr. Charles Thwaites, who was accompanied by his wife, was also appointed superintendent of schools, and assistant catechist. At this time there were three stations—*English Harbour*, *Bethesda*, and the *Hope*; and the work was aided by Wm. Anderson and his wife, resident teachers of colour. Between that period and 1823, the number of schools was increased to ten; containing 774 boys, 1029 girls, and 133 adults. These means had, under the Divine blessing, many happy effects. Alluding to one of the estates, Mr. Thwaites says, "We have among us several young men and women, who grew up in the school, and maintain unblemished characters. What a contrast to past times, when it seemed as though slavery and unchastity were inseparable! We have gone to Lynch's on Sunday evenings, in time past, when our ears have been saluted with the sound of the fiddle and the dance; but now the fiddle is no longer heard—the dance is abolished—and hymns and spiritual songs are often

resounding from the little ones. This improvement of the children has had an effect on the elder slaves; not only are the fiddle and dance abolished on Sundays, but they crowd the house of prayer, and are thankful for the care taken of their little ones. Some of these pious parents express themselves in a very affecting manner, in gratitude to God, and in praying for blessings on the teachers." Other agents have been sent to the aid of these successful instructors. From the Report for 1825-6, it appears that here were 15 schools; containing, of coloured people, 15 men, 8 women, 88 boys, and 77 girls; and of Blacks, 96 men, 65 women, 621 boys, 712 girls; total, 1682. Since then, however, the number of children in attendance has been much diminished.

ANTRIM, a maritime county in Ulster, Ireland. Population, in 1821, 269,856. This county is much encumbered with bogs and morasses, though it enjoys a tolerable air. It has a great natural curiosity on the N. coast, called the Giants' Causeway, which projects 600 feet into the sea. It is formed of above 3000 perpendicular pillars of basaltes, standing in contact with each other, and exhibiting a sort of polygon pavement, somewhat resembling the appearance of a solid honeycomb. In 1821, the *W. M. S.* appointed Mr. Robert Balley to labour here, and preach in the Irish language. The *B. & F. S. S.* exerts also a very salutary influence.

ARCOT, a city of Hindoostan, the nominal capital of the Carnatic. In the vicinity are celebrated temples, visited by numerous pilgrims: 73 m. from Madras. E. long. 79° 29′, N. lat. 12° 52′.

The missionaries at Bellary, connected with the *L. S.*, have been useful to the inhabitants, by the distribution of tracts.

ARKANSAS, a country of the United States, bounded, N. by the state and territory of Missouri; E. by the Mississippi; S. by Louisiana and Red R. which separates it from the Spanish dominions; W. by the Spanish dominions. The northern boundary on the Mississippi is in lat. 36° N.

The territory is very extensive, and abounds with excellent land. For navigable *streams* it is almost unrivalled. On the east is the Mississippi, into which St. Francis, White, Arkansas, and Red Rivers empty themselves; the three first are almost entirely in the territory, and the greatest part of the last are on the southern boundary. St. Francis is navigable about 300 m.; White R. about 700, and receives four tributaries, navigable from 20 to 70 miles; Arkansas, about 1500, with not less than nine tributary streams, navigable from 15 to 150 m. The Grand and Verdigris Rivers, which are about as large as the Connecticut, flow into the Arkansas from the N. in less than half a mile of each other. About thirty miles below, on the same side, the Illinois, on which is the missionary station, *Dwight*; so called in affectionate remembrance of the late President of Yale College, who was a distinguished and active member of the Board, and the first who died after its incorporation.

This body sent hither, in 1820, the Rev. Messrs. Alfred Finney, Cephas Washburn, and Asa Hillbrook, as missionaries; Mr. James Orr, as a mechanic; and Mr. Jacob Hitchcock, and Miss Ellen Stetson, as teachers. These persons have laboured under numerous discouragements—from sickness, the wars between the Cherokees and the Osages, and the degraded state and violent prejudices of those whose good they seek. Their prospects, however, have become

encouraging. Houses have been erected for the mission family, two for schools, a saw-mill and grist-mill, together with other buildings; and an extensive plantation has been cleared and fenced. A church was organized April 12, 1822; and, on the first day of the same year, a school was opened, which, in the May following, contained 50 pupils. In October, 1823, the number of Cherokee children in the family, who were enjoying the privilege of literary, moral, and religious instruction, was 60—24 males and 26 females, who were making very encouraging progress. The missionaries have gained the confidence of the Cherokees, and might greatly enlarge their school, if their resources would permit. A majority feel that this institution is the glory of their tribe; and so far as this feeling obtains, it is accompanied by a desire to act worthy of the efforts which are made to enlighten and reform them. The missionaries preach on the Sabbath to a small congregation, who understand English. About 3 m. below this, the Canadian, as large as Grand R., enters from the S.

All the tributaries of the Arkansas, on the N., are beautiful, clear, gravelly bottomed, streams; while all on the S. are of a clayey bottom. All the streams are lined on either side by the first quality of bottom land. For some distance the soil is alluvial, of exhaustless fertility, and well adapted to the growth of Indian corn, cotton, and tobacco. These bottoms, in a state of nature, are impenetrable cane brakes; the cane growing from 1 to 2 inches in diameter, and from 15 to 25 feet high. Under this, in the eastern part of the territory, is a prodigious growth of rushes, which, with the cane, afford ample sustenance for immense herds of cattle in the winter; while the forests on the upland, covered with a luxuriant growth of grass, and the immense prairies, yield an exhaustless supply for summer. The face of the country, 100 m. from the Mississippi, is almost uniformly level. To the W. of this, the country rises, and is beautifully variegated with hills and valleys, which usually afford a considerable stream of water. The hills are not formidable, till you approach the Shining or Rocky Mountains. The indigenous *vegetables* are numerous, and many of them valuable for their medical properties. Botanists have discovered not less than 100 plants, not found elsewhere in the United States, and not less than 50 *nondescripts*.

Salt springs and licks are very numerous and valuable, some of which are occupied by extensive salt works. The Indians are frequently seen with cubic bodies of salt, from 6 to 12 inches, which they say they broke off from a mountain.

The *climate* is mild. After leaving the low country on the E., the whole territory may be called healthy.

The White *population*, in 1820, amounted to nearly 15,000. In 1823, it was estimated at about 20,000. A considerable part of this population are French, or, as they are called, Creoles—being generally mixed blood, French and Indian, of almost every tribe in North America. These, *generally*, are a miserable race of beings.

The greatest part of the population are emigrants from different states in the Union, mostly from Tennessee and Kentucky.

There are very few schools or religious institutions; and the state of morals is deplorable, with a few honourable exceptions. Here is a wide field for missionary enterprize. The number of professed Christians is very small. In this territory are many tribes of Indians,

concerning some of which little is known.

The *Quawpaws* live on the banks of the Arkansas, between the Post and Little Rock, estimated not to exceed 500 souls. They are said to have originally belonged to the Osages of Missouri. Their language is radically the same. They are very friendly to the Whites in their neighbourhood; manifest a disposition to receive instruction; and are very anxious for the establishment of a mission among them. Intemperance and uncleanness most shockingly prevail; and, by these, vast multitudes are falling sacrifices to death every year. It is vastly important that some missionary society should immediately embrace them within the objects of its benevolent efforts, as the only means of arresting their rapid progress to entire extermination.

The *Cherokees*, the next tribe on the river, are a branch of the tribe of the same name, E. of the Mississippi. The first emigrants were a few malcontents, who left their tribe soon after the revolutionary war. About 30 years ago, they were reinforced by a company of about 25 men, with their wives and children, who fled from the hand of justice. From that time, this country afforded a refuge to such as were exposed to the penal laws of the tribe, and to such as were, on any account, discontented with their situation. In this way the number became so great as to attract the attention of government; and, in 1813, an agent was appointed to the superintendence, in the same manner as in the old nation. The emigration, in 1817, which excited so much interest in the Christian community, raised the number here to the present estimation of 5000. The corrupting influence of the Whites, with other causes, has produced a most distressing state of moral degradation among them. The young and middle aged are almost universally destitute of any religious principle, or moral restraint. Among the oldest are remnants of their old system of religious belief. [*See Cherokees.*]

The *Osages*, the next tribe up the river, are in an untutored, savage state. Their mode of life presents very great obstacles to the success of missions, on the plan hitherto pursued.

About half the year they forsake their villages, and wander in pursuit of game, with their women and children. Until they can be persuaded to abandon this course of life, few children can be retained in the schools during the season of their excursions. When stationary, they occupy several villages; the principal of which contains about 300 lodges, or huts, and about 3000 souls. The lodges, irregularly arranged, cover a surface of about half a mile square. They are constructed of posts, mattings, bark, and skins, with neither floors nor chimneys. The fire is built on the ground, in the centre of the lodge, and the family and guests sit around in a circle, upon skins or mats. As in all uncivilized and pagan countries, the women perform the drudgery of the nation, while the men resort to the chase or the battle, or consume their time in vain amusements. Their *religion* differs from all the tribes to the east of them. They are idolaters and polytheists, having four primary deities, viz. the sun, moon, earth, and thunder. In addition to these, they have a great multitude of inferior gods. They are apparently very conscientious and devout in their religious rites and worship,—always rising, while it is yet dark, to attend to their morning devotions. All the pursuits of war and peace, hunting and stealing, they make subjects of

prayer and thanksgiving. They are friendly to the Whites, but hostile to other Indians. Among this tribe is a missionary station, commenced in 1820, by the *U. F. M. S.*, called the *Union*.

It is situated on the W. side of the Grand R., about 25 m. N. of its entrance into the Arkansas, and 700 above the junction of the Arkansas and the Mississippi. The buildings are erected on a moderate eminence, about a mile from the R. The situation is pleasant, the soil fertile, and the air and climate more salubrious than in most places under the same latitude. The tract of land ceded to the mission by the Indian chiefs, embraces a prairie of about 4 square m. in extent. Coal and salt are found in the vicinity. W. long. 97° 20′, N. lat. 35° 30′.

The following persons left the city of New York in April, 1820:—The Rev. W. F. Vail, his wife, and 4 children; Rev. Epaphras Chapman, and his wife; Dr. Marcus Palmer; Abraham Redfield; W. C. Requa; Alexander Woodruff; Stephen Spaulding; Eliza Cleaver; Mary Foster; Clarissa Johnstone; Susan Lines; and Dolly E. Hoyt. The two latter died on the journey. Suitable buildings and mills have been erected, a small school maintained, and the farm is becoming productive in cotton, grain, and vegetables for the support of the family. Different members of the mission are skilled in various mechanic arts. In 1822, the property belonging to this establishment was estimated at about 24,000 dollars. The mission already exerts a favourable influence on the Osages, many of whom have abandoned the chase, and cultivate the soil. Owing to their roving habits, and the disturbed state of the tribe since the mission was established, the progress has been slow; but enough has been done to raise a cheering hope of ultimate success. In the latter part of 1824, the following persons were at this station:—the Rev. W. F. Vail, Dr. Palmer, Messrs. F. Fuller, Redfield, Spaulding, Woodruff, and Requa. The school included 21 Osage children, who live in the family.

Hopefield, a new station, about 4 m. from Union, was commenced Dec. 1823, by the Rev. E. Chapman, and Mr. W. C. Requa as an assistant. Here are 11 Indian families, each occupying a log building, and cultivating a small farm. All are attentive to religious instruction, and are acquiring the habits and customs of civilized life.

To the W. of these are numerous other *tribes*, of whom very little is known, except by the reports of explorers and hunters. By these they are represented as pacific, and desirous of the protection of the United States, and of being embraced in the efforts making for Indian improvement. They ought to excite the immediate attention of the Christian public, before they become contaminated by the example of unprincipled white men. They are wandering tribes, and missionaries should go prepared to follow them, till they are persuaded to settle down in fixed habitations, and to seek the comforts of civilization, and the blessings of the Gospel.

ARLAVERTTY, a village in Mallagum, in the island of Ceylon, in which the *American* missionaries have established a school.

AROO, five islands in the Indian Ocean, to the S. and W. of New Guinea, extending from 6° 30′ to 7° 0′ S. lat., with narrow channels between them. Population between 19,000 and 20,000 souls.

The inhabitants being very desirous to receive Christian instruction, Mr. Kam, of the *L. S.*, sent them

a native teacher, who had been previously prepared for the employment, at the seminary which he had erected for the purpose, in Amboyna.

ARRACAN, a province in the W. part of the Burman empire, S.E. of Bengal, on the eastern coast of the sea of Bengal, between Rangoon and Chittagong. Length 600 m.; breadth from 20 to 200. Population between 2 and 3 millions. The country is fertile, and the mountains are covered with perpetual verdure.

The inhabitants are *idolaters*, and worship images made of clay. Arracan was formerly an independent kingdom, but surrendered to the Burman empire in 1783; since which time it has been subject to a viceroy, appointed by the Burman government.

Arracan, the principal city, is situated on a river of the same name, in E. long. 93° 25′, N. lat. 20° 40′. It is said to be 15 m. in circumference, and to contain 160,000 inhabitants.

Land has been granted to the *Bapt. S.* for the establishment of a mission at Akyab, an island of this province, which is eligibly situated at the mouth of the Arracan R. The whole number of native members of the church in full communion, according to the last report, is 71; but of these not quite one-half are fixed in the Christian colony. About 20 still remain at the old stations, and 14 are in the town of Arracan. There are also about 30 members at a place called Kaptai, under the government of an independent chief, who being exceedingly inimical to the Gospel, has for several years effectually prevented all intercourse between these people and the brethren. The enmity of the human heart has displayed itself here as in other places; yet Mr. Fink has found a frankness of inquiry and an earnest attention, which are exceedingly encouraging. The Arracanese are essentially the same as the Burmans, and have no caste; and, compared with the Hindoos, have but a limited number of objects of idolatrous worship.

Besides the native Christians, a number of heathen Arracanese have been admitted into the colony as residents. They, however, comply with such regulations as Mr. Fink sees fit to appoint, and they have the Gospel regularly preached to them, and their children will receive a Christian education in the school. Tuesdays and Saturdays have been fixed as market days; the shops are open on the other days of the week, with the exception of the Sabbath, when there is a cessation of all public business.

Meearung, one of the preachers, is stationed in the colony, and both conducts public worship and teaches the school, which is held in the chapel erected by the people themselves. The other preachers are disposable for the general diffusion of the Gospel; and one of them, by rotation, is usually in the town of Arracan. As the country is much intersected by rivers and creeks, Mr. Fink has purchased and fitted up a small boat in which the brethren can convey themselves to a number of important places at considerable distances from their home; and hitherto they have met with no unkind treatment from their countrymen, when thus engaged. These four brethren are supported by the contributions of two associations of young gentlemen in Glasgow, who unitedly send them 40*l.* per annum for that purpose.

In providing copies of the Scriptures, or rather parts of them, and tracts, the missionaries enjoyed the co-operation of some of their American brethren, connected with the

Burman mission, particularly from the Rev. G. H. Hough.

There is also a town of Arracan, called *Cox's Bazaar*, containing a population of 30,000, where the Burman language is spoken, which has attracted benevolent regard. This town is about 40 m. within the British territories, which are separated from the Burman empire by the Gnat R. It is well calculated for a station, both for preaching and the extensive distribution of tracts. To this place, therefore, the Rev. James Colman, from the *American Baptist Board for Foreign Missions*, removed, in 1821, from Chittagong, and commenced his labours with favourable prospects, but was suddenly removed by death in less than 8 months. Occasionally, efforts have been made in this important spot, and several persons have joined the church at Chittagong.

ARROWACKS, a wandering tribe of Indians, scattered over a great extent of territory in Guiana, South America. They are humane and friendly.

The *United Brethren* sent 2 missionaries to Berbice, a Dutch settlement near Surinam, in 1738, who laboured among the Pagan inhabitants around them for several years, but with little success.

In the mean time they became acquainted with the Arrowack language; and, from 1748 to 1757, they baptized about 400, and succeeded in introducing among them the habits of civilized life. In 1759, a church was erected to accommodate the increasing congregation of Lewis C. Dehne, at Hope or Hoop; and, though many discouragements still attended the labours of the brethren, yet they were permitted to reap some fruit. In 1789, the number of baptized persons was 83; in 1800 it had increased to 169. Afterwards they removed to the R. Neukeer.

Another station was formed at an early period, named *Pilgerhut*, in the neighbourhood of which most of the baptized persons lived. Amidst many trials, the brethren persevered at this place till 1793, when the negroes rose in rebellion against their masters, murdered many of the white people, burnt the settlement at Pilgerhut, and laid waste almost the whole country. By this fire an Arrowack Grammar and Lexicon, and some translated portions of the Scriptures, prepared by one of the missionaries, were consumed.

A third station, named *Sharon*, was also occupied for many years, but was relinquished from the occurrence of uncontrollable circumstances. It is pleasing to add a quotation from a letter written by one of the missionaries at Surinam, dated Feb. 12, 1823:—

"Now and then I see and converse with the Arrowacks. A company of these people were here not long ago, some of whom told me that they could not forget what they had formerly heard of Jesus Christ our Saviour."

ASBURY, a missionary station in Georgia, among the Creek Indians, recently established by the *M. S. Carolina Conference*.

The missionaries, Messrs. *Wm. Capers*, *Isaac Smith*, and *Andrew Gummil*, have encountered much opposition from the Big Warrior; but the difficulties have considerably subsided, and the prospects of the mission are brightening. In 1822, a hope was entertained that 100 scholars would soon be obtained in the school.

ASSOONDY, a village near Bellary, Hindoostan, where a flourishing school was established in 1817, by the missionaries of the *L. S.* at that station, with funds obtained by contributions from Madras.

ASTRACHAN, or ASTRA-

CAN, a province of Asiatic Russia, in the government of Caucasia. It borders on the Caspian sea, on the side of which are long marshes that produce a vast quantity of salt. Rain seldom falls in the province, but it is crossed by the Volga, which overflows annually; and when the water retires, the grass grows in less than a month.

Astrachan, a city, capital of the province, is a place of very great and extensive trade, surrounded by a wall 3 m. in length. It contains 4 monasteries, 25 Russian churches, 2 Armenian, 1 Lutheran, and 1 Roman Catholic monastery, with a church. Population 70,000. E. long. 47° 50′, N. lat. 46° 22′.

The Rev. Messrs. *Wm. Glen*, *John Dickson*, *John Mitchell*, and *Macpherson Selby*, from the *Scotch M. S.*, commenced their labours here in 1814. The original design of this mission was to print and distribute tracts, and portions of the Scriptures, in various languages. Its situation is peculiarly favourable for this purpose, being the mart for Persian and numerous other merchants, who assist in extensively circulating these publications. From 1815 to 1822, the missionaries distributed about 40,000 copies of tracts, Testaments, and portions of the Scriptures, in the following languages and dialects, viz. Hebrew, Tartar, Turkish, Persian, Armenian, Calmuc, Jagatai Tartar, Orenberg Tartar, and Turkish Tartar. Thus, truth has been disseminated, and the fruit begins to appear.

Several of the missionaries, having acquired a knowledge of different languages, commenced itinerant preaching in the suburbs and vicinity, where are about 25,000 Tartar Mahomedans, many of whom heard with attention, and warrant strong hopes of the ultimate prevalence of truth. A considerable population of *Jews*, on the W. and E. of the Caspian, has also excited the regard of the missionaries, and the *L. J. S.* has favoured their designs by placing a quantity of suitable books at their disposal. The *Russian B. S.* has also afforded important aid, by printing the Scriptures in the different Tartar dialects. In 1815, an auxiliary *B. S.* was formed at Astrachan, which has been efficient in disseminating the Scriptures among Persians and Tartars, who have been eager to receive them. A seminary has been erected for the education of native youths, to become teachers of their countrymen; which is also designed to embrace the children of the missionaries, and to qualify them to take the place of their fathers in future years. Much encouragement has recently been afforded by the conversion of a Persian Mahomedan priest, who is influential and zealous in making known the way of salvation.

The *United Brethren* have made attempts here, but the results have not been great. A few years since, the *L. S.* also sent a missionary hither in order to instruct the neighbouring Calmucs; but he found it expedient to return to Sarepta.

ATCHAVELLY, a village in Ceylon, between Point Pedro and Jaffnapatam. In 1816, the *Wesleyan Missionaries* at Point Pedro, with permission from the local government, occupied the ancient place of worship, and established schools. Here they found some reliques of piety, among hosts of mosques, pagodas, and images.

ATUI, one of the Harvey Islands, where the *L. M. S.* has two native teachers, but which has made, of these islands, the least progress. The king and a few of his people attend to instruction, and behave kindly to their teachers, and it is hoped the rest will be led to imitate their example. The chapel here is a good building, and

one of the teachers is building himself a commodious *house*.

AUSTRALASIA, a name now applied to the circuit that includes those islands lying S. of the continent of Asia; as Terra Australis, New Guinea, New Britain, New Ireland, New Caledonia, New Zealand, and those of Solomon, Aroo, New Hebrides, &c. [*See Aroo, New South Wales, New Zealand, and Van Dieman's Land.*]

B.

BADDAGAMME, a village in the S.W. part of Ceylon, about 12 m. from Galle, on the R. Gindrah, one of the largest in the island. Population, in 1802, 1,644; the houses are built of mud and sticks. Villages of the same kind are extensive in the neighbourhood. The situation is healthy, and affords the missionaries easy access to the natives.

Here is a station of the *C. M. S.* The Rev. Mr. Mayor having obtained a tract of land from the government, erected a comfortable house on an eminence, which commands a delightful prospect of a winding river, a fertile valley, well-cultivated fields, and distant mountains. Here, on the Lord's day, he had sometimes an opportunity of addressing about 100 children, besides adults; and the latter appeared to be gradually losing their confidence in their heathen superstitions. Some of them, indeed, ingenuously confessed, that the doctrines of Christianity were more reasonable, and better adapted to the wants of man, than the religion of Budhu. The priests, however, were so well convinced that it was their own interest to uphold the ancient system of delusion, that they were almost invariably found, upon all occasions, to resist every argument adduced in support of the truth. This branch of mission was afterwards stren ened by the labours of Mr. W who removed hither from Nel as the climate at the latter place found unsuitable to his constitu

On the 14th of Febr 1821, the foundation-stone church was laid; the stones which were blasted from a r at the expense of 700 po of powder. A great numbe natives were present at the ser About four months afterw Mr. Ward was requested to vi young woman on her dying who said, that she had hear Jesus Christ, at Baddagamme, that she trusted in him alone the salvation of her soul. missionaries at present here, the Rev. Robert Mayor and Rev. J. C. Trimnell, with Mayor and Mrs. Trimnell. exercise of their ministry s attended with but little encour ment. Twelve natives, conne with this station, embraced th portunity afforded them, by bishop holding a confirmatio making a public profession of faith in Christ, and of their d mination to devote themselve his service. The schools, w are 6 in number, have rec suffered from the prevalenc disease. In these some ple instances of usefulness have curred. A Sunday-school has established for adults, and the duct of all the boys (16) in boarding-school is such as to serve commendation.

BAHAMA, OR LUCA ISLANDS, in the Atlantic Oc extending along the coast of rida to Cuba, on two sand b called the Little and Great Ba Bahama; the former lying the latter.

The islands are near 50 number; some of them mere r but 12 are large and fertile.

of them are inhabited, and they are subject to the English. The islands which give name to the whole are Bahama and Lucayo, both of them on the S. part of the Little Bank, which is separated from the Great Bank by a passage called Providence Channel. One of these islands was the first land of the New World descried by Columbus in 1492, on which he landed, and called it San Salvador. The Bahamas were not known to the English till 1667, when Captain Seyle being driven among them in his passage to Carolina, gave his name to one of them; and, afterwards, being a second time driven upon it, called it Providence.

About the middle of the year 1802, a small society of the *Wesleyan* order was formed in the eastern part of the island of *Providence*, through the instrumentality of Mr. Wm. Turton, a native of the West Indies, who had been labouring there about a year in the midst of much opposition, and had succeeded in erecting a chapel. A reformation was, however, visible in many. But while the work thus prospered in the country, languor and indifference prevailed throughout the town. The established ministers opposed the mission, and the occasional indisposition of Mr. Turton tended to favour their proceedings; for, though he was not compelled to omit the duties of his station, he felt himself inadequate to those exertions which were necessary to defeat the purposes of his foes. Still he persevered in a course which he considered blessed of God, and at the end of 1804 Mr. Rutledge was sent out to his assistance.

The brethren now laboured together in harmony, and extended their sphere of action to *Eleuthera*, which had formerly been the scene of every species of wickedness; but in which the inhabitants gladly received the word, and exhibited a reformation in conduct.

In 1811, Mr. Dowton arrived, and, with his colleagues, extended the preaching of the Gospel to *Harbour Island*, *Abaco* or *Green Turtle Quay*, and other places; and so considerably did the cause increase at Providence Island in a few years, that in the town of Nassau it became necessary to have two chapels open at the same time every Sabbath, which were attended by multitudes.

In 1816, all meetings for worship, earlier than sunrise and later than sunset, were prohibited, under a severe penalty, by an edict of the legislature. This measure was deeply afflictive to the poor slaves, who were thus deprived of their religious privileges during the week. "One black man," says Mr. Rutledge, "of distinguished piety, said, with flowing tears, 'They might as well take away my life, as deprive me of our meetings.' And it was deeply affecting to see his venerable sable face, skirted with grey locks, turned towards heaven, while in the simplicity of his heart, he exclaimed, 'Lord God! how is it, that men can be suffered to dance together, to play at cards together, and to get drunk together, but thy peaceable people cannot get leave to worship thee together?' "

Formerly the negroes had been in the habit of rising an hour before day, every Sabbath morning, that they might spend that time together in their chapel in prayer; but, by the new act, they were deprived of this privilege.

After the restrictions had remained in force about four years, they were happily removed; and one of the chapels in Nassau being opened for divine worship by candlelight, the congregations on the week evenings were soon very considerable.

In a letter, dated Nov. 4th, 1824, Mr. Turtle gives an affecting account of a hurricane which had recently occurred, and which had brought on many heavy calamities. At Tarpum Bay, the chapel and dwelling-house were dashed to pieces; but though, in other cases, the mission buildings were considerably shattered, they were afterwards repaired. "With regard to the horror of the scene," says Mr. T., "I certainly never beheld any thing like it before—houses falling—ruins flying about in all directions—husbands dragging their wives from one house to another for shelter, and mothers lamenting for their children, supposed to be dashed in pieces!" The Report of 1825 communicates the following intelligence:—

New Providence Circuit.—We have two schools, one at the E. and the other at the W. end of the town; the attention of both teachers and children, with visible improvement as the consequence, has been pleasingly increased in the past year. West school:—boys, 65; girls, 110; total 175. East school:—boys, 82; girls, 101; total 183.

Eleuthera Circuit—Rocksound.—This school has recently improved, though rather fluctuating. Through the course of the year about 20 adult blacks have attended on the Sabbath for instruction, as also on some of the week evenings; but since the late gale, they have not been so regular. Number:—White boys, 30; White girls, 35; Blacks, 12.

Tarpum Bay.—Attendance irregular, since the destruction of the chapel.

Savannah Sound.—The most prosperous school on the circuit. Number:—Boys, 16; girls, 22; men, 16; women 14.

Palmetto Point.—This school is doing well. Adults, 8; girls, 14; boys, 12.

Harbour Island. This school has recently improved. Number, 80.

Cove.—The school here has been much neglected. Children, 30.

Bluff.—Number about 25.

Current.—Number 20.

Turks Island Circuit school is conducted with good order. Number, 80.

From the last accounts, it appears that the state of the mission at *New Providence* is not very gratifying. A nominal reduction had been marked in the society, of at least 100, from removals and other circumstances; but 72 members were added, of which nearly the half were whites. The schools here were in a fluctuating state. Good, however, had been done; and by improving the place of the schools, more was anticipated.

Eleuthera.—The work of God throughout this circuit is not prosperous, which is principally owing to an illegal importation of articles brought by the Americans, who take the hats, &c. of this island in exchange for the produce they bring hither. The missionaries will not countenance smuggling, and their congregations are small in consequence. The schools, on this account, suffer much from the want of efficient teachers and proper books; the attendance given both by teachers and scholars is very irregular, which is more especially the case at *Rock Sound* and *Tarpum Bay*. At *Savannah Sound* and *Palmetto Point* the attendance is more punctual and regular.

Harbour Island and *Abaco.*—The members of this society have, in general, been very teachable. Schools:—*Station Island.*—This school is a little more orderly than in the preceding year. *Cove Harbour.*—Because of the shattered state of the chapel, occasioned by the late hurricane, this school had nearly fallen through in the beginning of the year; but since the chapel has

been roofed, it has been revived. *Bluff.*—Several children have made considerable progress. *Current* and *Spanish Wells* schools have been given up; the children having no place to meet in since the hurricane.

BALASORE, a town of Hindoostan, in Orissa, and a place of considerable trade. The town, with this part of the district of Mohurbunge, was ceded by the Mahrattas to the British, in 1803. It is situated on the Gongahar, 8 m. from its mouth, in the bay of Bengal, and 120 m. S. W. of Calcutta. Long. 86° 56′ E., lat. 21° 32′ N. This place derives peculiar interest from its proximity to the temple of Juggernaut, to which many thousand devotees annually resort.

The idol itself is a large block of wood, having a frightful visage painted black, with a very wide mouth, of a bloody colour. His arms are of gold, and he is dressed in gorgeous apparel. A numerous retinue of priests and other servants are always in attendance upon his temple, to receive the offerings made to the idol, and superintend the performance of his worship.

Multitudes of persons assemble from all parts of India to pay honour to this odious deity. Of their number no accurate calculation can be made. The natives themselves, when talking on this subject, usually say that a lack of people (100,000) would not be missed. And so mad are they upon their idols, that thousands of lives are annually lost, by the fatigues and privations to which they are exposed in the long journeys undertaken for this purpose. Several years ago, Dr. Carey computed the number sacrificed in this way alone, at *one hundred and twenty thousand!*

But the worship of Juggernaut is, in a more direct and evident manner, a system of cruelty and blood. Dr. Buchanan thus describes the dreadful scene:—"After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road, before the tower, as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to *smile*, when the libation of blood is made. The people throw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time; and was then carried to a place a little way out of the town, called by the English Golgotha, where the dead bodies are usually cast forth, and where dogs and vultures are ever seen. There I have just been viewing his remains."

He then says—"I beheld another distressing scene at the Place of Sculls—a poor woman lying dead, or nearly dead; and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, 'they had no home, but where their mother was.' Oh, there is no pity at Juggernaut; no mercy, no tenderness of heart, in Moloch's kingdom!"

Mr. John Peter, of the *B. M. S.*, a zealous and eloquent Bengalee preacher, formerly a member of the Armenian church, arrived at Balasore in 1810; he met with a very friendly reception from the European inhabitants, and, in a short time, baptized a number of English soldiers. His labours, together with those of Kristno Dass, a native assistant, were successfully extend-

ed to various villages, from Balasore to Cuttack, a distance of about 100 m.

Early in February, 1812, Mr. Peter had an opportunity of introducing the New Testament, in the Orissa language, into the temple of Juggernaut. He accordingly distributed several copies among the principal persons belonging to that place, and gave one of them into the hands of one of the puruchas, or principal ministers of the idol; accompanying his gift with an ardent prayer, that the intense darkness of superstition might be speedily dispersed by the glorious light of Divine revelation. In the autumn of the same year, he, and his friend, Kristno Dass, went to a place called Poorooha-pota. "It being the last day of the festival of Juggernaut," says Mr. Peter, "more than a thousand persons were assembled, and three cars of the god were dragged along. In the midst of the crowd I stood upon a chair, and preached the everlasting Gospel. The people, almost to a man, left the cars, and, surrounding me, heard the word with attention. We sang three hymns; preached and prayed twice; and distributed 15 Orissa New Testaments and Psalters, besides many tracts. One Oriya was insulted by his countrymen for accepting a Testament: their derision, however, made no impression on him; he received the book, and went his way. On this occasion several military officers, with their ladies, were present upon elephants."

In the year 1813, Kristno Dass was removed by death.

In January, 1814, great astonishment was excited in Balasore, by the conversion of a Brahmin of high rank, named Jugunat'ha Mookhoojya. This man, who was of a rich family, and well versed both in the Orissa and Bengalee languages, was so thoroughly convinced of the truth of the Gospel, that he renounced his caste—threw away his poita, or sacred thread—and ate publicly with Mr. Peter; to whom he expressed an earnest desire for baptism. One evening, whilst the missionary was reading and explaining to him part of the Bengalee Testament, he expressed his joy that Christ was able to dispossess Satan even of his strong holds, and observed: "The debtas are evil spirits, and the followers of Jesus have power from him to overcome the devil and all his temptations. I am growing fearless of the power of debtas, and all persecutors. I know that God alone has the power to kill, and to give life; and that without his permission neither good nor evil can befall me. If he be my Redeemer, therefore, I will not fear what man can do. Should the people of my caste kill me, I will not fear; since I hope that heaven is secured to me by Jesus, the Son of God. From this time may I appear before all men a decided follower of Christ! I hope the Lord will receive me, and keep me for ever, as his own child: for though I am the greatest of sinners, I bless the Almighty, and will thank him for ever, that he has brought me out of darkness into his marvellous light!"

The statement he afterwards made being perfectly satisfactory, he was baptized in March. After the service, an Oriya, named Khosalee, told his countrymen, both near the tank where the baptismal rite was administered, and on his way home, that their shasters were all false; but that the shaster of Jesus was certainly true.

In 1816, Mr. Peter wrote:—"Since my arrival at Balasore, 34 persons, natives and Europeans, have been baptized; some of whom have been taken to heaven, and others are residing at various

places." At the commencement of 1817, however, the province of Orissa was thrown into a state of great alarm by the approach of the Pindarees; which, together with a very indifferent state of health, compelled Mr. Peter to remove to Calcutta; since which time the mission has been suspended.

BAMBEY, a settlement on the R. Sarameca, in the centre of several villages of free negroes in Surinam, South America; who fled to this retreat from the excessive cruelty of their masters. As might be expected, they are extremely ignorant and superstitious; and cherish the most profound reverence for their idols, which chiefly consist of wooden images, large trees, heaps of sand, stones, crocodiles, &c.

Mr. *Lewis C. Dehne*, one of the *United Brethren*, accompanied by two others, came here in 1765, in consequence of an application from the government of Surinam, who hoped to put a period to the cruelties and depredations of these negroes, by the introduction of the Gospel. At first the prospects of the mission were encouraging; but such were the prejudices and blindness of the negroes, that the missionaries found it unavailing to attempt more than the instruction of their children. From the commencement of the mission to 1797, a period of 32 years, only 49 were baptized; and during the same time, 19 missionaries out of 28, who entered this unpromising field of labour, followed each other to the grave in quick succession in this unhealthy clime.

In 1810, a refractory spirit began to appear among many of the negroes, who were alike excited against the brethren and the Colonial government; and about three years afterwards, the mission was relinquished, as its general aspect became more and more discouraging, while its expense was exceedingly burdensome.

BANANAS, some islands which lie off the coast of West Africa, opened a new sphere of usefulness to the *C. M. S.* In 1823, "The superintendent, Mr. F. Campbell, having erected a house for holding Divine worship," says the Rev. Mr. Beckley, "entreated me, on behalf of the people, to visit the Bananas, for the purpose of exhorting them once or twice a week." Soon after, he speaks of the prospects there being most encouraging. "I have been enabled," he adds, "to keep service, with few exceptions, once a week during the past quarter; when between 60 and 70 assembled, who, from outward appearance, seem desirous of obtaining inward and spiritual grace." These hopes, however, were not realized to the full extent; but circumstances of recent occurrence promise more success. The Rev. Mr. Gerber visits this station as often as his other duties permit. At Midsummer, 1826, there were 72 boys in a school which had been established; but, being almost wholly kept at work, they made little improvement. 31 school-girls were removed to *York*, another station.

BANDA, or LANTOR, chief of a group of 10 small islands, belonging to the Dutch, called Banda, or Spice Islands, in the Eastern Pacific Ocean, 125 m. S.E. of Amboyna. The whole contain about 6000 inhabitants. Cloves, nutmegs, and mace, are the principal productions.

Every European planter employs from 60 to 100 slaves. There are a few nominal Christians here, who are anxious to receive the Scriptures, and to enjoy Christian privileges. Banda is in E. long. 129° 58′, S. lat. 4° 36′.

Mr. Kam, of Amboyna, has visited this island, and been in-

strumental of much good. The *Netherlands M. S.* has also appointed three missionaries to labour in this long neglected field.

BANGALORE, a town and military station in Mysore, Hindoostan, in the centre of the Peninsula, 74 m. N.E. of Seringapatam, and 215 W. of Madras; a place of great political importance, strongly fortified, and from situation the bulwark of the Mysore country towards Arcot. Silk and woollen cloths are the principal manufactures, and all sorts of English vegetables grow plentifully. It is healthy, being elevated above the level of the sea at Madras, 2900 feet. In the Pettah, or Native Town, are about 30,000 people, who speak the Canarese language. The cantonments of the troops, about a mile distant, forming a neat village, with the bazaars and huts built by the followers of the army, make a town as large and populous as the Pettah. These, with the exception of about 2000 English troops, speak the Tamul. The native inhabitants are mostly Hindoos; but loosely attached to their religion.

The importance of the station is increased, by its vicinity to Seringapatam, and its connexion with many other populous towns; and by its being the central mart for merchandize in this part of India. E. long. 77°, N. lat. 13°.

The Rev. Messrs. *Andrew Forbes* and *Stephen Laidler*, from the *L. M. S.*, commenced their labours here in 1820. The missionaries were for some time engaged in the study of the language, and other preparatory measures. A chapel was built, principally by the zeal and liberality of Major Mackworth, who subscribed 100 pagodas to the building, procured a grant of timber for the seats, drew the plan of the chapel, and also superintended its erection. The commanding officer had previously made a grant of land.

Mr. Laidler brought with him from Madras, in the capacity of servant, a native who had received Christian instruction under the Danish missionaries at Tranquebar, who understands the Canara as well as the Tamul. Twice a week he visited a neighbouring village, to read the Scriptures, and to give an exhortation. When, on his first embracing Christianity, he was baptized by the Rev. Mr. Spring, he received the name of *Samuel*; and, on account of his piety, his disinterestedness, the mildness of his disposition, and his being an attentive observer of the providence of God, Mr. Laidler subsequently added that of *Flavel*. Some translations and schools were commenced. Congregations for English worship on the Sabbath evenings nearly filled the chapel. A Christian church was formed in April 1821, when 31 members, chiefly soldiers, were admitted to communion, some of whom had previously renounced popery; and a small society was instituted among the soldiers, for the joint support of the *Missionary*, *Bible*, and *Tract Societies*. In the course of the next year, a friend of the mission opened a house in the bazaar, both as a chapel and a depository for the sale of the Scriptures, religious books, tracts, &c. in the vernacular languages. Here the natives call, read, inquire, and converse, on the subjects of the books on sale; from which much good is anticipated. In 1823, the missionaries were joined by Mr. and Mrs. Chambers; and, in addition to pursuing the works already commenced, a seminary was opened for preparing native youths, of pious character and promising talents, for preaching the Gospel to their countrymen. Six

students were at that time going through a course of theological study, under the direction of Mr. Laidler. They were named Isaac, Joshua, Peter, Shadrach, Jacob, and Moses. Isaac and Joshua had been for some considerable time engaged in addressing their countrymen. Peter read English well, and was learning Greek and Latin. Shadrach had made good proficiency in Tamul. Jacob and Moses, the junior pupils, had made, comparatively, little progress.

On the 27th of June, 1824, Mr. and Mrs. Campbell joined those who had been thus successfully labouring. Of the first native service at which he was present, Mr. C. gives the following account: —"I went to see the native service conducted by Samuel Flavel. It is no small matter to hear a converted heathen address his countrymen with so much fluency and earnestness as was then done. It is a great matter to see the heathen listening with attention to the word of life, and to witness two from among them receiving the ordinance of baptism, as followers of Christ, as was then done. But it is a greater matter still, to sit down to the table of the Lord, and commemorate his death with twenty who were once idolaters, now no longer heirs of wrath, but children of the living God, and see them give evidence of their conversion to Christ, as I then did. Long shall I remember the feelings I then experienced, and wish that those who pray for the cause, and support its interests at home, could witness such a scene. Nor does *Samuel* labour alone; two other youths, endued, I trust, with fervent piety, labour assiduously, as far as their ability extends; and should the Lord God of Israel give success to our plans, there will, I hope, soon go forth a host of warriors to fight the battles of the Lord, and to warn their countrymen of the danger and destruction to which they are exposed.

Mr. Chambers, unable to bear the climate, even at this comparatively salubrious station, was recommended to return to Europe. He, however, died at sea, on the 7th of January, 1826, the day after his embarkation; but Mrs. C. and her two children arrived safely in this country. From the last report the following particulars are taken:—

Native Seminary.—The number of students in this institution is 13 some of whom occasionally engage in preaching the Gospel to their countrymen.

The progress made by the students in the native languages, viz. Sanscrit, Tamil, Canarese, Teloogoo, and Hindoostanee, is very satisfactory. They have also made considerable proficiency in English. Their answers to questions in theology, at a late examination, evince their acquaintance with the Scriptures, and their aptitude in referring to proofs. Generally speaking, there is apparently among them a steady advance in knowledge, and a consistent Christian deportment. Of the students in the Canarese department, 3 are under the tuition of Mr. Campbell. The amount of subscriptions in India, towards the enlargement of this institution, is 4500 rupees, of which upwards of 2000 rupees were subscribed by respectable individuals at Bombay, on the application of Mr. Massie, when on his visit to that Presidency. The Committee of the *Madras B. S.* had presented to the missionaries here 100 volumes, being separate portions of the Old and New Testaments, in Tamil, Canarese, Teloogoo, Hindoostanee, and Portuguese. The native students, with avidity, purchased, at a reduced price, the copies in Tamil, for the

use of the members of their respective families. On this occasion, his excellency, the late Governor Elphinstone, made a handsome donation to the object.

Native Schools.—Of these schools there are three, two for boys, and one for girls. One of the boys' schools is under the superintendence of Mr. Laidler. The scholars, in number upwards of 20, are instructed in the several languages taught in the seminary, the Sanscrit excepted.

In the other boys' school, in which Canarese is chiefly taught, are 10 scholars. This school is superintended by Mr. Campbell, who speaks of their talents, application, and progress, in very favourable terms. Moral and religious instruction is constantly imparted; and four of the boys appear to have *received the truth in the love of it.* While they fearlessly protest against idolatry, they evince much of the meek spirit of Christianity.

The native girls' school, under the superintendence of Mrs. Laidler, succeeds as well as could reasonably have been expected.

Preaching in the Native Language.—The native services at the Mission Chapel, and in the Fort, are continued as usual, and are both well attended.

Mr. Campbell's Canarese congregation has had many difficulties to contend with, and is somewhat reduced in number; but some of its members afford pleasing evidence of attention, seriousness, and thirst for divine knowledge. Generally speaking, the females manifest indifference to religion. The native teacher, David, assists Mr. Campbell in his Canarese services.

About 50 poor natives, who assemble from time to time for the purpose of receiving religious instruction, are addressed, on those occasions, by one or other of the students.

The number of adults baptized, from the 1st of January to August, 1826, was 17, viz. 3 heathens, and 14 Roman Catholics. The number of Hindoos received into church-fellowship, during the same period, was 13. The total number admitted to communion, since the formation of the church in 1823, is 72. The number of communicants, in August last, was 41.

Itinerancies, &c.—The native teachers continue to itinerate within a circuit of between 30 and 40 miles. While on these tours, they enter, as opportunities occur, into religious conversation with the natives, who, in general, listen with attention. During one of them, performed in October, 1826, they visited 36 villages, and conversed with nearly 1200 people, of whom some asked the teachers many questions—others entered into disputations with them—some said, "Well, if we believe the things you declare unto us, when shall we hear more? who will again come and teach us?" While others appeared considerably affected with what they heard, and expressed a desire to be baptized.

Two of the native teachers, during the past year, have itinerated for several months between Seringapatam and Mysore. The teacher, Isaac David, with one of the students, who acted in the capacity of reader of the Scriptures, has been sent to Cannanore, on the Malabar coast, in pursuance of a request transmitted to the missionaries by an European gentleman and some of the natives resident there. The teacher was ordained on the 13th of May, 1826, and, with his companion, proceeded to Cannanore in July following.

With regard to the native teachers who have been reared under the wing of this mission, the missionaries observe, generally, that they have been very useful in their work;

Mr. and Mrs. Reeve and family embarked on the 11th of April last, on their return to India. Mr. R. had been appointed to Bangalore, its climate being more likely to suit the health of Mrs. Reeve than that of Bellary, where he formerly laboured.

BANKOTE, a town of Hindoostan, 60 m. S. Bombay, possessed by the English, including its dependent villages, contains about 1700 inhabitants. The language and people are similar to those in Bombay.

Rev. Samuel Newell, from the *A. B. of Commissioners for Foreign Missions*, late missionary at Bombay, made several visits to this place and its vicinity, where he found the people attentive and inquisitive, and among them he sowed much precious seed. Besides other labours for their good, at one time he distributed 300 books; at another, 30 copies of the Acts; 50 of St. Matthew's Gospel, and 200 tracts.

BARBADOES, the easternmost of the Caribbe islands, 25 m. long and 12 broad. The exports are sugar, rum, cotton, and ginger; and it has most of the fruits common to the climate. The sugar exported hence is finer than that of any other plantation: and it has a production called Barbadoes tar, which exudes from crevices in the clay hills on the E. coast, and is collected on the surface of water in holes dug for the purpose. This island always belonged to the British, who colonized it in 1624; and it remained private property till settled to the crown in 1663. It has suffered much from hurricanes; particularly from one in 1780, when 4326 of the inhabitants lost their lives. The capital is Bridgetown.

In 1765, two of the *United Brethren* were sent to this island to commence a mission. One of them, however, died soon after his arrival: his companion, seduced by the love of the world, neglected and finally abandoned the cause; and a third, who was sent to fill up the place of the first, followed him shortly after to the tomb. In May, 1767, Mr. Benjamin Brucksbaw arrived, and his design being approved by the president of the council and the resident clergy, he began immediately to preach to the negroes at Bridgetown, with the consent of many of the planters, who not only permitted their slaves to hear the Gospel, but occasionally encouraged the missionary by their own attendance.

In the month of August, Mr. Bennet came from North America. He was soon joined by other labourers; and as the hearers were continually increasing, they purchased and fitted up a building, both as a place of worship and a dwelling-house. Here 6 negroes were baptized, and several of the planters invited the missionaries to preach on their own estates. A variety of difficulties, unhappily, afterwards arose; the slaves absented themselves from the chapel, pecuniary wants embarrassed the mission, and after the removal of Mr. Brucksbaw to Antigua, in 1771, and the death of Mr. Bennet, the following year, a spirit of dissension was excited among the remaining missionaries, and, at length, only one was left on the island.

In 1773, some success appeared to attend the zealous labours of Mr. Augerman; but scarcely two years had elapsed, when he was removed by the hand of death, and though his successors continued the work, no change of importance occurred for several years. Very few negroes, except those who had formerly been baptized, and whose number did not exceed 20, attended the ministrations of the missionaries; and even those who assented to the truth, afforded melancholy proof that they were not under its power. The planters, also, with a few exceptions, were now averse to the

instruction of their slaves; and, in 1780, a tremendous hurricane involved the missionaries and their hearers in the most serious difficulties. In 1790, however, circumstances appeared more favourable than before; the congregations increased, and sometimes amounted to 150; the deportment of the negroes became more consistent: several, having given satisfactory evidence of conversion, were baptized, the proprietors of different plantations were gradually induced to lay aside their prejudices, and the local government treated the missionaries with kindness and respect. As their situation was unhealthy and inconvenient, they purchased a small estate, in 1794, consisting of a spacious house and four acres of land, very eligibly situated, to which they gave the name of *Sharon*.

In the month of November, 1798, Mr. James Waller and his wife, together with an unmarried sister, named Mary Grant, embarked at Bristol, and, after encountering imminent perils, reached Barbadoes.

Towards the close of 1817, the congregation consisted of 214 members, of whom 68 had been admitted to partake of the Lord's Supper. The whole number of negroes baptized from the commencement of the mission, did not exceed 330 adults, and 150 children. Through subsequent years, the work proceeded, notwithstanding many trials arising from the want of labourers, and from the sickness and death of those who entered the field. In August, 1825, Mr. Brumner announces, that more interest had recently been excited among the children, and says—"We have hitherto met with no hindrance in the prosecution of our great object—the instruction of the negroes; on the contrary, several places have been offered to me, where I may make known the glad tidings of salvation; but at present, I find it impossible to visit them. Difficulties enough, indeed, exist in the very structure of society, and the usages which prevail among the negroes in these islands. Among these I may specify the Sunday-markets, and the dancing and revelry in which too many are engaged from Saturday evening to Sunday night, and which preclude attention to more serious concerns. *Here* the missionary stands in especial need of the guidance of the Holy Spirit, that he may fulfil the aim of his important and blessed calling."

A short time after, he wrote:—"Every successive Sunday we have the pleasure to see an increase in the number of our hearers; and the attendance at the evening meeting is much greater than ever I could have expected. When we last spoke with the new people belonging to our small flock, no less than 24 negroes came, for the first time, and most of them appeared to be truly concerned for their salvation. On Sunday next 5 women will be added to the church by holy baptism."

At the commencement of 1827, he says—"In the year 1826, there have been baptized at Sharon, 28 adults, and 14 children; 3 persons have been received into the congregation, and 9 re-admitted; 32 admitted to the holy communion; 14 adults, and 6 children, have departed this life; and 3 have been excluded. At the close of the year, the congregation consisted of 79 communicants, 78 baptized adults, and 33 baptized children. If to these are added 86 candidates for baptism, and 188 new people, &c., the total of individuals under our care, will be 464."

"Our Saviour," he subsequently remarks, "continues to bless our feeble testimony of his love to sinners. On our last prayer-day, our

church was filled with very attentive hearers; 6 adults were baptized, and 12 of the new people added to the class of candidates for baptism. Previous to this solemnity, we had conversed individually with 270 candidates for baptism, and new people: of the latter class, about 50 came to us for the first time. On the same day, at Mount Tabor, one adult was baptized, and one received into the congregation; and 7 were admitted into the class of candidates for baptism or reception.

A favourable opportunity for the promulgation of the Gospel appearing in Dec. 1788, Mr. Pearce, of the *W. M. S.*, commenced his labours; but a spirit of persecution soon arose among persons of rank and influence, who resolved, if possible, to prevent his progress. Mobs were encouraged to disturb and interrupt public worship; and, at the close of one of the weekly lectures, the most disgraceful uproar and confusion occurred. Mr. Pearce, of course, applied for redress; but, though the magistrate to whom he applied appeared very indignant at such a breach of the peace, on the case being proved, he came to the extraordinary decision, that, "as the offence was committed against ALMIGHTY GOD, it was not within his jurisdiction to punish it." It was now for some time impracticable to preach at night; and when, after the lapse of several months, it was attempted, the same hostility was manifested. One evening the preacher was obliged to dismiss the congregation. The rioters being afterwards joined by about a hundred other persons, endeavoured to break open the chapel doors; and, failing in this, they demolished the windows above. Mr. Pearce now ventured among them; but they no sooner saw him, than several of them attempted to strike him, and followed him to his house, which they surrounded for some time, with the most menacing words and gestures; but he, providentially, escaped unhurt; and the mob at length retired, without executing their threats.

Mr. Pearce resolved once more to seek justice—and he was successful. Warrants were issued by one of the magistrates, with the utmost readiness. The affair was brought to a hearing in the Town Hall, and five of the rioters (who had previously attempted to compromise the business) pleaded guilty. They were, therefore, dismissed, after a severe reprimand from the bench, on condition of their paying all the expenses of the day, together with half the sum which Mr. Pearce had given to those he had consulted. This they did, expressing their sorrow for the offence, and promising not to disturb the congregation any more. Such a decision produced a sensible impression, and materially tended to dissipate existing prejudices. Accordingly the missionary was invited to visit a planter in a distant part of the island; and the sermons he preached served also to dispel the unfounded calumnies which had been so industriously circulated. But some of the rioters, in his absence, assailed his house with stones, and severely hurt Mrs. Pearce. As the delinquents were unknown, nothing remained but to bear the injury with patience, and to watch the return of those who had inflicted it.

In 1791, Mr. Lumb succeeded Mr. Pearce, but his labours were attended with very little success; though permitted to attend 26 estates in the country, which he regularly visited once a fortnight. "The negroes, in general," he says, "are as much ashamed of religion as the whites; and such a place for holding divine things in

contempt, I never saw before." And, in 1797, the regular congregations seldom consisted of more than 40 persons, most of whom were whites, and 30 of them members of the Society. In the country places, they seldom amounted to more than 10 or 12; and through the whole island, exclusively of Bridgetown, the members of the society did not exceed 21.

In March, 1801, however, Mr. Hawkshaw, who was proceeding to another place, in company with some other ministers, came to an anchor at Bridgetown, and went on shore, expecting to spend a few hours with the missionary; but, to his great surprise, he found that the preacher had locked up the chapel, sent the key into the country, and retired, about three weeks before, either to Antigua or St. Christopher's. Several of the people, who were lamenting the loss of their privileges, earnestly entreated Mr. Hawkshaw to remain, and he complied with their request. His labours were attended with considerable success. The chapel, which he found in a very dilapidated state, was repaired, and rendered more commodious, during his stay; and though he was sometimes interrupted in divine worship, the decisive measures adopted procured a restoration of tranquillity. Owing to his removal to Grenada, the interest again sunk into a low state; but it was revived by Mr. Bradnock, who reached Barbadoes, March 21st, 1804; and who, encouraged and protected by the civil authorities, re-established the evening service, which, for a considerable time, had been given up. New spheres opened in the country, while divisions which had existed in the church at Bridgetown were healed, backsliders were reclaimed, and members gradually increased. In 1805, Mr. Bradnock was succeeded by Mr. Richard Pattison, who, mourning over the state of feeling discovered, returned; and Mr. Robinson, his successor, laboured with zeal and fidelity till July, 1807, when his life was suddenly terminated.

In 1811, the society was composed of 30 persons, 11 of whom were whites, 13 were free persons, and 6 were slaves.

In the spring of 1816, an insurrection broke out among the negroes on some of the plantations, but it was soon terminated by a military force. This circumstance was charged on missions, although, out of a population of 71,215 negroes, there were not more than 36 belonging to the society; and in the report of the committee appointed by the House of Assembly to inquire into it, the mischief is traced to other causes.

In 1818, the mission was recommenced; and, in the ensuing year, a new and commodious chapel was erected; towards it several of the principal inhabitants contributed liberally; it was licensed by the governor's special authority —prejudice appeared to be giving way—and hope animated the bosoms of the labourers.

In 1820, Messrs. Shrewsbury and Larcum thus wrote:—"Our prospects at present cannot be deemed *flattering*, but they are certainly *brightening*, as there is more likelihood of prosperity than was ever previously known in Barbadoes. On Sunday evenings our chapel is thronged, and multitudes crowd about the door to squeeze in, when there is the least opening. Besides our labours in Bridgetown, we have three estates in the country, at which we preach once a fortnight. The proprietors (one of whom is a member of the House of Assembly), are firm friends to the missionaries, and have promised to use all their influence with other gentlemen of the colony to permit

as to instruct their negroes." More encouraging still did the aspect of the mission become; crowds flocked to hear the Gospel—members were added to the society, and an auxiliary society was established, which, it was expected, would make an annual remittance of not less than 50*l.* sterling. But a fearful storm soon arose; Mr. Shrewsbury was abused as a villain in the streets, and violently molested by the press. On Oct. 5th, 1822, the congregation was insulted, and the chapel was assailed by violence; and so strong was the feeling in favour of the delinquents, that no hopes of their punishment could be entertained. On the following Sabbath the assault was renewed, and the most dreadful opposition contemplated; in the midst of which the missionary preached with considerable enlargement and freedom, from 1 Cor. i. 22, 24, and thus closed his ministry in Barbadoes. On the 19th, there was no service in the chapel, in consequence of the governor refusing to interpose on behalf of Mr. S.; and a multitude, previously organized, completely demolished the building, without the least attempt being made to check them, either by the civil or military authorities. Providentially, Mr. S. and his wife escaped to St. Vincent's in safety. The governor now issued a proclamation, offering a reward of 100*l.* for the conviction of the offenders. Such, however, was the unparalleled effrontery of the rioters, that they immediately printed and circulated a *counter-proclamation*, threatening that any person who came forward to impeach one of them, should receive merited punishment—observing that no conviction could be obtained while the parties were firm to themselves, and stating that the chapel was destroyed, not by the rabble of the community, but that the majority of the persons assembled were of the *first respectability!* After Mr. S.'s departure, the people continued to meet, though they were threatened with similar acts of violence—but these were happily averted.

The re-establishment of the mission was confided to Mr. Rayner in 1825; but, after a correspondence with the governor, important considerations prevented his landing. In 1826, however, he returned to fulfil the trust committed to him: the mission-house in Bridgetown is rebuilt; and the measures of the legislature, it is hoped, will prevent the recurrence of scenes which his predecessor was called to witness.

In the early part of last century, col. Codrington bequeathed two estates to the *Society for Propagating the Gospel in Foreign Parts*, to provide for the religious instruction of the negroes in this and the other Caribbe islands, and for erecting and endowing a college at Bridgetown, especially requiring the religious instruction of the slaves on these estates. The society faithfully complied with these conditions, and the result has been auspicious. The negroes on these estates were quiet during the dreadful insurrection in 1816, in which about 1000 negroes were massacred, either as actual insurgents, or on unfounded suspicion. This circumstance has greatly abated the bitter prejudices which usually prevailed here against the religious instruction of the slaves, and has convinced many planters, that no such event would have occurred if their slaves had been diligently instructed, and brought under the influence of the Gospel. The college has been built; but it is said not to have answered the designs of its benevolent founder. The annual receipts, on account of these estates, amounted, from Jan. 28th, 1819, to

Jan. 31st, 1820, to nearly 20,000 dollars, and the payments to about 15,732 dollars. In 1817, an auxiliary *B. S.* was formed, which has been the means of diffusing much light among the slaves. Many are anxious to receive the Scriptures, and many more are learning to read in order to possess them. In 1822, an auxiliary *W. M. S.* was formed.

The *C. M. S.* has had for some years a school in Barbadoes, which the lord bishop has recently taken under his own charge; it contained, in 1825, 114 boys and 44 girls, making a total of 158 scholars; of whom 81 were slaves, and 77 free; 6 of them were admitted to confirmation.

BARBUDA, or BERBUDA, one of the British Caribbe islands in the West Indies. Length 20 m., breadth 12. It belongs to the heirs of col. Codrington, who obtained a grant of it for his important services to the crown of England, in the West Indies, and is said to yield about £5000 a year. At his death, in 1710, he bequeathed a large part of the island to the *Society for Propagating the Gospel*, for the instruction of the negroes in this and the neighbouring islands in the Christian religion, and for erecting and endowing a college in Barbadoes. The *Wesleyan Missionaries* have laboured here with some success. Population, 1500. W. long. 62°, N. lat. 17° 50′.

BAREILLY, a large, populous, and flourishing city in the province of Delhi, Hindoostan, ceded to the British in 1802, and is the seat of their judicial establishment for the district of Bareilly. Under the fostering hand of the British Government, in one year, 1820-1, more than 2270 houses were built in the city, and the country around is proportionably increasing in population and agriculture. The city is about 800 m. N.W. of Calcutta, 156 N.W. of Lucknow, and 140 E. of Delhi. E. long. 80°, N. lat. 28°.

The *C. M. S.* took this into their field of labour in 1818, by the appointment of *Fuez Messeeh, native reader und catechist*, who was born at Mooradabad, and was about 45 years of age. At the age of 18, being disgusted with the idolatry of the Hindoos, he became a Mahomedan, and, till about the year 1817, lived after the strictest manner of that people, becoming a Fakeer, and gaining many disciples by his austerities and reputed sanctity, when he obtained of a lady, at Bareilly, a copy of Martyn's Hindoostanee Testament, which was the means of his conversion to the Christian faith. He afterwards removed to Delhi.

BARKEL, a town in the Netherlands. The *Netherlands M. S.* has a seminary here to prepare missionaries for their future labours, containing 16 students.

BARRACKPORE, a town in Bengal, Hindoostan, on the E. side of the Hoogly R., 16 m. above Calcutta, and nearly opposite Serampore. It is the country seat of the governor-general, and a military station.

In 1814, the *Baptist Missionaries* at Serampore, in compliance with the earnest solicitations of several non-commissioned officers, introduced the Gospel here, by occasionally preaching at their houses. Though preaching has been irregularly maintained, yet their labours have been greatly blessed, and several of their countrymen and natives have been added to the church at Serampore. In 1821, the *Marchioness* of Hastings established a school here, with due provision for its support, and committed it to the care of the *C. K. S.*, which has a depôt of books and tracts which are usefully distributed.

BARRIPORE, a town of Bengal, Hindoostan, 16 m. S.E. of Calcutta.

For several years the *C. K. S.* has supported a large school here, for which a school-house has been recently erected.

BARTHOLOMEW, ST., one of the Caribbe islands, 24 m. in circuit, and 25 N. of St. Christopher. The French ceded it to the Swedes in 1785, and it is the only spot in the West Indies possessed by them. The chief exports are cotton, drugs, and lignum vitæ; and it has a good harbour, called Gustavia. W. long. 63° 40′, N. lat. 17° 46′.

This was one of the first stations of the *W. M. S.* The Rev. Mr. Dace laboured here ten years, and was called to his reward in 1816. The governor, and most of the respectable persons on the island, attended his funeral. In every place in which he was engaged in the West Indies, Mr. Dace was deservedly esteemed. A few days after his death, a dreadful hurricane completely destroyed the mission chapel and dwelling-house,—a loss which, it was hoped, would in great part be repaired by the exertions of the friends of the mission there. The following is an extract of a letter from Mr. Hirst, who went over from St. Martin's to perform the funeral ceremony over Mr. Dace's remains.

"The morning after the gale I waited on his excellency the governor, who expressed his regret at our loss, but said, 'As your old chapel was in a bad situation, if you find a vacant plot more eligibly situated, belonging to the king, I will give it you.' This we were not able to do, and have been obliged to purchase. The situation is in the centre of the town, and 1200 dollars have been already subscribed: his excellency gave 30 dollars, and 3 gentlemen 100 each. Another, who had suffered much by the gale, gave 25; and I doubt not but 2000 dollars will be raised for the new building. His excellency says that he will represent the loss we have sustained to his majesty, the king of Sweden, and doubts not but some grant will be made to us."

In the following year it is stated, that though the congregation, since the destruction of the chapel, was without a convenient place to meet in, yet the people were attentive to religious services in private houses; and, by the exertions of the leaders, the society was kept together and was prospering. In 1823, the mission suffered materially from local and unavoidable circumstances, which were not only felt by the members of the society in particular, but by the community at large. The stagnation of trade obliged nearly 100 members to leave the island, to seek support for themselves and their owners elsewhere. Notwithstanding these difficulties, the society increased, until the alarms arising out of the affair at Demarara caused some restrictions to be imposed. Latterly, however, the cause of God has prospered. The number in the society, by the last report, was 255. And in the school were 152 children, whose progress was encouraging.

BASEL, the largest town in Switzerland, on the Rhine, favourably situated for commerce, containing about 15,000 inhabitants. It has an university, founded by Pope Pius II., about the year 1460. E. long. 7° 30′, N. lat. 47° 35′.

A seminary was established here in 1815, for the education of missionaries to the heathen. Its origin and progress were thus described, in 1822, by the Rev. Mr. Blumhardt, the inspector:—

"It was in the last calamitous war, in the year 1815, that the

spirit of missions struck its first roots in the hearts of some Christian friends, at Basel, in Switzerland. In this eventful year, a Russian army encamped on one side of our town; and, on the other side, the fortress of Huningen began to pour out a dreadful torrent of bombs against our dwellings. In these sorrowful moments, the Lord of the elements sent a very violent E. wind, which had a wonderful effect on the fire of the enemy. The bombs were exhausted in the air before they could reach our homes, without injury to any life of the inhabitants. While the fire of the fortress was, in this remarkable manner, quenched by the wind of God, a holy flame of missionary zeal was kindled in the hearts of some Christian friends. They resolved to establish a missionary seminary, as a monument of this remarkable salvation of the town; and to train up a number of pious teachers for the instruction of the heathen Mahomedan tribes, who were sent from the interior of Asia to be our deliverers.

"In the 1st year, 1816, we had only a few rooms, inhabited by a small number of missionary scholars; in the 6th year the blessing of God enabled our committee to build a missionary college. In the 1st year we had an income of little more than 50*l.*; in the 6th year the blessing of our Lord increased it to about 5000*l.* In the 1st year our society consisted only of a small number of Christian friends, at Basel; by the 6th year more than 40 auxiliary societies had been established in Switzerland, in Germany, and among the Protestants of France."

The term of study is four years, during which time particular attention is given to philology, comprehending the English, Latin, Greek, Hebrew, and Arabic languages; other sciences are embraced, and also a systematic course of theology. The students enjoy privileges in the university. About 15 students may be annually admitted, and the hope is indulged, that the increasing liberality of its friends will provide for a much greater number. The government has approved of the design, and afforded the institution its favour and protection.

BASSEIN, a large town on the W. coast of Hindoostan, 30 m. N. of Bombay, on an island separated by a narrow strait from the island of Salsette. It was taken by the British in 1780, but restored to the Mahrattas in 1783; and here, in 1802, was signed the celebrated treaty between the Peishwa and the British, which annihilated the Mahrattas as a federal empire. This town is ancient, and was a place of great importance when the Portuguese power was at its zenith. The fort, which is larger than that at Bombay, was formerly filled with houses and inhabitants, and contains the splendid ruins of 12 churches. Many monuments of national wealth and power are still remaining. The inside of St. Paul's church, the roof of which is fallen in, was completely overlaid with gold. The idol, Hunamunt, set up in the gateway of these churches by the Mahratta power, reminds the beholder that absolute heathenism has long superseded Roman Catholic superstition.

The *American missionaries*, at Tannah and Bombay, have frequently visited this place, and distributed books and tracts; and, in 1819, they opened a flourishing school of about 30 boys, taught by a Brahmun.

BATAVIA, a city and seaport of Java, capital of the island, and of all the Dutch settlements in the East Indies. It is in the form of a parallelogram, 4200 feet long and 3000 broad; and the streets

cross each other at right angles. The public edifices consist of the great church, a Lutheran and Portuguese church, a mosque, a Chinese temple, the stadthouse, the spenhouse, the infirmary, and the chamber of orphans. The fort is built of coral rock, brought from some of the adjoining islands, and has a fortification of brick. A part of the town wall is built of dense lava, from the mountains in the centre of Java. No stone of any kind is to be found for many miles beyond this city; but marble and granite are brought here from China. The harbour is excellent; and there are canals in the principal streets, planted on each side with trees. Batavia contains a prodigious number of inhabitants, of various countries; and all the goods brought from other parts of the East Indies are laid up here, till they are exported to their places of destination. The city surrendered to a British force in 1811. It is situate on the R. Jacatra, amid swamps and stagnant pools, which, with the fogs and climate, render the air unwholesome to Europeans. It once contained about 160,000 inhabitants, which do not now amount to 48,000. E. long. 106° 52′, S. lat. 6° 8′.

In 1813, the *B. M. S.* commenced a mission at Batavia, by means of their agent, Rev. Mr. Robinson. His personal afflictions were great; but he says, in a letter dated April 5th, 1815—"Last Monday evening I preached in a new place, where I had about 60 hearers. I now preach in Malay 4 times a-week." He mentions also a very interesting instance of usefulness. Towards the end of that year he had finished the rough copy of St. Matthew's Gospel, in the Malay language, and proceeded to revise it for the press. In July, 1816, he baptized 4 persons, viz. 2 soldiers, and 2 inhabitants of Batavia. In 1820, he says, "We have now 4 members who have been baptized in Java; and we have, besides them, 5 men of hopeful piety, who pray in turn at our prayer meetings. There are also a few women who seem to be pious; and 2 persons, if no more, appear to have died in the Lord; to say nothing of a Chinese, who says 'he will die at the feet of Jesus:' add these together, and you will find them more than 10—the number for which Sodom might have been saved." Mr. Robinson's labours were subsequently impeded, by restrictions which greatly diminished his hopes of future usefulness.

After an unsuccessful application for their removal, to the king of the Netherlands, and after a patient struggling with them, Mr. Robinson deemed it expedient to remove to Bencoolen. The station was not, however, neglected. Mr. Diering, one of the persons alluded to as baptized, who was very useful to Mr. Robinson, was actively employed, after his departure, in doing good. Twice on the Sabbath, and once during the week, he engaged in expounding the Scriptures to his ignorant neighbours; and appeared desirous to employ every means in his power to promote the cause of the Gospel in that city; but in October, 1825, he was removed, after a short illness.

The Rev. Mr. Supper, of the *L. M. S.*, arrived at Batavia on the 26th of May, 1814, and at the request of Dr. Ross, the venerable Dutch minister of the city, became his colleague. In a letter dated November, 1814, Mr. Supper speaks of an increase in his congregation, and states that several persons had appeared to be convinced of their sins under the ministry of the word, but they had encountered much opposition from their gay connexions; and many others were offended with the faithfulness of the dis-

courses which had been delivered in the church.

In another letter, dated August 12, 1816, and addressed to the Rev. Dr. Steinkopff, Mr. Supper says—"The German, French, Dutch, and English Bibles and Testaments, as well as the Portuguese New Testaments, which, through your goodness, I carried out with me, or received from you afterwards, have almost all been expended; and I can assure you, that they have fallen into hands where they are daily made use of. The Chinese New Testament, which the zealous missionary, Mr. Milne, distributed among the Chinese, and those which I had the means of distributing, have been visibly attended with blessed effects. I mention only a few instances.—A member of my Portuguese congregation came to me last week, and said—'I am acquainted with some Chinese who generally come to me twice a-week, when the word of God is the theme of our conversation: they have read the Chinese New Testament, and find the contents of it of far greater excellence than those of any other book they have ever read, but yet they do not understand every thing that is said in it, and consequently apply to me to explain and clear up some passages which they cannot comprehend; I then give them such illustrations on the subject as I have remembered from your discourses. This Portuguese is one of my pupils, and, thanks be to God! I may truly say, that he is my crown, and the first-fruit of my labours among the nominal Christians here. The Chinese have already turned their idols out of their houses, and are desirous of becoming Christians.

"Another of my Portuguese pupils, a man of 58, came to me a few days ago, and told me that a certain Chinese, who had read the New Testament in his mother tongue, visits him three times a-week, to converse about the doctrines of Christianity; he seems to love Jesus Christ better than Confucius, and expressed a wish for a few more books in the Chinese language. He likewise turned his paper idols out of his house, and is ardently desirous of becoming a Christian.

"I was lately on a visit to a certain gentleman, where one of the richest Chinese in this country was also a guest. He spoke to me in Dutch, and said—'I have read Mr. Morrison's New Testament with pleasure. It is very fine, and it would be well if every one led such a life as Jesus Christ has taught people to lead.' I cannot describe to you, what effect these words, spoken by the mouth of a Chinese, had upon me. I commenced a discourse with him about his idols, and said—'You believe, according to the doctrines of Confucius, that there is but one God, who made heaven, the earth, man, and every living creature.' 'Yes,' he replied; 'but God is so far above us, that we dare not address ourselves to him, without the intervention of the demi-gods.' I then said, 'As God is the Creator of mankind, should we not call him our common Father?' 'Yes, certainly,' was his reply. 'Well; if this be admitted, are not children obliged to place confidence in their father?' 'Most assuredly.' 'In what consists this confidence and trust?' No answer. 'Are not you the father of five sons?' 'Yes.' 'Now, what would you think or do, if three of your sons took it in their heads to paint images upon paper, or carve them upon wood; and, when finished, pay them all the veneration, and put that confidence in them, which is justly due to you as their father? Would you quietly submit to such conduct in your sons?' 'No, I would certainly

chastise them, and place them in a madhouse, as labouring under a fit of insanity.' 'But, if they stated, by way of exculpation, that from the great veneration they had for you, as their father, they could not venture to approach you but through the intercession of images which they themselves had made, what would you say then?' 'I should answer—I have chastised you for your want of confidence in me, and on account of your conduct in preparing images, and paying them the respect which is alone due to me: they being unable to hear, move, or help themselves, I pronounce you to be out of your senses.' 'But,' said I, 'do you act more wisely on this supposition, than your children would have acted, when you worship the idols in your temples, and pay every honour to them in your houses, which is only due to your heavenly Father?' 'Ah,' replied the Chinese, 'we have never directed our views so far; but I am convinced, that our idolatry can never be pleasing to the only and true God, and that by so doing we provoke his vengeance upon us.'

"The conversation being ended, he went home, seemingly dissatisfied with himself; and on his arrival there, *tore all the painted images from the walls, and threw them into the fire.* He has never since frequented the Chinese temples; and contents himself with reading the New Testament, and other religious writings with which I supply him from time to time. Is it unlikely that this Chinese is far from the kingdom of God? Are not the grace of God and the power of the Holy Spirit able to convert even the Chinese to the true Christian faith? Many of the Europeans here are inclined to doubt this, and therefore look upon my labour as an unnecessary waste of time; but their seemingly repulsive doubts animate me to greater zeal, and strengthen my faith and hope that God will convince such unbelievers, by the evidence of facts, that the labours of his servants among the Chinese will not be 'in vain in the Lord.'

"You will rejoice with me when I tell you, that the Lord has signally blessed the labours of my catechumens. Four of them have solemnly made a confession of their faith, and have been accepted as members of our community; as their conduct is a sure testimony of the true Christian life they lead; and they continue to give proofs that they act under the influence of the Holy Spirit and the Gospel of our Lord Jesus Christ, the power of which unto salvation they have already an experience of. One of my catechists reads the Holy Scriptures with some Mahommedans three times a-week, converses with them upon what they have read, and they join in prayer in his house afterwards. Some of the priests have applied to me, through this my beloved pupil, for an Arabic Bible, which, after repeated requests, I shall send them."

Mr. Supper was, in the course of the same year, summoned from the scene of his labours to the mansions of eternal rest. And from the period of his decease, the *L.M S.* had no missionary in Java, until the summer of 1819, when Mr. John Slater, who had been for a considerable time occupied with the study of the Chinese language at Canton and Malacca, arrived there, and shortly after took under his instruction four Chinese children, as the commencement of a school, designed to be conducted, as far as circumstances would permit, on the Lancasterian plan. He also employed himself sedulously in circulating copies of the New Testament and religious tracts among the heathen; and, with the assistance of a native teacher, de-

voted a considerable portion of his time to the study of the Chinese language. But a few months only had elapsed, when his labours were suspended by a calamity at once alarming and destructive. On the 2d of October, 1819, his house was burnt down; when his Chinese books, with various articles of furniture, were consumed. This calamity, however, was considerably alleviated by the kindness of several friends, and particularly by that of one family, with whom Mr. and Mrs. Slater found an hospitable asylum for several weeks.

After this accident, a piece of ground was purchased, on account of the society, for a mission-house and garden; and, by the liberal subscriptions of such of the inhabitants as appeared to take an interest in his object, Mr. Slater was enabled to build a convenient habitation, capable of accommodating 2 or 3 missionaries, besides his own family. On the adjoining premises, a school was afterwards erected, and opened with 26 pupils.

Of the various idolatrous ceremonies which were performed in this place, at the time of his visit, Mr. Slater has given the following description:—

"Within the temple yard, which prevents the idol from being seen from without, is an elevated stage, on which the Chinese players perform their exploits, to the astonishment of the crowd below. On passing this, the attention is excited by the gaudy appearance of golden ornaments, and various coloured paper cut in shreds; but principally by the quantity of painted candles burning in front of the idols, the smoke of which, together with the incense, is intolerable at first entering. The candles are about 100 in number, and of various sizes, from 1 foot to 3 feet in height, and measuring from 2 to 6 inches in circumference. These are kept burning during the whole time of worship; but, as every worshipper brings 2 candles, they are constantly changing them, so that I suppose the entire number is changed every 20 minutes. Two men are employed to keep a few places vacant, that no one may be prevented from placing his candles, and that the worship may go on without interruption. The candles which are removed are for the benefit of the temple, and they must amount to a considerable sum, as the smallest of them cost about 2 dollars a-piece.

"On entering the temple, every worshipper presents his lights, and receives six sprigs of incense. Three of them, after bowing to the imaginary deity, as an intimation that he is about to worship, he places close to the image, and the other at a short distance; then retiring to a cushion in front of the idol, he pays his homage, which consists in kneeling down, and bowing the head thrice to the ground, and this is repeated three times. He then goes on to a large table on the left side of the idol, where there are persons to enrol his name and receive his contribution; and here the devotees appear anxious to exceed each other in the sums which they give toward the support of this abominable worship.

"During all this time, one's ears are stunned by a large drum, and a gong, used to rouse the idol; and these are beaten with increased vehemence when any person of note comes to worship. Several females, most richly dressed, brought offerings of fruit and sweetmeats. These, I am informed, were the wives of the rich Chinese, who were glad to embrace such an opportunity of appearing abroad; as probably they had not seen any man, nor been seen by any, but their own husbands, since they visited this temple, on a similar occasion, in the preceding year.

"Another part of the scene is performed by about a dozen cooks, chopping up pork for dinner; and I had many pressing invitations to sit down, and dine with the worshippers, many of whom appeared astonished at my refusal; as on other occasions, whilst distributing tracts from house to house, I readily ate and drank with them, for the sake of an opportunity to discourse with them respecting Christ and his Gospel. In the temple yard there were as many gaming-tables as could be conveniently placed."

On the 7th of January, 1822, Mr. Medhurst and his family arrived at Batavia, where they were received with great cordiality by Mr. and Mrs. Slater; and shortly after their arrival, a dwelling-house was built for them on the mission premises. The contiguous land belonging to the society, was also brought from the wildness of nature to resemble the cultivated grounds in the neighbourhood.

Mr. Medhurst now commenced preaching in Chinese 4 times a-week: on the Sabbath morning, at 7 o'clock, in the mission chapel; on Tuesday evening, at a dwelling-house in Batavia; and on the evenings of Thursday and Friday, at 2 other places. It seldom happened, however, that either of the congregations exceeded 30 persons; and the only apparent effect produced, at this time, by the public dispensation of the truth, consisted in the temporary conviction of gainsayers, and in the extended concessions of the heathen to the veracity, consistency, and consequent obligations, of what was advanced on moral and religious subjects.

Towards the autumn of this year, the health of Mr. Slater was so much impaired as to render it necessary that he should take a voyage for its recovery. This he accordingly did, with the desired effect; but as he afterwards thought proper to dissolve his connexion with the society, the entire weight of the mission at Batavia was thrown upon Mr. Medhurst. That valuable missionary, however, continued to labour with unremitting assiduity and unabated zeal in the cause of his divine Master; and during the year 1823, he established a printing-office, which will, no doubt, prove of essential benefit to the mission at this station. The necessary supply of paper and printing materials was obtained from Canton, through the kind intervention of Dr. Morrison; and type-cutters were procured from Singapore.

The report of 1825 speaks favourably of 2 Chinese schools—one at Batavia and one at Tanabang—and also of a third school in the town, not entirely under the direction of the mission. Worship in Chinese and Malay was also statedly performed. In the Malayan service, Mr. Medhurst received the friendly assistance of Mr. Diering. Each person in the congregation had a copy of the Scriptures before him, to refer to during the sermon. A bungalow chapel had been built by an European gentleman at Batavia, in one of the native Kampongs, chiefly inhabited by natives of the island of Bali, originally heathens, but recent converts to Mahommedanism. The people had attended more than 12 months, and the congregation was increasing. Mr. M. statedly visited 2 villages inhabited by Malays professing the Christian religion: one of them, called Depok, situated about 20 m. to the S.; the other named Tugot, situated about 12 m. E. of Batavia. Attendance on an average 30; sometimes from 50 to 60. No small encouragement attended the English preaching. Mr. M. speaks of the regular attendance of the congregation, the marked seriousness

of a considerable part of it, and of clearer and more enlarged views which many had acquired of divine truth. A dispensary had been opened for the purpose of gratuitously supplying medicines, and communicating religious instruction to the Chinese. Several works had been prepared and printed. Up to Jan. 1, 1825, the number of books and tracts printed exceeded 60,000. In distributing tracts, Mr. M. had also been active. "I sometimes," says he, "go, with a few tracts in my hand, into the market-place, where I sit down and read to those persons who may be about me; when immediately more gather round, and listen or look on, to whom I enlarge on the subject of the tract, and endeavour to press it home on their minds. At the conclusion, I present them with a few copies thus explained, and always find them well received. Even the Malays, who on common occasions will not receive our books, when they hear them read, and perceive that their general tendency is to benefit mankind, solicit them as a favour."

The present state of the mission is thus described in the last report:—

Chinese Schools.—The number of these is 4; 3 in the Fokeen, and 1 in the Canton dialect. Pleasing evidence is from time to time afforded of the improvement of the children in Christian knowledge, while the ideas they imbibe of the folly of idolatry, Mr. Medhurst thinks, might reasonably be expected to prepare their minds for a more candid attention to the truth, and a more ready reception of it, at a future period of life. He has commenced, for the benefit of the adherents to the mission, an English school, which is under his own immediate superintendence.

Native Preaching. — The Chinese and Malay services, on the Sabbath, are continued. The Chinese service is seldom attended by any except by the teachers and children belonging to the schools; but Mr. Medhurst considers the non-attendance of others as attributable to the indifference felt by the Chinese to all religion, rather than a bigoted attachment to their own. Mr. Medhurst still preaches every Friday evening in Malayan, and with more encouragement than formerly. Every Wednesday afternoon he delivers an exhortation to the patients in the native hospital; and every Thursday evening expounds the Scriptures to a few persons, who formerly enjoyed the labours of Mr. Robinson, Baptist missionary, and of the late Mr. Diering.

The Canton and Fokeen colloquial dialects having now become comparatively familiar to Mr. Medhurst, he feels little difficulty in addressing the people. In the evenings he goes from house to house, conversing with all who manifest any disposition to listen to him. At places of public resort he usually procures auditors, but is seldom able to collect half a dozen together at one time. What, therefore, he cannot effect by preaching to large assemblies, he endeavours to make up by the frequency of his addresses to numerous small auditories.

English Congregation. — Mr. Medhurst's English congregation has been still farther reduced, by the departure of European residents from Batavia, chiefly in consequence of the war which has lately prevailed in Java. Among the respectable Europeans who formerly attended the English services at the mission chapel, and have been removed by death, was the late George Livett, Esq., who has been for many years a steady friend and supporter of the mission.

Printing Establishment.—During the past year, Mr. Medhurst

has printed a new tract, in Chinese, *On the Redemption by Jesus Christ; a Dialogue between an Englishman and a Chinaman, and a Reply to a printed handbill of a Chinese;* which handbill maintains the absurd proposition, that because European governments, and natives of Europe, in certain alleged particulars, violate the principles of justice, &c., therefore the Christian religion is to be refused. Accordingly, the drift of the latter two tracts is to show that not Europeans, as such, but those only who, in character, resembled Jesus Christ, are really Christians.

The mission books circulated among the heathen in Batavia are frequently read, and form the subjects of conversation and discussion among them when the missionary is not present. From these facts Mr. Medhurst derives a measure of encouragement, hoping that the leaven has at length begun to work, which, in process of time, will leaven the whole lump.

The Chinese Magazine, edited and published by Mr. Medhurst, continues to be acceptable to that part of the public in Batavia, &c. for whom it is designed.

BATHURST, a new, flourishing, and healthy British settlement in W. Africa, on the island St. Mary, at the mouth of the Gambia, between 13° and 14° N. lat. By means of this settlement a very prosperous commercial trade has been introduced up the Gambia, which is designed to suppress the slave trade. The river is navigable more than 500 m.; and, in point of commercial importance, this place is expected to become the first British establishment on the coast, as it affords the best intercourse with the interior. Population upwards of 2000, almost entirely Jaloofs and Mandingoes. They are friendly, and many are desirous for religious instruction. They are Mahommedans.

Rev. *R. Hughes*, from the *C. M. S.* arrived here in March 1821, as chaplain to the garrison and superintendent of schools, but died in August following. Previous to this, schools had been established.

Rev. *John Horton* and others soon succeeded Mr. Hughes. In 1825, there were in the schools 43 boys and 23 girls. There were also 16 communicants. The congregations were somewhat improved, and the people were becoming more quiet and industrious.

The *Wesleyan missionaries* have been stationed here with the view of extending their labours among the numerous tribes on the banks of the Gambia, and into the interior. The native school under their care is promising, and will doubtless produce ultimate fruit. Among the adult natives, there have been some encouraging symptoms. Number in society, 25. The obstacles to rapid success, however, appear to be numerous.

BATTICALOE, a small island, about 31 or 32 m. in circuit, on the E. coast of Ceylon; 60 m. N. Matura. E. long. 82°, N. lat. 70° 45′. Here is a fort; a few English families, and a small village of Mahommedans and Hindoos, are dupes to the vilest superstitions. They mostly speak Tamul. The heathen population is numerous on the adjacent shores, but they are remote and secluded from any other missionary station, the intermediate country being wild and dangerous.

Rev. *Mr. Ault*, of the *W. M. S.*, commenced a mission here in 1824, and rested from his very active and successful labours in the following year; yet, in this short space, he had nearly prepared an extensive circuit. At this time, he was the only missionary, from Jaffna on the N. to Matura on the S.; a

distance of 330 miles. He acquired the Tamul, and preached often and extensively to large and attentive congregations, besides superintending several schools of about 140 scholars; into which he introduced portions of the Gospel, copied by the scholars upon their *olas*, for school-books, instead of the books and vain songs of the heathen. He began to see precious fruits of his labours. After his death, the mission was only partially supplied, till about 1821, when Mr. Roberts, having previously acquired a knowledge of the Tamul at Jaffna, resumed it.

The report of 1826 furnishes the following particulars of this station:—

English School, Mission Premises, contains 23 children, who attend pretty regularly. Nearly all the boys are natives, and find English difficult to acquire; but several read the New Testament, and write tolerably well. Two or three are ready at translating sentences from English into Tamul, and it is hoped may ultimately be useful as teachers and interpreters.

Native School, Mission Premises, contains 40 children. Many boys read with propriety, and understand the catechisms.

Native School, Kottikollam.—The village contains about 200 inhabitants; 23 names are on the school-list. This school is in very good order; several boys can repeat the whole translation of the Catechism. The people attend service with apparent interest.

Vallierravoo School contains 20 children.

Navacuddy School contains 40 children, and has always been well attended. The village has nearly 1000 people.

Kattancuddierroppo School contains 40 children, 20 of whom are of Mahommedan parents. Population of the village nearly 3000.

BATTICOTTA, a parish in the district of Jaffna, on the northern extremity of the island of Ceylon; 6 m. N.W. Jaffnapatam; 2 N.W. Manepy, and 3 S.E. Panditeripo. Previous to the desolating sickness, in 1819, the parish contained 1300 families. E. lon. 80° 15′, N. lat. 9° 45′.

The Rev. Messrs. *Benjamin C. Meigs*, and *Richards*, from the *American Board of Commissioners for Foreign Missions*, commenced labouring here in 1817. *Gabriel Tissera* is the *native preacher*.

Having gained permission of government to occupy the glebe lands at this place, the missionaries commenced repairing the buildings in 1816, and removed their families here in June, 1817.

The *mission premises* contain nearly 4 acres of land, on which the missionaries found the following appurtenances; a church, dwelling-house, 5 other small buildings, 2 yards, a garden, 4 wells, 11 managosa trees, and 51 palmyra trees, all belonging to the government of Ceylon.

The church is 171 feet long and 65 wide; the walls, 4 feet thick, are chiefly of coral stones. From one end to the other are 20 massy pillars, 10 feet in circumference, in two rows, supporting 18 fine arches, which are so much higher than the walls as to support the roof. It was built by the Portuguese in the 16th century, and repaired by the Dutch in 1678. Since the English took possession of the island, in 1795-6, all the buildings had been rapidly decaying, till the missionaries made the repairs. The ravages of time had nearly demolished all that pertained to them of wood.

The *church* and *dwelling-house*, according to the custom of the country, are one story high. The latter is 100 feet long, and 42 wide; the walls of coral stones, the floors

of brick, and, in the time of the Dutch, was the country seat of the second officer in command at Jaffna. In front is the church, about 20 rods distant. At the back of the house are the yards, enclosed by a wall about 8 feet high. Through one of these is an entrance into the garden, which contains nearly two acres, enclosed by a fine wall of coral stones, laid in mortar, 9 feet high. In this are 3 wells to water it in the dry season, and the palmyra trees, the fruit of which constitutes the principal food of the natives during half the year; the leaves are used to cover the roofs of buildings, and, instead of paper, for writing. The mangosa trees are in front of the house; from the nuts a valuable oil is expressed, and the trunks of these, and the palmyra, are valuable for timber.

The first object of the missionaries was to learn the Tamul language, and establish schools. In about a year they acquired the language, so as to preach without interpreters, both in the mission-house and in the neighbouring parishes. The boarding-school, at this station, was commenced July 26th, 1818, with 5 boys. Owing to the prejudices of the natives against their children eating on the church land, a small house was erected on an adjoining acre of land belonging to a heathen. In 1822, the school consisted of 22 boys, 17 of whom had received English names, according to the request of their benefactors; several of whom are hopefully pious, and render important aid to the mission. At the same time were 4 girls, 3 of whom were named. In 1819, Mr. Meigs superintended 6 schools in this and neighbouring parishes, containing 300 children, who were instructed in the principles of the Christian religion. Mr. Richards was eminently useful here as a missionary and physician, till 1821, when he removed to Tillipally, and died, August 3d, 1822. Mr. Woodward succeeded him at this station. See *Jaffna*.

BAY OF KENTY, a bay on the northern shore of lake Ontario, Upper Canada, inhabited by the Mohawks.

Messrs. *John Hill* and *John Green, schoolmasters* from the *Society for propagating the Gospel in Foreign Parts*, labour here.

This place is occasionally visited by the Rev. Mr. Stewart, of Kingston, who superintends the school, and performs other missionary labours. The Mohawks are very desirous of instruction. The pupils make encouraging progress, and a permanent mission is intended.

BEERBHOOM, a district in Bengal, Hindoostan, N.W. of Calcutta; 80 m. long and 30 wide, bordering on Monghyr N. and Burdwan S. About 60 m. from Cutwa. Although this place had been visited for some years, as opportunity offered, by the Baptist missionaries, it was not, till 1823, made a separate station. At that period, Mr. Hampton, who was baptized some years before by Mr. Sutton, and had for some time been exerting himself very successfully among his heathen neighbours at Tumlook, near the Sunderbunds, was appointed to it. Animated by Christian zeal, he resigned his secular engagements, and devoted himself entirely to missionary labour. The village in which he fixed his residence is called Seuri, and he had soon the pleasure of receiving several new members into the church. His sphere of action being very extensive, a number of itinerants were employed under his superintendence. Mr. Hampton afterwards resigned his connexion with the society, but a pious friend on the spot exerted himself, in consequence, so zealously, that the deficiency was scarcely felt,

until Mr. Williamson arrived from Serampore, who entered on his work, in 1826, with great energy. He had four native assistants. The church consisted, at the date of his last letters, of 37 members, nearly all of whom are converts from heathenism. In his endeavours to instruct the female part of his flock, only one of whom was found able to read, Mrs. W. takes an active part, and the progress already made is highly encouraging.

BELGAUM, a populous town and military station between Bombay and Bellary, and 200 m. N.W. of the latter place. The Canara is chiefly spoken here, and in the extensive country between this and Bellary; and the Mahratta between this and Bombay.

Rev. *Joseph Taylor*, of the *L. M. S.*, accompanied by the native teacher, Ryndass, proceeded, in September, 1820, from Bellary to Belgaum, for the purpose of commencing a new mission. They were very kindly received by general Pritzler, as well as by several other respectable Europeans, whose solicitations, with those of the general, had, amongst other causes, induced Mr. Taylor to remove to Belgaum. On his arrival, Mr. Taylor conducted public worship, on the Sabbath mornings, at general Pritzler's house; on which occasion, a considerable proportion of the military officers stationed at Belgaum attended. On the Sabbath evenings he also preached to the soldiers in the camp. In 1821, Mr. Taylor had succeeded in the formation of two native schools; one of which is situated in Belgaum, and the other in the neighbouring town of Shawpore. The number of boys under instruction was about 120. At Shawpore, by the kindness of Dr. Millar, of his Majesty's 53d regiment, Mr. Taylor had been enabled to provide a convenient school-house. Besides elementary books, Dr. Watts's First Catechism, and a larger Catechism used at Bellary, together with Scripture tracts, &c. had been introduced into the schools. The children not only committed to memory large portions of the Scriptures, Catechisms, &c., but endeavoured to understand what they learned. Mr. Taylor devoted two evenings in each week to conversations with the heathen. These meetings, which were held in the school-house at Shawpore, and conducted in the Canara language, were occasionally well attended. On the Sabbath, Mr. Taylor conducted three public services in English; two of them in the camp, and one at the commanding officer's quarters. A temporary building, capable of holding from 250 to 300 persons, had been erected in the camp, where divine worship was regularly performed; and, on the Sunday morning, all the soldiers, then off duty, were marched down. The rest, together with *volunteers*, attended the camp service in the evening. The service at the commanding officer's quarters was attended by all the staff officers, and others residing in the fort, and also by the soldiers of the royal artillery. On Wednesday evenings, Mr. Taylor held a service in the camp; and, on Friday evenings, at his own house, in the fort. All the soldiers who assembled for worship on these occasions, attended voluntarily. —Mr. Taylor was encouraged to hope that the above-mentioned services, which he described, particularly those in the fort, as truly animating, had not been in vain. Some of his hearers acknowledged the benefit derived from his public ministry, and confirmed this acknowledgment; while they adorned their profession by a holy conversation and consistent life.

On the application of General Pritzler, the Madras government granted Mr. Taylor a liberal allowance for his services in the camp; which he generously devoted to the mission. A society, denominated the *Belgaum Association*, had been formed, as an auxiliary to the *Bible, Missionary*, and *Tract Societies*. And the circulation of the Scriptures and religious tracts had been promoted, in five languages.

Mr. Hands, who, during the year 1822, had an opportunity of witnessing the progress of the mission, wrote as follows:—

"I was exceedingly gratified by my visit to Belgaum. Dear brother Taylor has shown himself to be 'a workman that needs not to be ashamed.' His public services, both in the camp and in the fort, are well attended; and the great Head of the Church has honoured him with very considerable success. There are several humble, devout soldiers, now members of his church, who consider him as their spiritual father; and, during my journey last year, I met with several at Bangalore, Cananore, &c., who blessed God for the benefit they had received from his labours. His exertions among the natives have also been blessed; one, a brahmin at Belgaum, has, I trust, received the truth in love, and become a sincere disciple of Jesus Christ. I saw much of this brahmin while at Belgaum, and he afterwards accompanied us part of the way to Bellary. I was so well satisfied of the sincerity of his profession, that I advised Mr. Taylor to baptize him on his arrival at home, which I imagine he has done. There are also a few other natives at this station, of whom I hope well.

"His English and native schools afforded me much satisfaction, particularly the native school at Shawpore. A number of children there, replied to several important and unexpected questions, in a manner that almost surprised me, and would have done credit to a school in England. Some of them have had their minds so far affected by what they have learned of Christianity, that they have refused to offer the usual worship to the household gods of their parents, and have endeavoured to show them the sin and folly of worshipping such gods. Ryndass continues as a catechist with Mr. Taylor, and has, I think, considerably improved since he has been with him. Mr. Taylor was anticipating a removal from the fort to a house well adapted for the mission, in the centre of the native town."

Through succeeding years, the mission was blessed with prosperity; and, in Nov. 1825, two brahmins and a rajpoot, the first fruits of the mission at Belgaum, were baptized at Bombay, after a satisfactory avowal of their faith in Christianity, in the presence of about 300 natives. Various reasons induced Mr. Taylor to fix on Bombay as the place where the rite should be administered. Rev. Mr. and Mrs. Lillie arrived safe at Belgaum, on the 19th of November, 1826. The following are the last accounts of this station:—

Native Schools.—The school at Shawpore has been suspended, and a considerable reduction in the number of the scholars in the other schools has also taken place, in consequence of the baptism of the two brahmins and a rajpoot, at Bombay, in 1825. The number of native schools, in connexion with the station, is still 6; another school having been opened during the past year. The progress made by many of the boys is, on the whole, very satisfactory.

Native worship, &c.—We deeply regret to state, that persecutions, directed against the baptized and

their connexions, induced one of the brahmins just mentioned, and the rajpoot, to surrender themselves to the will of their respective families. The brahmin, we are, however, happy to state, has since rejoined the mission. The other brahmin, who remained firm under persecution, has removed to Bombay to labour in connexion with the *American* mission at that presidency.

In consequence of the opposition manifested at Shawpore against the baptized brahmins, it has been judged expedient for the present to discontinue the native service at that out-station, and, instead thereof, to commence one at Belgaum.

Distribution of the Scriptures, &c.—During the past year, many tracts have been distributed, and a few copies of portions of the Scriptures; the latter chiefly among Roman Catholics, and some Protestants, who were urgent in their applications for copies.

The poor people in the charitable asylum, superintended by Mr. and Mrs. Taylor, are now favoured, daily, with the means of religious instruction. One of the schoolmasters attends the alms-house, and reads a portion of the Scriptures, a catechism or tract, and an evening prayer. Many of the poor people express their thanks for the kindness and attention thus shown to them.

Mr. Taylor has projected a circulating library, in connexion with the mission, for the use of the military stationed at Belgaum, and others.

Belgaum Association.—The receipts of this institution, for the year ending 30th of April, 1826, amounted to rupees, 959. 12; of which the sum of 420 rupees has been voted to the parent society.

BELLARY, a town situated in the most northern part of the province of Mysore, and surrounded by numerous populous towns and villages. Here the Rev. J. Hands, from the *L. M. S.*, arrived in April, 1810, and was treated with great respect by the European residents, among whom he soon began to celebrate divine service. He had, at first, some great difficulties to contend with, in acquiring the Canara language, which is spoken from the borders of the Mahratta nearly to the bottom of the Mysore. He applied himself, however, so patiently and perseveringly to this study, that he not only soon collected several thousands of words, which he formed into a vocabulary, but also began preparing a grammar, with the assistance of his moonshee, who appeared to be a very learned man. The brahmins in this place are said to be comparatively few in number. Some of these visited the missionary in a friendly manner; a considerable number of country poor, or "half-caste" persons, attended his ministry; and, in some instances, his labours appear to have been successful. One man, in particular, informed him that he had been constrained to commence family worship, both morning and evening.

Many pleasing circumstances subsequently transpired. Mr. Hands preached thrice every Lord's day to his countrymen, and the Portuguese half-caste, with much encouragement. The principal people treated him with great kindness; and several of the natives, on certain festival days, brought him an abundance of fruit. His residence had been a pagoda, and several huge gods of stone lay about his premises. In the spring of 1812, with the assistance of a young friend from Madras, he opened a native school, which was soon attended by 50 children. Here he preached the Gospel twice a week. Upwards of 20 soldiers belonging to one regiment were brought to a saving

acquaintance with divine things, under his ministry, and, with some others, were formed into a society.

In 1816, Mr. Hands was joined by the Rev. Wm. Reeve, by which time many schools had been established.

In the month of March, 1817, Messrs. Hands and Reeve took a journey to visit the spot once occupied by the famous city of Bisnagur. From the top of a pagoda, on a high mountain, and with the aid of a good telescope, they had a fine view of the extensive scene of desolation, comprising the ruins of palaces, pagodas, and other public buildings; the architecture of which appeared to have been of a very superior kind. It is said, if all the buildings which now remain were placed close together, they would occupy a greater extent of ground than that on which the city of London stands.

Here they met with many people who had visited the mission-house at Bellary, for the purpose of receiving religious instruction. They paid a visit to the aged rajah of Anagoody, who seemed to be about 90 years of age, and was undergoing a severe course of penance, to propitiate his deity, whom he conceived to be angry with him. They found him at a short distance from the city, performing his devotions in one of his pagodas, surrounded by servants, musicians, and brahmins, in abundance. He had already fasted *nine* days, besides undergoing other mortifications; and from what they saw and heard, they considered him as a complete devotee. Mr. Hands spoke to him for a considerable time on the inefficiency of his penances to obtain the favour of heaven; but he seemed to hear with reluctance what was advanced against his infatuating idolatry.

At Bisnagur, on the last day of the annual festival, the missionaries beheld a grand religious procession, in which two ponderous cars of the idols were dragged along by the multitude. "I counted nearly 1000 people," says Mr. Reeve, "who were drawing one of them, and, on measuring one of the wheels, I found it to be 14 feet in diameter. The height of the car, including its trappings and ornaments, was, I suppose, not less than 200 feet; so that it was very fatiguing work to make it move at all. Indeed, I believe, that if the peons and soldiers had not come with their swords and spears, the poor god would have been forsaken, and left in the road."

After their return to Bellary, they had the satisfaction of adding to their little church 10 persons; and they were particularly gratified with the experience of one individual, who stated that he was the son of an aged Moravian missionary, still labouring in the West Indies. He had run away from a boarding-school, and enlisted for a soldier; in these circumstances he was brought to India, and, under a sermon at Bellary, he was converted to God.

In the course of the summer, Mr. Hands was induced, by the unfavourable state of his health, to take a journey to Madras, which was very beneficial; but, on his return, he found that of his beloved wife on the decline. She languished until the 1st of Aug. 1818, when her disembodied spirit entered "the house not made with hands, eternal in the heavens." She was one of the oldest missionaries connected with the *L. M. S.* in India; having been employed in the work 12 years—first as the wife of the excellent Mr. Des Granges, and afterwards as the beloved partner of Mr. Hands.

In January, 1819, a juvenile *Bible S.* was formed at Bellary, principally through the zeal of the

was finished on the 18th of September, 1826. The Canarese New Testament was under revision for a second edition.

Printing Establishment.—The printing of the Pentateuch, in Canarese, was advanced, in the beginning of December, 1826, as far as the 16th chapter of Numbers.

Distribution of Tracts.—The number of tracts, in various languages, put into circulation by the *B. T. S.* during 1826, amounted to upwards of 20,000.

BELTOLLAH, a town in Bengal Hindoostan. In 1821, the *C. K. S.* established 5 Bengalee schools in this vicinity; and a central English school at this place under the superintendence of Mr. *Van Gricken.*

BENARES, a large district of Hindoostan, in the E. part of the province of Allahabad. It contains the circars of Benares, Juanpoor, and Mirzapoor, and was ceded to the English in 1775. The manufactures of this district are numerous, and the chief articles of produce are barley, peas, wheat, sugar, salt, indigo, and opium.

Benares, a famous city, is the capital of the above district, and may be called the Athens of the Hindoos. It is celebrated as the ancient seat of brahminical learning, and is built on the left bank of the Ganges. Its ancient name is Casi (the Splendid) which the Hindoos still retain; and it is so holy, that many distant rajahs have delegates residing here, who perform for them the requisite sacrifices and ablutions. The shasters affirm, and the natives suppose, that whoever dies here will be saved. Several Hindoo temples embellish the high banks of the river, and many other public and private buildings are magnificent. The streets are extremely narrow; the houses high, with terraces on the summit, and some of them inhabited by different families; but the more wealthy Gentoos live in detached houses with an open court, surrounded by a wall. The number of stone and brick houses, from 1 to 6 stories, is upwards of 12,000; and of mud houses, above 16,000. The permanent inhabitants, in 1803, exceeded 582,000; and during the festivals, the concourse is beyond all calculation. Nearly in the centre of the city is a considerable Mahomedan mosque, built by Aurengzebe, who destroyed a magnificent Hindoo temple in order to make room for it; and from the top of the minars there is an extensive view of the town and adjacent country, and of the numerous Hindoo temples scattered over the city, and the surrounding plains. The rajah of Benares resides at Ramnagur, about 5 m. from the city, on the opposite side of the R. Benares is 136 m. W. by S. Patna, and 460 W. N. W. Calcutta. E. long. 83° 10′, N. lat. 25° 30′.

Some years since, a *Hindoo College* was founded here by a late English resident, Mr. Duncan, to encourage learning among the brahmins, which has recently revived, and is becoming a very important institution. The government allows 20,000 rupees, or 11,100 dollars, annually for its support. The course of study is 12 years, and students are admitted from 12 to 18 years of age. The first annual examination was held in 1820. In 1822, the number of students was 172, more than 100 of whom received no support from the funds.

The *C. K. S.* has a valuable depôt of books in this city.

The Rev. W. Smith was appointed to Benares by the *Baptist M. S.* in 1816, and pursued his work with much constancy and vigour. Several Hindoos were reclaimed by his instrumentality, and baptized in the name of Jesus; among the rest, a brahmin of the name of

-dass, whose subsequent con-
on behalf of his deluded coun-
n was described as happily at-
g the sincerity of his profes-

The powerful interest excite
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nto this famous city appeared,
ter years, not to have wholly
ded. Crowds of attentive Hin-
were said to hear the word;
many instances occurred in
h evident impressions were
. On one occasion, a brah-
after listening to the Gospel,
imed, "I will leave all my
is to be instructed in the know-
of Christ;" throwing away,
same time, a god of stone
h he had been used to worship.
her ventured to predict—"In
ears hence the worship of
a will vanish, the chains of
aste will be dissolved, and all
have the true knowledge of
and become Christians;" while
rd invited Shiva, Chunda, and
humna, the native itinerants
ing Mr. Smith, to dine with

They accepted his invita-
and had a long conversation
him respecting the Gospel; in
ourse of which he commended
for the part they had taken
bracing Christianity. In the
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een greatly encouraged by a
native, resident on the spot,
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In 1824, the church con-
of 12 members, among whom several brahmins were included. Ram-dass, a native itinerant, was associated with Mr. S. in his labours; and so much was he respected by the European inhabitants of the city, that they subscribed, almost without solicitation, 1000 rupees to assist him in erecting a small place of worship.

Mr. Smith wrote, in 1825—"The work of the Lord is prospering here. I find the heathen very attentive to the Gospel: last month I baptized Mr. S. a serious young man; and 4 persons gave in their names as candidates for the ordinance—a Heathen, a Mussulman, and 2 Roman Catholics. The good people here (referring to missionary brethren from other societies) all live in union, which is a great blessing. At the assemblies of the heathen, we all meet together, reading, singing, speaking, and giving away books to those who apply for them, or are able to read them." Voluntary drownings, he remarks elsewhere, are less frequent than formerly; and it would appear, from an anecdote in Mr. Smith's journal, that even in this holy city, and among brahmins too, idols are falling into disrepute. "I asked a brahmin," says he, "why they took no notice of some stone gods lying under a wall. 'We worshipped them several years,' answered the brahmin; 'but not deriving any benefit, we laid them aside, knowing they are but stones, and are not able to do good or evil.'"

The Rev. Mr. Corrie, having been appointed to the chaplaincy at Cawnpore, left Calcutta towards the end of November 1817, accompanied by Mr. Adlington, a native youth, who had been under the Rev. Messrs. Greenwood and Robertson, of the *C. M. S.*, and the recently baptized Fuez Messeeh. They were much aided in their efforts by a liberal native, Jay

Narain Ghossaul, giving a large house in the city for a school, and endowing it with 200 rupees per month (about 300*l.* per annum). The school was opened on the 17th of July, 1818, and in November, 116 scholars had been admitted, and the school was becoming very popular among the natives.

The Rev. Benedict La Roche, and the Rev. John Perowne, were afterwards appointed to this station. They were accompanied by Mr. Thomas Brown, who had diligently prepared himself to conduct all the departments of a printing and stereotyping establishment, and who carried out with him a printing-press, and founts of English, Arabic, and Persian types. It became, however, soon apparent, that the monthly allowance, granted by the founder, was greatly exceeded by the necessary expenses of the establishment. Jay Narain, therefore, formally applied to the governor-general in council for pecuniary assistance; accompanying his letters by a statement of the monthly disbursements, from which it appeared, that a surplus of 252 sicca rupees (nearly 400*l.* sterling) above the sum allowed by himself, was necessary, in order to carry on the school with effect. It is most gratifying to add, that the application was graciously received by the governor-general in council; and that the proper directions were issued to his agent at Benares, for the regular monthly payment of the above-mentioned excess.

From Mr. Adlington's first report, it appears that the attendance, on an average, was about 121; of these, 63 were acquiring the English, 82 the Persian, 11 the Hindee and Sanscrit, and 15 the Bengalee. Divine worship was generally held in a bungalow, which had been purchased, three times on the Sabbath, *i. e.* morning and evening in English, and in Hindoostanee in the afternoon, when from 6 to 12 usually attended at each service. A school was also established at Secrole, a station of the military close to Benares, which was supported by the residents in the neighbourhood.

In 1821, Rev. Mr. and Mrs. Morris arrived at this station, and found the schools in a prosperous state. About Christmas, the founder of the school, in addition to the liberal monthly allowance for subsistence to poor scholars, added a suit of clothes to each. That benevolent individual soon closed his mortal career. Unhappily, the legal transfer of property, intended to have been assigned by him to the support of the schools, was never effected; but his son, Kolly Shunker Ghossaul, declared his purpose of securing to the society the monthly payment assigned by his father. Through the kindness of his excellency the commander-in-chief, a suitable person from H. M.'s 17th regiment was obtained as schoolmaster: Mr. Stewart, who had been brought to the notice of the corresponding committee by lieut. Peevor, before his departure for England, took possession of the upper story of the house in Benares, which was fitted up for his reception in March, 1822.

Mr. Adlington, having recruited his strength by a visit to Calcutta, where he married, devoted his time to the city school; leaving Mr. Morris more at leisure to acquire the language, and to give his time to more immediate missionary labours. A schoolmistress was also obtained from Chunar, and a few girls were learning to read, knit, and sew. A few other girls were in a second school. Both were supported by ladies at the station.

In 1823, several of the elder

boys were accustomed to go, on Sunday mornings, as far as Secrole, in order to read and to give instructions in the Old Testament. A chapel was also built there for the use of the native Christians, about half the expense of which was borne by friends at and near Benares. It was opened in May; when the chaplain, the Rev. Mr. Fraser, baptized a man descended from Christian parents, and a Hindoo woman, who had been previously under a course of instruction. About 50 native Christians usually assembled; and, occasionally, the chapel was attended by a few Hindoos and Mahomedans.

"On Sunday, the 18th of April, 1824," says Mr. Morris, "I preached my first sermon in Hindoostanee, at the new chapel. I had long ago, as opportunity offered, endeavoured to converse with the heathen, and hope now to be able to do so frequently." The bishop of Calcutta passed Sunday, 5th of September, at this station. At an early hour, his lordship attended the mission chapel, when Mr. Morris read and preached in Hindoostanee, in which tongue the bishop pronounced the blessing. On the same day, the company's church was consecrated, a confirmation was held, and the Lord's Supper was administered: in the evening the bishop preached in English. On this occasion, 14 native Christians were confirmed, and were admitted to the Lord's table; the bishop officiating, as respected them, in Hindoostanee. Archdeacon Corrie gives the following account of his lordship's visit to the society's school, in the city, on the following Wednesday:—"The classes examined, exhibited good proficiency in Christian knowledge, in translating the History of England into Hindoostanee, and in English grammar: they have proceeded beyond the Rule of Three; and a few showed considerable knowledge of geography." The day after, Mr. Corrie saw the first classes of four schools established in the suburbs of Benares, by Mr. Morris. They had been too recently formed to show much progress, though some of the boys read pretty well. They all read the Hindee Gospels; which they were brought to do with some difficulty, owing to the lower castes being forbidden by the brahmins to read the Sanscrit character. "We also examined," says Mr. Corrie, "a school of eleven Christian girls, superintended by Mrs. Morris, who read only their native tongue. Even the Christians were brought to send their children to school with some difficulty; but they now begin to be pleased with their improved conduct. Mrs. Fraser overlooks another school for girls, who are destitute children of European fathers. In this, I believe, are 17 scholars, and they are taught English."

The following are the circumstances of the mission last published:—Mr. Adlington, admitted some time before to deacon's orders, exercises his ministry at Secrole: from 40 to 60 attend. A monthly prayer meeting is maintained. Nine adults have been baptized at this station, who were brought to the knowledge of the truth by the instrumentality of the society's missionaries. The attendance at the chapel is improved, and the behaviour of the congregation is orderly. The two girls' schools continue in operation. Jay Narain's charity school is in excellent order: 131 boys are in attendance. Two youths, educated in this school, were engaged in January last, as assistant English teachers in the Cawnpore free schools: they give great satisfac-

tion; and their success in obtaining such a comfortable situation, has had a good effect in recommending the schools to the natives. Six youths, educated in the school, have, during the last year, been appointed monitors, with an allowance sufficient to allure them to accept the situation. Six schools have been established in different parts of the city, containing about 140 boys: in these, after the first books, the Gospels are read. The streets being mostly very narrow, the boys assemble in long verandahs; and sometimes a hundred persons, or upwards, will crowd around while the boys are examined in the previous week's exercise, and thus their knowledge is diffused. The English school has been honoured by several delightful instances of usefulness. The Rev. T. Morris, since his recovery from serious illness, has removed to Cawnpore. Mr. R. Stewart conducts the school, and is assisted by a native, Noor Messeeh. Mrs. Adlington superintends the Christian native female school. Fuez Messeeh has removed to Agra.

On the 6th of Aug. 1820, Rev. Mr. and Mrs. Adam arrived at Benares as the agents of the *L. M. S.* Although chiefly employed in the study of the Hindoostanee, Mr. Adam preached to a company of English artillery-men, on the Sabbath and Wednesday evenings, in his own dwelling at Secrole, and entered on compiling, for the use of the natives, a "Life of Christ;" in which it was his intention to contrast the dignity and purity of our Lord's character, with the opposite qualities, as found in the Hindoo mythology.

In the month of May, 1821, Mr. Adam opened a native school. He also availed himself of favourable opportunities for the distribution of religious tracts; and particularly, at the great public festivals, when the resort of Hindoos to Benares, from the various parts of India, is immense.

In 1823, there were two native schools within the city; one in the Kashepoor district, containing 35; and the other in that of Habeebpoor, containing 30 boys. In the school, situated in the cantonment, established in 1821, the attendance was about 20. In this school is a class in which the Scriptures are read.

A commodious chapel was built by subscription in 1824, chiefly through the exertions of persons holding inferior stations in the army, who formerly attended Mr. Adam's ministry at his private house, in which he preached on Sabbath and Tuesday evenings. Concerning this station, Mr. A. forcibly says:—

"Benares exhibits, in full operation, some of the worst principles of Hindoo superstition. The Gospel offers its invaluable blessings to the 'poor in spirit;' but these people fancy themselves 'rich, and increased in goods, and having need of nothing.' The Saviour is a Saviour to them who feel themselves lost; but they fancy themselves already at the 'gate of heaven,' and certain of obtaining an easy admission through it. Add to this, the awful wickedness of their lives, occasioned or fostered by the local superstitions, and it will easily be perceived that Benares presents many and peculiar obstacles, both to the missionary exertions and to the reception of the Saviour. Amid such a population, it is a great blessing to dwell in peace and safety, and to do any thing that may lead, though the effects may be remote, to the important and happy object we have in view."

In 1826, Mr. James Robertson

arrived at Benares, to assist in the work of the mission.

The native schools, 3 in number, containing 170 boys, and in all of which Christian books were taught, were going on well. Some of the boys committed a catechism, prepared by Mr. Adam, to memory; and a considerable number made progress in reading, and it is hoped also, in the understanding of the Scriptures and other useful books. A pundit was engaged, at a moderate stipend, to visit the schools daily, and to prepare suitable school books.

Mr. Adam prepared a Hindawee translation of Scripture Lessons, for the use of the schools. Such a work, as a school-book containing suitable selections from the sacred volume, he considered as peculiarly adapted to native schools similarly circumstanced with those at Benares, from which, on account of the great poverty of their parents, the children were taken away at a very early age.

A Hindoostanee service was occasionally held at the mission chapel, which was sometimes performed by Mr. Smith, the Baptist missionary, in conformity to a stipulation in the grant of the chapel to the society, which provided that it should be open, *according to the original plan*, to the occasional labours of evangelical ministers of different denominations. In conformity with this stipulation, application was made to Mr. Adam for the occasional use of the chapel for the purpose mentioned; which he cheerfully granted. Though appearances, in reference to the conversions from among the natives, were not such as might be wished, there was still, Mr. Adam thought, no cause to despair of success; but, on the contrary, much to inspire hope and impel to zealous exertion.

Services in English were performed at the mission chapel every Sunday and Wednesday evening. The number of the congregation fluctuated considerably; but, afterwards, much increased by the attendance of many seriously-disposed men belonging to a company of British artillery, stationed there. It is pleasing to add, that good was done by these services.

Mr. Adam printed 1000 copies of his tract on the "Ten Commandments," and 500 of his Catechism. Beside the Hindawee translation of Scripture Lessons already noticed, he had, in preparation, a tract under the following title—*Jesus, the Deliverer from the Wrath of God*. A considerable number of tracts are, from time to time, distributed by Mr. Adam and the teachers in the native schools, especially at the melas, held in and round Benares.

BENCOOLEN, a sea-port town and fort, on the S.W. coast of the island of Sumatra, about 2 m. in compass, where the English have a settlement and factory. The town stands upon a morass, and is unhealthy. It is chiefly inhabited by native Malays, who build their houses on pillars of bamboo wood. There are also some English, Portuguese, and Chinese; but few of this class survived the effects of the climate, till fort Marlborough was built on a dry and elevated situation, about 3 m. distant, where these inhabitants repair during the rage of disease. The principal establishment of the East India Company on the island, is at this place. E. long. 102°, N. lat. 3° 49′.

Mr. Nath. Ward, of the *B. M. S.*, proceeded hither from Bengal in 1818, and was followed by Mr. Robinson. Here they found the press a very useful auxiliary, and formed schools under the immediate sanction of the government. A great number

of Malay tracts were printed and circulated. In 1823, it was reported, that the progress of the schools was satisfactory—that 123 pupils were in regular attendance—that progress in Christian instruction was visible in many—and that 6 neighbouring villages had petitioned for the establishment of schools. The richest blessings also seemed to have followed the labours of the missionaries, warranting the hope, that the spirit of God had commenced a work, where, for ages, all had been apathy and death. In 1825, illness obliged Mr. Robinson to remove, but Mr. Ward remained for a time; since which he has retired to Padang.

BENGAL, a province of Hindoostan, on each side of the Ganges; bounded N. by Bootan; W. by Bahar and Orissa; S. by the bay of Bengal; and E. by the Burman empire and Assam; 400 m. long and 300 broad; between 86° and 92° E.long., and 21° and 27° N. lat. The coast between the Hoogly and the Ganges, 180 m., is a dreary inhospitable shore, which sands and whirlpools render inaccessible to ships of burden. Bengal consists of one vast plain, of the most fertile soil, which, in common with other parts of Hindoostan, annually yields 2, and in some parts even 3, crops. The rainy season continues from June to September, but the inundations from the Ganges and Burhampooter continue only about a month in the latter part of July and beginning of August. After the waters subside, diseases rage, especially among those who are not accustomed to the climate.

The presidency of Bengal includes several provinces, and yields an immense revenue to the British, who gained possession in 1765. The population is estimated at more than 25,000,000; within the presidency are about 40,000,000. It is peopled by various nations, but the principal are the Moguls, or Moors, and the Hindoos, or Bengalese. The Bengalese and Moors have each a distinct language. The former are idolaters; they generally live in huts built of mud and straw, seldom use chairs or tables, but sit on the ground, and eat with the fingers.

Among their horrid superstitions, is that of burning widows on the funeral piles of their deceased husbands, of whom between 8 and 900 are annually sacrificed in the presidency of Bengal alone.

The Moors, originally natives of Tartary, are descendants of those who subjugated the empire of Hindoostan 2 or 3 centuries ago, and are Mahomedans. There are also many English, Dutch, French, and Danes, who come here for the purpose of commerce; of these, English are the most numerous, and their chief settlement is at Calcutta.

[See *Barrackpore*, *Barripore*, *Beerbhoom*, *Berhampore*, *Burdwan*, *Calcutta*, *Chinsurah*, *Chittagong*, *Cutwa*, *Dacca*, *Doorgapore*, *Dum-Dum*, *Goamalty*, *Jessore*, *Malda*, *Midnapore*, *Moorshedabad*, *Serampore*, *Silhet*, *Tumlock*.]

BERBICE, a settlement, on a river of the same name, in Guyana, to the W. of Surinam. The land is low and woody. It was taken from the Dutch by the British in 1796, and in 1803; and it was ceded to Britain in 1814. The R. enters the Atlantic in long. W. 58° 15′ N. lat. 6° 25′.

A new and wide door of usefulness appeared to be opening in this colony, in the year 1812. Several estates belonged to the British crown, and were under the direction of commissioners, who were disposed to encourage the instruction of the slaves. These gentlemen, who were well acquainted with the valuable services of the Rev. Mr. Wray, of the *L. M. S.*, at Demerara, proposed to him to remove to

Berbice, and to defray the expenses of the mission; a proposal in which Mr. Wray and the directors acquiesced.

In 1815, notwithstanding the many difficulties with which Mr. W. had to contend, reports of his success were very favourable. A school he had established was on the increase. A great number of poor free children, as well as slaves, learned to read: many adults came for this purpose occasionally; and many girls belonging to the crown estates were taught to sew, under the care of Mrs. Wray. 16 persons had been baptized, who had subsequently conducted themselves with consistency; 4 of whom had belonged to the school, the rest were old people. On the 31st of December, he administered the Lord's Supper for the first time in Berbice; 11 negroes communicated.

Persecution, however, afterwards arose; Mr. Wray was soon wholly excluded by the new managers, appointed in consequence of the restoration of about half the crown negroes to the Dutch, and the slaves were prohibited all communication with him. He therefore engaged in the instruction of a large body of slaves, about 300 in number, who belonged to the British government, and resided in the town of New Amsterdam, where they were employed chiefly as mechanics. In the pursuit of this object, he for some time enjoyed the countenance and aid of the British government; but very embarrassing and perplexing difficulties were thrown in his way by persons on the spot, and, with a view to their removal, he was induced to visit England. Mrs. Wray, during his absence, continued to instruct, with great assiduity, the young and female part of his congregation.

On Mr. Wray's return, July 17, 1818, his prospects of usefulness were very animating. He purchased a house, and a piece of ground on which he built a chapel, towards the expense of which upwards of £400 was subscribed by the inhabitants. The crown estates, which had been restored, by special convention, to the Dutch company, to whom they had formerly belonged, had lately been purchased by a respectable planter in Berbice, who encouraged Mr. Wray to visit them, and to instruct the negroes, as he did when they belonged to the British government; a work on which he immediately entered with gratitude and delight.

Prior to the embarkation of his Excellency Lieutenant Governor Beard, for Berbice, in 1821, a deputation of directors waited upon him, for the purpose of recommending the mission at New Amsterdam to his kind attention; a recommendation which was most promptly and liberally attended to. Nearly the whole of Mr. Wray's time, at this period, appears to have been occupied in communicating religious instruction; including in this statement his visits to the cells of the prison, and the chambers of sickness, with his occasional addresses at the graves of the dead. Prejudices against the instruction of the slave population were subsiding, and a great change, in various respects, in favour of the mission was taking place. Several more fields of labour had been opened within the colony; among which were the estates of the Governor and the Fiscal; and an auxiliary *M. S.*, formed 2 years before, was prosperous.

In 1822, the chapel needed a second enlargement—many negroes were baptized—the communicants had increased to about 40—the number of children instructed in the Sabbath-school exceeded 100, exclusive of many young persons who attended to read and learn the

catechism—and the occasional labours of Mr. Wray at plantations in the vicinity were attended with considerable success. On the 27th of January, 1823, a very gratifying public examination of the school was held in conformity to the desire, and in the presence of, his Excellency, accompanied by other persons of distinction.

For some time prior to the disturbances in Demarara, the prospects of Mr. Wray were brightening, and his sphere of labour enlarging. Just before their occurrence, he had received invitations from several respectable proprietors, to instruct the slaves on their es tates, one of which contained as many as 1600; and he had just entered into these additional engagements, under highly promising circumstances, when those events at once interrupted his labours, and exposed him to much unmerited reproach.

Mr. Wray was summoned, on false and injurious charges, to appear before the Governor. Here, in the presence of the gentlemen who had brought them forward, he positively asserted his innocence, and requested his Excellency would direct the Fiscal to investigate the affair, in order that his innocence might fully appear. With this request his Excellency complied, and the result was the entire vindication and most honourable acquittal of Mr. Wray.

Not much more than a fortnight had elapsed, when he was again plunged into trouble, from a very different cause. His chapel, which had been a second time enlarged, was destroyed by fire, together with the school-house. This calamity happened on the 22d of September. The dwelling-house and furniture of Mr. Wray also received considerable damage. A very short time before, the debt on the chapel was paid off, and the building itself secured to the society in conformity to the regulations of the colony.

Although Mr. Wray's labours were thus greatly circumscribed, he availed himself of such opportunities as were afforded, to communicate Christian instruction both to the slaves and free people. The members of his church, although not increased in number, advanced in piety. On the 1st of March, 1825, the foundation of the new chapel was laid; and it was opened on the 12th of June, when a large and attentive congregation assembled. The collection at the doors amounted to about 162 guilders. His Excellency Sir Benjamin D'Urban, governor of the colony of Demarara, kindly presented Mr. Wray with a handsome donation. The debt was reduced, in 1826, by the liberality of gentlemen on the spot, to about 600 guilders, or about £55 sterling.

The number of adults baptized, during the year 1826, was 41, in the sincerity of whose religious professions Mr. Wray has full confidence. 12, during the same period, were admitted to the Lord's table. The members of the church are highly spoken of by the managers of the estates on which they labour.

The number instructed in the Sabbath-school, consisting of both children and adults, was, at the close of the year, about 230; and many more, belonging to each class, have been admitted since that period. In consequence of the great increase of scholars, Mr. Wray is desirous to fit up the school-room under the chapel, which will hold from 3 to 400. The cost of this would be about 1000 guilders, or £90 sterling.

The increase in the Sabbath-school is attributed in part to the encouragement given by his Majesty's *Commissioners of Inquiry*

to the crown slaves (about 300 in number) to attend on the means of religious instruction.

Mr. Wray daily instructs about 40 negroes in religious knowledge, and, on every Wednesday, holds a catechetical meeting with the children in the chapel.

The thirst for knowledge amongst the negroes, and the consequent desire to learn to read, appear to be greater than at any former period of the mission. Scarcely a day passes without applications for spelling books and catechisms, from different parts of the colony.

In consequence of this desire for instruction, an adult school has been commenced, which is held on Friday evenings.

Mrs. Wray, as usual, continues to take an active part in the labours of the mission.

BERDITSCHEW, a town in Poland, containing about 30,000 Jews, among whom the agents of the *Edinburgh J. S.* have laboured in distributing and explaining the Scriptures, and found many diligently inquiring after the truth.

BERHAMPORE, a town of Hindoostan, in Bengal. It is seated on the Cossimbazar, 7 m. S. of Moorshedabad, and has a fine range of cantonments for troops.

Rev. Micaiah Hill, of the *L. M. S.*, removed to this station from Calcutta in 1824. He calculated that a circle of 2 m. drawn around him would include a population of about 20,000. After encountering considerable opposition from the natives, arising from a peculiar attachment to the superstitions of their forefathers, he succeeded in establishing 6 schools on the indigenous plan (4 for the children of Hindoos, and 2 for those of Mahomedans; the latter being conducted by Persian moonshees); and Mrs. Hill, after overcoming similar difficulties, established a native female school, in behalf of which she appealed to the European residents at the station, and not without success. Mr. Gogerly recently removed from Calcutta, to assist Mr. Hill. Considering the formidable obstacles with which the missionaries have struggled—obstacles greater than those occurring in the southern parts of Bengal—it is pleasing to find, by the last report, that the schools under the wing of this mission amount to 8; of which, 6 are for boys, containing 280, and 2 for girls, containing 40. The latter are under the joint superintendence of Mrs. Hill and Mrs. Warden. Mr. Hill has 3 native chapels, and 3 stations out of doors, and preaches almost daily at one or other of those places. On every Sabbath day, a congregation assembles in his court yard, consisting of aged and impotent persons, with whom he converses, and to whom he preaches in Bengalee. The Hindoostanee services are attended by 20 regular hearers. A native female, formerly a Mahomedan, has been baptized, and 4 half-caste females appear to be under religious impressions. Mr. Hill occasionally attends the *melas* (or festivals), on which occasions some thousands of tracts have been distributed. At least 30 Europeans, belonging to regiments successively stationed here, have given practical evidence of having received the truth, from the Divine blessing on the English services. A church has been formed, consisting of 13 members, into which it is proposed to admit the Mahomedan female above-mentioned.

BERLIN, a city of Germany, capital of the marquisate of Brandenberg, and of all the King of Prussia's German dominions. It is 12 m. in circuit, surrounded partly by walls and partly by pallisades, and has 15 gates; but within

this inclosure are numerous gardens, orchards, and fields. The streets are straight, wide, and long; and its large squares, magnificent palaces, churches, and other buildings, are scarcely to be equalled. Berlin is seated on the Spree, from which there is a canal to the Oder on the E., and another to the Elbe on the W.; so that it has a communication by water both with the Baltic Sea and the German Ocean. It was taken in 1760, by an army of Russians, Austrians, and Saxons, who were obliged to evacuate it in a few days. In 1806, soon after the battle of Jena, the French entered this city, and Buonaparte held a court in the palace. It is 100 m. N. of Dresden, and 185 N.W. of Breslau. E. long. 13° 22′, N. lat. 52° 31′.

In 1818, including the military, the population was 188,485. The Jews are also numerous; among whom the most encouraging indications appear, that the time of mercy towards Israel is approaching.

In 1822, a society *for promoting Christianity* among the Jews was formed in this city, under the express sanction of the King, and much zeal and liberality is manifested in the cause. A considerable number of Jews have already made a public profession of their faith in Christ.

In 1826, above 100 persons of the Jewish persuasion were baptized in Berlin; of whom 64 were baptized in some one of the 4 churches, under the superintendence of a distinguished ecclesiastic, and a member of the committee of the *Berlin S.* An old and highly respectable Jew said to him, "We are all coming, we cannot hold to Judaism any longer."

The *Berlin Missionary Institution* was founded in 1800, and is supported by the voluntary contributions of individuals. It is designed to qualify pious young men for missionaries, and is under the immediate care of the Rev. Mr. Jœnicke, of Berlin. Many faithful missionaries have already gone forth from this school of the prophets.

BERMUDAS, or SOMMERS ISLANDS, four islands in the Atlantic Ocean, 600 m. E. of Carolina, and surrounded by numerous rocks and shoals, which render them difficult of approach. They were discovered by Juan Bermudez, a Spaniard, in 1522; but were not inhabited till 1609, when Sir George Sommers was cast away upon them; and they have belonged to Britain ever since. They contain above 10,000 inhabitants, who carry on some trade with America and the West Indies. The principal one is called St. George.

In the beginning of 1799, the Rev. John Stephenson, a native of Ireland, proceeded to these islands. On his arrival, it was quickly known that a Methodist missionary from Ireland was in the harbour; and the report soon made an impression to his disadvantage. Coming from Ireland, it was concluded that he must be a rebel, and, as such, sustaining the character of a missionary, it was instantly apprehended that he was about to introduce disaffection among the slaves. Full of these preposterous notions, many were unwilling that he should come on shore, and would probably have exerted themselves to prevent it, if an enlightened magistrate, then standing on the quay, had not disarmed their momentary prejudices, and dispelled the gathering storm.

After waiting upon the Governor, and laying before his Excellency the certificate of his ordination, and the pass which he had received prior to his quitting Dublin, certifying that he was appointed as a

missionary to the island of Bermuda, Mr. Stephenson commenced his ministerial labours; and though, at first, his hearers were but few in number, and of those, the greater part appeared either hostile or indifferent to the subjects introduced to their notice, the violence of prejudice and opposition soon began to subside; the congregation visibly increased; subscriptions were raised for the erection of a chapel; and in the month of April, 1800, 74 whites and 30 blacks had joined the society.

The prosperity which now began to shine upon the infant mission was viewed with a malignant eye by the enemies of religion; and as they found themselves incapable of checking its progress without the aid of law, they procured an edict to be passed by the house of assembly, prohibiting all persons, not ordained according to the rites and ceremonies of the church of England or Scotland, from preaching, lecturing, or exhorting, to any collected audience, public or private, under a penalty of £50, and 6 months' imprisonment for every offence; and inflicting a similar punishment on the person in whose house the meeting should be held.

Mr. Stephenson, considering this law as hostile to the spirit of toleration—as an infringement upon the birthright of every subject—and as diametrically opposite to the avowed sentiments of the reigning monarch—continued his ministerial labours as formerly; but though he was suffered to proceed for a few weeks without interruption, he was at length apprehended, carried before the magistrates, and committed to the common gaol, to take his trial at the next assizes. Mr. Pallais, the person in whose house he had preached, was also committed with him: Mr. S., however, procured bail, and obtained his liberation on the 15th day of his imprisonment, as his companion had done some days before.

In December, Mr. Stephenson was brought to trial for the crime of having preached the Gospel, or, as one of the principal evidences swore, of having "read prayers from a book which he held in his hand, and sung psalms to a congregation." And for this high offence he was sentenced to be confined 6 months in the common gaol, to pay a fine of £50, and to discharge all the fees of the court. After he had been imprisoned about 5 weeks, the Governor offered to set him at liberty, on condition of his promising to quit the island within 60 days; but, as he conceived such a proposition dishonourable to the cause for which he had hitherto suffered, he declined accepting it, and remained a prisoner till the month of June, 1801, when the period of his incarceration expired.

Mr. S. continued on the island during the remaining part of the year; but his health was so seriously impaired, that he was no longer equal to the exertions he had formerly been accustomed to make; and, as the interdiction of the law precluded him from uniting in public or social worship with the members of the society, he was recalled from Bermuda early in 1802, and those who had formerly heard the word of God with gladness, were left as sheep without a shepherd.

Applications, in the mean time, had been made to his Majesty's government in England, to disallow the intolerant edict which had driven Mr. Stephenson from the scene of his labours; but though the request of the petitioners was readily granted, nearly 3 years elapsed before the repeal of the act was publicly announced. And even subsequently to that period, such a spirit of determined hostility was

exhibited against the introduction of the Gospel, that no missionaries could be induced, for some time, to venture among the inhabitants.

At length, in the spring of 1808, Rev. Joshua Marsden sailed from New Brunswick to Bermuda, with the view of re-establishing the mission. After repeated interviews with the Governor, Mr. M. was permitted to commence his ministration; and though, at first, he was merely attended by 20 or 30 hearers, his congregation soon began to increase; and, in the beginning of September, he had the satisfaction of uniting about 60 persons in society, most of whom were negroes or people of colour, who appeared truly anxious for spiritual instruction. A chapel was afterwards erected, and some of the most respectable persons in the island became regular attendants on the means of grace, whilst others could hardly be restrained by their relatives from uniting with the society.

In 1811, a quantity of Bibles and religious tracts were sent to Bermuda, and the happy effects resulting from their distribution are thus pleasingly described by Mr. M., in a letter dated Sept. 24th:—

"The Bibles which you sent to this place were as the sun rising upon a dark and benighted land. The poor blacks, who could read, eagerly inquired for them; and those who could not, began to learn, that they might peruse the word of God. To this new employment, their intervals of rest, their meal-times, and their Sabbaths, were devoted. Passing through a field or a lane, with a spelling-book in their hands, they would solicit little boys coming from school to teach them; and would frequently beg of me, upon the road, that I would stop a few moments, and hear them repeat their lessons. To be able to *read*, was to them like being placed in a new world, as they beheld things in a different light, and a train of new ideas sprang up in their minds. In a little time many of them understood the word preached, and a work of reformation was immediately visible among them. Profane oaths and imprecations were now laid aside;—the polygamist left all his wives but the one who had a prior claim;—the evening worship called them from the libidinous dance, and the midnight theft;—the stupid and slothful became pliant and diligent;—monsters were transformed into men;—and the voice of religious melody sounded from huts and cottages, formerly blackened with the vilest pollutions."

Nothing of particular interest occurs in the history of this mission, from the date of Mr. M.'s letter till the month of May, 1824, when the annual meeting of the auxiliary *M. S.*, held at Hamilton, appears to have excited a very lively interest; and the following observations were made by the Hon. J. C. Esten, the Chief Justice of the island, who presided on the occasion:—

"I will maintain that your missionaries, in the scene of their operations of all others the most interesting to us,—I mean the West India colonies,—have entitled themselves to the thanks of the established church, which they cannot, without being calumniated, be accused of undermining. We see a splendid religious establishment, and not more splendid than I sincerely hope will be useful, going out to our West India colonies;—2 bishops, 3 archdeacons, and a number of clergy. One of the principal objects of their appointment, as stated by Lord Bathurst, the colonial Secretary of State, is to improve the religious condition of the slave population. I will maintain, therefore, that your

missionaries, sent from your parent society, have prepared the way for this establishment; they have been the humble, but useful pioneers, who have preceded and removed impediments from its march; and, instead of being accused of a wish to subvert it, they ought to be permitted to share in its triumph; for what they have sown in tears, the church will reap in joy;—they have, in fact, laid the foundation upon which the fabric of the church will be reared among the slaves in the West Indies."

The state of the mission last reported is as follows:—

Hamilton.—The society here consists of four classes—three of whites, and one of coloured and black persons, who, by the steadiness and uprightness of their conduct, adorn their Christian profession. In this place the missionary leads two classes, conducts a prayer-meeting, and preaches three times a-week. The children of the Sunday-school have lately been taught and catechised, in the intervals of preaching, on the Sabbath. The congregations, when the weather is fine, are numerous and attentive; and there is reason to believe, that many of the regular hearers are deeply impressed by the truths of the Gospel. The number of black and coloured communicants is now much larger than in the preceding year; and the prospects promise an increase of members to the society.

St. George's.—In this place the congregation is not large. The society consists of 23 white, coloured, and black persons, in one class, who, in general, are decided Christians.

Barley's Bay.—Here is a small, but good, chapel. The congregations have, of late years, been very fluctuating; and the few black and coloured persons who wish to meet in class, have been refused tickets, on account of their reluctance to comply with the rules respecting marriage.

Port Royal.—The society in this place consists of 6 white persons, who show much kindness to the missionary, and are remarkably steady and pious. There is no chapel here, and the congregation is small.

Paget.—In this place a good stone chapel has lately been built, which will seat about 200 persons. It was opened Nov. 27, 1826, when it was filled with attentive hearers, chiefly black and coloured persons. The society consists of two classes of black and coloured persons, chiefly slaves; one of which has been formed in the course of the year. Many of them regularly receive the Lord's Supper. Their walk is regular, and consistent with their profession: gentlemen in the neighbourhood, who daily observe them, speak in their praise; and most of their owners give every encouragement to their religious endeavours.

Schools.—At the time of the last report of the Sunday-schools on this station, the missionary's expectations were considerably raised; and, in many respects, they have been realized; but, in others, they have met with disappointment. The long affliction of one of the coloured teachers for *Somerset* and *Heron Bay* schools, has proved greatly detrimental, and occasioned, in these places, a considerable decrease in the number of scholars. In *Hamilton* and *Paget*, the schools have suffered from the want of patient and active teachers. At the former place, during the last quarter, in the intervals of public worship on the Sabbath, Mr. Moore, the missionary, taught and catechised the children himself; and, at the latter, some of the more advanced have taught the junior and less advanced scholars. In all the places where schools are

established, they suffered much from want of superintendents and zealous teachers. However, to counterbalance these discouragements, the Lord has given his blessing. A few of the scholars have become members of the society, and many have improved much in reading and spelling. The First Catechism has been committed to memory by the majority. Order is becoming more and more established; and the prospects of the missionary are by no means discouraging.

In the Bermudas, the *Society for the Propagation of the Gospel in Foreign Parts*, has laboured for 5 years. "The Bermudas," says the last report, "are divided into 9 parishes, each provided with a respectable church; and though these churches had been for many years very insufficiently supplied with ministers, the Bishop of Nova Scotia, during his visit, made provision for the regular weekly performance of divine service in every one of them. Throughout the colony, the zeal of the clergy, and the excellent dispositions of the people, excited his admiration. He administered the rite of confirmation in each church, and to more than 1200 persons in the whole, of whom above 100 were blacks."

BETHANY, formerly *Klip Fountain*, a settlement in Great Namaqua country, South Africa, about 550 m. from Cape Town, near the former station, called *Warm Bath*.

Rev. Mr. Schmelen, of the *L. M. S.*, on his return from the Damara country, which he went to explore in 1815, fell in with a kraal of Namaquas. At first they were greatly alarmed at the appearance of himself and his people; but finding that he was not the freebooter, Africaner, but a peaceful missionary, they expressed the highest joy, and, with Flemerius, their chief, at their head, earnestly entreated him to continue among them. Mr. S. wished to decline this, but they would take no denial. Great success followed his acquiescence: a concern about religion became general—20 persons were baptized, on a credible profession of faith—a school was opened, which soon contained 140 children—and civilization commenced. These happy results, however, were not of long continuance; Mr. S., after struggling with many difficulties, partly arising from the failure of the crops—no rain having fallen in some parts of Namaqualand for 3 years—and partly from the disturbed state of the tribes after the death of Africaner, left Bethany in 1822, accompanied by many of his people, who settled with him near the mouth of the Great Orange River.

BETHEL, a mission station at the French Camps, in Mississippi, among the Choctaws, on the public road from Tennessee to Natchez, about 60 m. S. W. from Mayhew, and the same distance S. E. from Elliot, an elevated and healthy situation on the high land, between the Pearl and Big Black rivers; 4 m. S. of the upper French Camp. The mission buildings are pleasantly situated 50 rods W. of the road. In the vicinity are several whites, with Indian families, most of whom speak the Indian and English languages; as do their slaves, who are numerous. Within 40 m. are many natives, groping in spiritual darkness. The pernicious examples of unprincipled whites have poisoned their minds and corrupted their morals; so that, with very few exceptions, they have been degraded by every species of vice. This place was formerly known by the name of *French Camp*, afterwards *Newell*, and, recently, *Bethel*. The Rev. *Loring S. Williams, assistant missionary*, and Mr. *Stephen B. Macomber, schoolmaster*, from the

American Board of Commissioners for Foreign Missions, labour here. Mr. M. arrived in the spring of 1823. In the summer of 1821, Mr. Williams had charge of the school at Elliot; and, being obliged to travel for his health, was directed to visit different parts of the Choctaw nation, in order to learn their disposition as to the instruction of their children. At this place he found the white inhabitants very anxious on the subject; made arrangements to establish a local school; removed his family in Oct. following; and took up his residence in an old cabin, where he opened a school on the 5th of Nov. He selected a site for the station on a pleasant eminence, in a thick forest; and such was the zeal of the inhabitants, that, in less than a month, they nearly completed a large dwelling-house, divided into 5 apartments, besides a hall 16 feet wide, a piazza in front, and one 44 feet long in the rear; the whole covered by a roof, 90 feet by 40; also a meat-house, and a cabin for a cook. In addition to this, they agreed to provide for the teacher's family, and for such of the children as could not board at home; to supply the necessary domestic help; and to clear 10 acres of land for a garden, corn-field, and other necessary purposes. In Jan. 1822, there were 15 scholars; and, in Feb. 1823, there were 24, besides 2 of Mr. Williams's children: 7 of this number were females; 8 full blooded Choctaws; 9 supported wholly at the expense of the *Board*, and the others principally by their parents. The children were very diligent, in and out of school, and made great proficiency. From the commencement of the establishment, provision was made for the accommodation of poor children, to be educated at the expense of the mission. A small congregation usually collects on the Sabbath, at the house of Mr. Williams, for religious worship; and, in the summer of 1822, a considerable revival prevailed at the station, principally among the blacks: and as many as 10 or 12 gave evidence of real conversion to God; some of whom were formerly notorious for their wickedness.

On the 17th Nov. following, a church was organized, and 4 publicly professed their faith in Christ. On the 19th of Jan. 5 others united with the church; and it was expected that more would soon come forward. This station is important, as a depository for Bibles and tracts. Many people emigrating from the States to the new purchase are destitute of Bibles and other books; and, among the white settlers in the neighbourhood, only 4 Bibles and 1 Testament were found when Mr. Williams first visited them. Many Bibles and tracts have already been distributed to residents and travellers. The Sabbath is now regarded, especially by the black population, and vice is, to a great extent, restrained.

BETHELSDORP, or Village of Bethel, situated westward of Algoa Bay, at the mouth of the Zwartzkopts R., and about 600 m. E. of the Cape. To this station, Dr. Vanderkemp and Mr. Read, the representatives of the *L. M. S.* removed, in consequence of the dangers to which they were exposed at Bota's place. Having marked out a plot of ground, 240 paces in length and 144 in breadth, they divided it into different portions for the families under their care, and gave the name of Bethel Fountain to a stream that ran through the middle of the settlement. They then erected a temporary church, and houses for their own accommodation—the walls and roofs being

chiefly constructed of reeds; and, in July, 1824, they commenced public worship, and opened a school for the instruction of the young. Nor were the missionaries permitted to labour in vain. Cupido, a man notorious for vice, and distinguished above all his neighbours for the enormity of his crimes, found, in the blood of Christ, a remedy sufficient to heal all his diseases; and when he heard that the Son of God was able to save sinners, he cried out, "This is what I want! This is what I want!" This convert, like Saul of Tarsus, no sooner received the faith of the Gospel, than he straightway preached it to his countrymen; and, in one year, he could number of them 17 adults converted by his instrumentality—one of whom became the wife of Mr. Read. Many other instances of usefulness, peculiarly pleasing, also occurred. Just before the re-capture of the Cape, however, the opposition of many persons had risen to a great height; and the missionaries feared that they should be compelled to relinquish their labours. They were summoned to the Cape, where they vindicated their conduct to the satisfaction of the Dutch Governor; yet so malignant were their enemies, that he recommended the missionaries to delay their return till a more favourable opportunity. That opportunity was unexpectedly afforded by the capture of Cape Town; which was no sooner effected, than the General, Sir David Baird, sent for Dr. Vanderkemp, whom he treated in the most cordial manner. Shortly after, full permission was granted to resume the care of the congregation at Bethelsdorp, where the dootor arrived, March 21st, 1806. Mr. Read, who was desired by Sir David Baird to return by sea, was preserved from the most imminent danger of being shipwrecked on the coast of Caffraria, and providentially reached the settlement in safety. The efforts of Messrs. Ulbricht, Tromp, and Erasmus Smith, having been greatly blessed in the absence of Dr. V. and Mr. R., the mission was flourishing; and a valuable coadjutor had been found in Mrs. Smith, who formerly lived at Rodezand, and had devoted herself to the instruction of the heathen. The missionaries were received by their beloved flocks with the most enthusiastic tokens of joy. "Even the old Hottentot women, who could scarcely leave their houses, made their appearance," says Mr. Read, "on this occasion, to join the general acclamation of clapping of hands; and I was almost afraid of being smothered by their caresses."

The report of the missionaries, in 1810, demonstrates their success. "The external state of Bethelsdorp," they remark, "puts on gradually a more promising appearance—the people become more industrious. The knitting school flourishes under the direction of brother Read's wife. Formerly we had no corn of our own; but this year the Lord has shown that it is in his power literally to change a desert into fertile ground, by affording, throughout the whole year, such an abundance of rain, that we have been able to sow wheat and barley sufficient for our provision, which is almost ripe, and promises a copious harvest. The number of inhabitants also increases; so that we have been obliged to surround the square, which forms Bethelsdorp, with a second, and that with a third, which, in all probability, will soon be filled up. Our fields are covered with cattle, amounting to about 1200 head, not including the sheep and the goats. There is such an abundance of milk and

butter, that this last article has been employed in manufacturing soap. Other necessary articles, as clothing, corn, and flour, are brought by the boors in waggons, as to a market-place." Connected with this account of their temporal affairs, the missionaries say:—"The word of truth is by no means lifeless among us: and although we cannot well estimate the number of those who, we have reason to believe, are favoured with a saving knowledge of Christ, on account of their concealing, in great part, the inward dispositions of their hearts; yet, from what we hear accidentally from others, we believe it to be considerable. There are, however, not a few in whom the work of converting grace is more evident to us."

In 1811, Messrs. Wimmer, Verghost, Bartlett, and Coner, (a converted black from Demerara), were added to the labourers at this settlement, Dr. Vanderkemp having long contemplated a mission to Madagascar; but, in the midst of his anticipations of removal to a new sphere, he was summoned to the enjoyment of eternal rest.

On the 20th of March, 1813, the Rev. John Campbell, who had kindly undertaken, in behalf of the *L. M. S.* to visit S. Africa, arrived at Bethelsdorp, and beheld a much greater degree of civilization than he had expected. He found many of the natives exercising the business of smiths, carpenters, sawyers, basket-makers, brickmakers, thatchers, coopers, lime-burners, mat-manufacturers, stocking-makers, tailors, &c. &c. Cultivation was also much extended, and the stock had greatly increased. The effects of religion were likewise displayed in the existence and prosperity of benevolent institutions formed among the Hottentots. They had a fund for the sick and indigent, which amounted to 256 rixdollars; and they had recently proposed erecting a house for the reception of part of their poor. They had also a common fund for the purpose of improving the settlement, amounting to 130 dollars, and about 30 head of cattle; and, in addition to this, they had contributed, during the preceding 12 months, the sum of 76 dollars in aid of the *L. M. S.*

The colonial government having demanded the payment of taxes, and "remonstrances," says Mr. Read, in a letter dated April 9, 1815, "having proved in vain, the only alternative was for our people to exert themselves to the utmost in order to raise the money. Accordingly, they dispersed themselves, and applied themselves, some to hewing and sawing timber, and others to beating bark and burning charcoal. The smith, the wheelwright, the carpenter, &c. all exerted themselves to comply with the demand made on them and their poorer relations, so that at the appointed time the tax was paid, amounting to 3000 rixdollars, or about £700. And, on the following day, a regular *Auxiliary Society* was established for this settlement, in consequence of many of the natives having long expressed a desire to do something more for the cause of Christ than they had hitherto done. Twelve of the members were chosen to form a committee, and subscriptions were immediately made to the amount of 800 rixdollars, or about £160." In the same year, a general awakening took place; and, in a short time, 50 persons were added to the church, among whom was the son of a Caffre chief, who had been a ringleader of the young people in their follies. His conversion made a deep impression on the minds of many, especially of his companions. Affecting scenes took place at some of their public

meetings: the greater part of the assembly, being bathed in tears, and crying for mercy; while the believing Hottentots wept for joy, on beholding so many turned from darkness to light.

The mission was subsequently strengthened by the arrival of Messrs. Messer and Barker, who were permitted to rejoice in increasing prosperity.

In July, 1819, the church consisted of about 200 members. The deputation, who visited it at that time, were of opinion that as much piety existed among them as exists among an equal number of persons connected with any Christian society in England, in which attention is paid to the personal religion of its members. They observe, also, that, independently of the good effected at this station, in reference to persons of real and decided piety, a standard of morals had been established generally among the people, and their minds and condition considerably improved.

In 1822, the former reed houses were removed, and streets formed, the houses of which were arranged in regular rows. A public shop or store was opened for the sale of goods. The Hottentots had become contractors with the government to convey stores from Algoa Bay to Graham's Town. The agents appointed at the two places were likewise Hottentots, all of whom acquitted themselves to the perfect satisfaction of their respective officers. And besides supporting themselves by their own industry, the Hottentots of Bethelsdorp paid, in the course of a few months, 7000 dollars, or about £580 sterling, for a farm called Hankey farm, situated on the Chamtoos River; built a school-house nearly equal in value to that sum; and, in many instances, erected houses for themselves.—At this period, Mr. Kitchingham was the missionary, and the schools were under the superintendence of Mr. and Mrs. Monro.

In the following year, the new school-house was finished. A range of alms-houses, 17 in number, had been erected, by the labour and at the expense of Hottentots. The merchants' store succeeded beyond all expectation. The contract with government afforded seasonable relief under privations arising from want of corn seed and of genial weather. They were also further assisted by profits derived from a species of aloe, which Dr. Vanderkemp supposed, in 1810, would require a herculean effort to induce them to gather. Every Monday, by unanimous consent, was appropriated by the people to public labour, when all the men in the village engaged in the execution of some work for the common benefit.

The Sabbath-school was also prosperous. Dr. Philip says—"The people meet at 8 o'clock in the morning, and in the afternoon. Here all is activity: the wives of the missionaries, and the daughters of others belonging to the institution, with the Messrs. Kemp, the merchants, are all engaged; and it is a delightful sight to see all ages, from childhood to grey hairs, under such superintendence, conning over their lessons, from the A B C to the most advanced classes, reading the most difficult parts of the sacred Scriptures without the aid of spelling. There is scarcely any thing at Bethelsdorp I take more pleasure in than this school. Here we see all the energies of the institution, all the talents of the station, in full exercise; and it is truly affecting to behold children of 7 and 10 years of age (which is frequently the case) acting as monitors to classes of aged people, from 40 to 70 years of age."

His Majesty's *Commissioners of Inquiry* arrived at Bethelsdorp on the 28th of Dec., accompanied

by their secretary and a gentleman of the colony. They attended divine service at the mission chapel, when Mr. Kitchingman preached from Psalm cxxvi. 3—*The Lord hath done great things for us, whereof we are glad.* After the sermon, about 20 Hottentots read the 3d chapter of St. John's Gospel, and were examined as to their knowledge of the Scriptures. The children afterwards read a chapter in the Bible, and were catechised. The English class, belonging to the mission-school, then read a few easy lessons. When all was finished, the Hon. Commissioners announced the object of their visit; when some of the old men of the institution rose up and replied, thanking the King of England, and thanking them for the interest they took in the Hottentots of Bethelsdorp. The Hon. Commissioners expressed their satisfaction at the progress which the people had made in the knowledge of the Gospel and in civilization. An auxiliary *B. S.* was formed at Bethelsdorp, on the 5th of January, 1826.

The school, formerly superintended by Mr. Monro, has recently been placed under the care of Mr. Cornelius Vanderkemp, the elder son of the late Dr. Vanderkemp, who acquits himself, in this interesting office, greatly to the satisfaction of the missionaries. The scholars, in number 166, are, generally speaking, making rapid progress. The average attendance is about 125.

An evening school has been commenced for the benefit of adult Hottentots, among whom a great thirst for knowledge is prevalent. They are instructed in reading, writing, and arithmetic. In this school, which is well attended, the Messrs. Kemp render valuable personal aid.

The Rev. Mr. Foster, who arrived with Mrs. F. in 1826, has under his tuition several promising youths belonging to different African tribes, besides several of the sons of the missionaries.

A new and more commodious school-house is being erected at this station.

The attendance on the public religious services, both on the Sabbath and on week days, is, in general, good.

That interesting feature of this mission, the Sabbath adult school, still continues to wear an encouraging aspect.

One of the missionaries spends a considerable portion of his time in visiting the people at their own dwelling-houses; when he endeavours to impress upon their minds the importance of attaining a right understanding of the Scriptures, and of giving their children the benefits of education.

Stated services, and a Sabbath-school, have been commenced at Port Elizabeth, in the vicinity of Algoa Bay, for the benefit of the Hottentots and slaves. Messrs. Helm, Robson, and Foster, alternately, preach there on the Sabbath; and it appears, from the testimony of respectable individuals resident at the place, that their labours have not been in vain. It is intended to erect a chapel, towards the expense of which a considerable sum has been subscribed on the spot. The committee of the *Cape A. S.* has granted 460 rix dollars in aid of the object.

Mr. Robson and Mr. Helm also preach alternately, every Sabbath-day, to a body of Hottentots belonging to the institution, who reside at a place a few miles distant from Bethelsdorp.

Mr. Helm having completed the arrangements of a small printing-office, has begun to print elementary books for the use of the mission.

The anniversary of the *Bethelsdorp A. M. S.* was held on the 10th of May, 1826, when several Hottentots addressed the meeting with much good sense and feeling.

On the 16th of the same month, Mr. Brownlee, missionary to the Caffres, was ordained at this station.

More Hottentot families continue, from time to time, to join the institution.

The number of couples married during the year 1826, was 37.

BETHESDA, formerly Orlams Kraal, a settlement in the interior of S. Africa, on Great Orange R., about 600 m. N. of Cape Town, inhabited by Orlams, Corannas, and Bushmen, in a very rude, uncultivated state. The Rev. Messrs. Sass and Helm, of the *L. M. S.*, commenced a mission here in 1808, where many were soon after converted to God. More than 80 were baptized in the course of one year. Mr. Helm, however, was, at an early period, compelled by ill-health to remove to Griqua Town. Mr. Sass relates in his journal, received 1818, many pleasing instances of the power of divine grace in the hearts of the poor *Corannas*, many of whom appeared to be truly pious. About 20 adults were baptized in the course of the previous year, besides children.

The converted people of this settlement, in their intercourse with kraals of Bushmen and others, frequently took occasion affectionately to speak of Christ and salvation to them, and sometimes apparently with much effect. In one place they found a large kraal of Bushmen, and were surprised to hear their chief speaking to them of the things of God, which he had occasionally heard at Bethesda, and conducting divine service in an orderly manner.

They frequently suffered by the incursions of the wild Bushmen, who stole their cattle. In one instance, they apprehended several men, who some months before had robbed them; but instead of punishing them, as was expected, they treated them with kindness, and made them a present of several sheep and goats. They were astonished and ashamed; and one of them, trembling, said to some others, "I shall not believe they will spare my life, until I get home in safety; for though they deal thus kindly with us at present, they will certainly kill us as we return." They found, however, that the benign principles of the Gospel prevailed, and thus the Christians "overcame evil with good."

Unable to endure the excessive heat of the summer months, Mr. Sass removed, in 1820, from Bethesda to Campbell. The Griquas, who previously resided at the former place, followed him to the latter; and of the Corannas on the Great R., whom he occasionally visited, are some who were formerly under his instruction at Bethesda.

BEUVILLE, a town in France, containing nearly 2000 inhabitants. Here the *W. M. S.* has a congregation in a stedfast and prosperous state.

BEYROUT, a city of Syria, at the foot of Mount Lebanon. It has a fertile soil, and is abundantly furnished with good water, by the springs which flow from the adjacent hills. The houses are built of mud, and of a soft, sandy, crumbling stone; and are dark, damp, and inconvenient. The streets are narrow and dirty; and during the winter, are seldom dry. On the W. and N. W. Beyrout is entirely open to the sea. At no great distance to the E. is Lebanon; which stretches forth to the N. and the S., and affords a pleasant resort for the summer, and, it is said, a safe retreat in times of political disturbance. On the S. is a large and

beautiful plain, varied by small hills, covered with olive, palm, orange, lemon, pine, and mulberry trees—especially the last; enriched with vines, and enlivened by numerous cottages. Beyrout was once the chief town of the Druses; and though it is now possessed by the Turks, yet it is still the great emporium of all that dwell upon the mountains. Besides three large mosques and several small ones, the city contains a Roman Catholic, a Maronite, a Greek, and a Catholic Greek church. The whole population is supposed to be not less than 5000 souls. Here the American missionaries, the Rev. Messrs. Fisk and King, took up their residence in 1823, and others from the same Board have since entered into their labours. The church missionaries, who were going to Abyssinia, arrived at Beyrout, in February, 1827, and they have transmitted the following remarks on the state of the mission:—"It has p'eased God so to bless the labours of the brethren Bird and Goodell, that there are 10 or 12 persons whom they consider to be truly converted; while many diligently search the Scriptures, to see if things be so as the missionaries say. But it is here as it is throughout the world—'He that is born after the flesh, persecutes him that is born after the spirit.' The Greeks, in general, receive the missionaries well; but the Greek patriarch of Beyrout fulminates against them; under the influence, it is supposed, of the Maronites and other Roman Catholics. Not only are calumnies circulated against the missionaries, but the patriarch curses and excommunicates those who maintain any intercourse with them,—even the poor who receive their alms! The same Roman patriarch has also seized a young convert, and has kept him in prison in the convent now for more than a year: he often causes his victim to be beaten, and compels him to undress, and to pass the night in the cold; limiting his sustenance to the smallest portion of bread and water which will prevent him from dying! He assembles the monks daily round the prisoner, to insult him, and allows him neither to read nor write. But when they smite Asaad on the right cheek, he turns to them the other also; and when they tell him he has a devil, and curse him, he blesses; when they interrogate him, he answers by a passage of Scripture, whether they promise or threaten. The Mussulmans are tolerably quiet; but they avail themselves of all opportunities to fill their purses. This is the manner of effecting their purpose: When any one begins to read the Scriptures, or to visit the missionaries, those of his sect go to the Mussulman judge, doubtless with a present in their hands, and beg him to cause such an one to be punished: the poor man has no apprehension of the mischief, till a Turk meets him in the street, and tells him that he is condemned to buy, for example, 100 lbs. of soap, of the manufacture of the pacha, at 3 livres per lb., whereas the just price is but 1 livre: if he refuse, they put him in prison, and there beat him till he consents to pay. This Roman patriarch has given the missionaries and other Christians, the name of 'Biblicals,'—a new word, which denotes a follower of the Bible."

BIG SPRING, Upper Sandusky, Ohio. The *Methodist missionaries* in Upper Sandusky have laboured here among the Wyandots with success. In 1822, many attended with much seriousness; and, on one occasion, 10 offered themselves for admission as members of the society.

BOGLIPORE, a town 240 m. N. by W. of Calcutta, and 2 miles S. of the Ganges.

Mr. Christian was placed here by Bishop Heber.

"Boglipore, as an European station (says the archdeacon of Calcutta), is midway between Berhampore and Dinapore, the nearest stations where a chaplain resides. There are only about 20 European Christians of all descriptions at Boglipore; but westward, Monghyr is little more than 30 m.; northward, Purneah, about 60; and eastward, Malda, from 70 to 80. At each of these stations are civil and military servants of government; and in these districts are many families of Indigo planters, who would occasionally visit Boglipore for the services of a clergyman; or these stations might be visited, with little trouble and expense, in the cold season, by a clergyman, to the great comfort of these residents and others."

With a view to the superintendence of native schools, Boglipore offers considerable advantages; there being no one large town in which the inhabitants reside, but several bazaars, within a circumference of 6 or 8 m., containing about 15,000 people.

Boglipore is particularly interesting, as the head-quarters of the district which includes the Rajemahel Hills, containing a population of a totally different kind from the inhabitants of the plains. These hills are a separate cluster, surrounded by a level cultivated country on all sides.

The Board, in their last report, gives the following views relative to the people and the mission:—

"The people who inhabit these hills are distinct from the Hindoos; their customs, religion, language, and features, bear no resemblance to those who live around them. They have many religious ceremonies, and are extremely superstitious, but liberal in their opinions of those who differ from them. As these people have no distinction of castes among them, the success, Mr. Christian trusts, will be great and decisive. The present obstacles exist in their language, which has no written character; and all the aids to be obtained in that country, are very insufficient to remove these difficulties: he is engaged, at present, in writing a vocabulary. He is anxious, if possible, to go among these people in December, which is the best time for visiting them; when he purposes to establish schools in different parts of the hills, as aids to his higher views. He gets on so slowly with his work of preparation, that he almost fears at that time he shall fall short of the requisite qualifications; as it would be desirable to give them some portions of Scripture in their own language, which he purposes writing in the Nagree character. He has been visited by some of their chiefs, to whom he mentioned his wishes to communicate better knowledge among them than they had hitherto received: they seem to be pleased with this mark of consideration; and observed, that they would forward his views, by directing the children of their respective villages to attend the schools when erected.

"The hills, from their insalubrity, are only to be approached 3 months in the year; and his residence for the other months has been fixed at the civil station of Boglipore, with directions to perform the clerical duties of it. The gentlemen of the station have shown him the kindest attentions; and, being chiefly of the church of England, are regular in their attendance at divine worship. He has also received instructions to make occasional visits to the invalid station at Monghyr; this station being destitute of the services of a clergyman, the bishop directed him to

go there once a month. On leaving Calcutta, he proceeded, in the first instance, to Monghyr; when a regular attendance on the services of the church was observed by a number exceeding 70. But as the facilities which offered, to obtain an acquaintance with the Hill language, were greater at Boglipore, it made that of greater consequence as a settled residence."

The committee of public instruction appropriated 3600 rupees per annum to the support of a government school at Bhagulpore, or Boglipore. In a volume published by Mr. Charles Lushington, of the Bengal civil service, on religious, charitable, and benevolent institutions connected with Calcutta, the author states the allowance to be 400 rupees per month, and gives the following particulars:—

"This school was established by government, for the purpose of instructing the recruits and children of the corps denominated Hill Rangers, in the Hindoostanee language, and the elements of arithmetic. It is also open to the children of the Hill chiefs; so that there is every just reason to expect that the institution is calculated to strengthen the efficiency of the corps of Hill Rangers, and to promote civilization among the rude tribes from which it is embodied. The number of pupils averages about 200; at a late examination many exhibited a creditable proficiency. Captain Graham, with whom the project of the school originated, has compiled a vocabulary of the language spoken by the Boglipore mountaineers, which is conjectured to bear a close affinity with that of the Bheels."

BOGUE TOWN, a station of the *L. M. S.*, in Taiarapu, or smaller peninsula, Georgian Islands.

The Rev. Mr. Crook settled here, at the request of the inhabitants, at the end of 1823; and soon had a congregation of about 500, a church of 47 members, and a flourishing school. In 1825, the number baptized, of adults, was 241; of children, 91; making a total of 388 adults and 170 children. Besides these, there were about 100 natives, who were baptized prior to this station being formed. The candidates for baptism were 28; the church consisted of 90 men and 70 women; and the congregation had increased to upwards of 1000. A *Female Benevolent S.*, superintended by Mrs. Crook and her eldest daughter, had also been in full operation for some time, with good effect; and a similar society was afterwards formed among the men. The schools are still well attended, and both adults and children make encouraging progress. Many have been recently baptized, and the number in communion announced in the last report was 236. A new and commodious chapel was opened Sept. 21, 1825. The congregation keeps up, and has been joined by all the principal people, with many others from the opposite side of the peninsula.

BOMBAY, a small island near the W. coast, Hindoostan, about 7 m. long and 1 wide, near the fort, containing a very strong and capacious fortress, a large and populous city of the same name, a dock-yard, and marine arsenal. It has a very spacious and safe harbour; was ceded to the English, by the Portuguese, in 1662; and was chartered to the East India Company, who retained the possession, in 1668. Toleration is granted to persons of every religious profession. The population has been estimated at 220,000; but a late census gives 161,550, of the following classes:—British, 4,300; native Christians, *i. e.* Portuguese, Catholics and Armenians, 11,500;

Jews, 800; Mahomedans, 28,000; Parsees, 13,150; Hindoos, 103,800. The Jews, Mahomedans, Catholics, Hindoos, and Parsees, are strongly addicted to their several superstitions. The Armenian Christians have little of religion but the name; and very few of the English settlers manifest the power of it. The Hindoos generally speak the Mahratta; the Parsees the Guzarattee. The climate is unhealthy, and the water brackish. Bombay has an extensive commerce with the neighbouring continent and the fertile island of Salsette.

BOMBAY is a city at the S. E. end of the above island, and one of the three presidencies of the English East India Company, by which their oriental territories are governed. It has a strong and capacious fort, a dock-yard, and marine arsenal. Here the finest merchant ships are built, and all of teak, supplied chiefly from Bassein. The inhabitants are of several nations, and very numerous. This city commands the entire trade of the N. W. coast of India, and that of the gulf of Persia. It is 156 m. S. of Surat. E. long. 72° 55′, N. lat. 18° 58′.

On the western side of this island, about 3 miles from the city of Bombay, is the celebrated temple of *Maha Luxumee*, or the *great Goddess of Wealth*, to which an annual pilgrimage is made, principally by the idolaters of the island. In 1815, it was judged that 100,000 people were assembled on this occasion, who went individually into the temple—got a glance at the idol—made a prayer about half a minute in length—presented a trifling offering—and then retired.

This is the seat of the British presidency, and capital of the British possessions on the W. coast of Hindoostan, as Madras is of the Coromandel coast, and Calcutta of Bengal. E. long. 72° 38′, N. lat. 18° 58′.

The Rev. *Gordon Hall, missionary*, and Mr. *James Garrett, printer*, from the *American Board of Commissioners for Foreign Missions*, commenced their labours here in 1813.

This was the first station established by the *Board*. The first missionaries, Rev. Messrs. *Newell, Hall, Nott, Judson, and Rice*, sailed Feb. 1812; and, after various wanderings and disappointments, Messrs. Hall and Nott arrived at Bombay in about a year, and were joined by Mr. Newell the year following; before which time, Mrs. Newell died at the Isle of France. Mr. Judson and his wife, and Mr. Rice, became Baptists in Bengal, and left the connexion; and Mr. and Mrs. Nott returned to America, on account of his health, in 1815. About this time Messrs. Hall and Newell, the only missionaries at this station, began to instruct the natives in the principles of Christianity, and to translate the Scriptures and tracts into the Mahratta language; they also established a promising school for European and half-caste children; and, from the first, preached to such as understood English. Rev. *Horatio Bardwell* and his wife arrived Nov. 1, 1816: about the same time, a printing-press was procured from Calcutta, which he was competent to manage; and another valuable addition was made to the mission, by the marriage of Mr. Hall to an English lady, who had acquired a knowledge of the Hindoostanee, one of the principal languages spoken at Bombay.

In Feb. 1818, Rev. Messrs. *Allen Graves* and *John Nichols*, with their wives, and Miss *Philemela Thurston*, joined this mission; and, in March following, Miss T. was married to Mr. Newell. In Jan. 1821, Mr. and Mrs. Bardwell left

the station, and embarked for America, on account of his ill health; and Mr. Newell died May 30th of the same year. A few weeks previous to this, Mr. Garrett arrived, who has married the widow of Mr. Newell. In 1822, Mrs. Graves embarked for America for the recovery of her health, and sailed for Bombay, with Rev. *Edmund Frost* and his wife, in Sept. 1823. Notwithstanding the numerous changes and bereavements of this mission, much has been done to irradiate this land of *gross* pagan darkness with the light of the Gospel. Three important stations have been formed beside this one at *Mahin*, on the same island, and one at *Tannah*, on the island of Salsette.

Bombay is the seat of the mission; the 3 companies form but one church and one missionary association, subject to the same rules. The missionaries have translated and printed most of the New Testament and portions of the Old into the Mahratta, which is spoken by 12,000,000 of pagan idolaters in Bombay and the adjoining country, amounting to 30,000 books and tracts; nearly all of which have been circulated among the natives, and read, probably, by several hundred thousands. At each of the stations, and on the continent, they superintend several schools, which had increased to 25 in 1818, containing 1200 heathen pupils, who received Christian instruction; but, for want of funds, the schools were reduced, in 1823, to 18, and the pupils to about 900, many of whom make a gratifying proficiency in literary and Christian knowledge. Several children are supported in each family, and some whose expenses are defrayed by their parents. A Jewish school promises much good, in preparing teachers for the other schools. The *Female Jew's Society of Boston* has contributed liberally for its support. Benevolent persons in Charlestown, South Carolina, and Savannah and Augusta, Georgia, have engaged to support 3 free schools in or near Bombay, to be named after those places respectively. Accordingly the missionaries have called the first school established at Bombay, Charlestown; one at Tannah, Savannah; and one at Mahin, Augusta. The annual expense of a school of 60 scholars, is estimated at about 150 dollars.

The missionaries mingle with the natives, to communicate Christian instruction and preach to such congregations as they can collect, which are very irregular; but they are much encouraged by the hope that the time of favour to this people is not far distant. At this place they have bought a valuable piece of ground, on which they have built a stone chapel, 60 feet by 35, which was opened on the 30th May, 1823, in the Mahratta. This is the first house of public worship erected by protestant Christians to accommodate the natives in the vast region, extending N. from Cape Comorin to the Russian empire, and W. from the interior of India to the Mediterranean. A mission college is contemplated.

Besides the schools at the stations, *Bombay*, *Mahin*, and *Tannah*, the missionaries have established one at each of the following places: *Allabag*, *Basseen*, *Chandnee*, *Choub*, *Cullian*, *Kaup*, *Nagotnea*, *Pane*, *Panwell*, and *Rawadunda*.

The *Bombay Education Society* was formed in 1815, to rescue the half-caste children of soldiers, and other Europeans, from profligacy and heathenism, in Bombay and the adjoining country. The number of scholars reported is more than 1000, who make very satisfactory progress.

The *Society for the Promotion*

of Christian Knowledge commenced operations here in 1816, and has procured to be printed, at the press of the American missionaries, vast numbers of books and tracts, which have been furnished gratuitously to the schools of the *Education Society*, and otherwise advantageously distributed.

In 1816, a mission was begun by the *W. S.*, but ill-health compelled its agents to retire. Since that period, the work appears not to have been revived.

The Rev. Richard Kenney was appointed to Bombay by the *C. M. S.* in 1820. About 2 years after, he had 150 boys under religious instruction in the native schools. Upwards of 20 attended at his house, to learn Mahratta and English, and thus afforded him an opportunity of conveying to them a knowledge of the saving truths of the Gospel. About this time one of these youths, in a letter to Mrs. K., which was entirely his own uncorrected composition, thus wrote:—"We have visited the two Mahratta schools Saturday evening, and heard some of the children read Gospel and say the Ten Commandments perfectly well. We put them some questions, namely, Who God is? &c. They seemed quite ignorant of Him and His will. They answered: 'Sun, moon, sea, cow, and the trees, &c., are the objects of their worship.' We, being sorry for them, taught them that there is but one God, the Maker of heaven and earth: he ought to be worshipped. I employ my time very well in attending, every Sunday, except few, with my companions, divine service, where we hear Mr. Kenney preaching, which I understand perfectly well, and find gladness in it."

Mr. Kenney has been recently compelled, by domestic indisposition, to return to this country: the Rev. Messrs. Mitchell and Steward, with Mrs. Mitchell and Mrs. Steward, have, therefore, been appointed to succeed him. In Sept. 1826, a native female school was opened, at which about 20 girls attended; and early in October a second school was opened, in which there are about 15 girls. These institutions, however, soon experienced a heavy loss in the removal, by death, of Mrs. Steward. On Sundays, the missionaries employ some part of the day in giving instruction to some native youths. This is conducted in English; and it is gratifying to find that several of those who were formerly instructed by Mr. Kenney, are tolerably regular in attending on these occasions. It is hoped the readiness to receive instruction of a decidedly religious nature, which appears, will one day be followed by beneficial results. The missionaries urge the erection of a mission chapel. An auxiliary *M. S.* has been established, the contributions to which, during the last year, have considerably increased.

The *London Jews' Society* has a school here, which is conferring many benefits on the descendants of the house of Israel.

BOOTAN, a province of northern Hindoostan, 200 m. long and 90 broad; bounded on the N. by Thibet, E. by Assam, S. by the same and Bengal, and W. by Sikkim. It abounds in mountains covered with verdure, and rich with abundant forest trees: there is scarcely a mountain whose base is not washed by some torrent; and many of the loftiest bear on their sides populous villages, amid orchards and plantations. The Booteas are much fairer and more robust than their neighbours the Bengalese; with broader faces and higher cheek bones; their hair invariably black, and cut short; their eyes small and black, with long pointed corners; and their skins remarkably smooth.

The houses are built on posts, and ascended by a ladder: the lower part, closed on all sides, serves for holding stores, and accommodating hogs, cows, and other animals. The capital is Tassisudon.

In March, 1797, Messrs. Thomas and Carey, of the *B. M. S.*, set out on an expedition to the Bootan country; and, in about 4 days, arrived at that part of it which is below the hills. They then went to a place called Gopalgunge, and waited on a Bootea officer, called the *jinkof*, who received them very kindly, and appeared much pleased with the different articles which they had brought for his acceptance. They found that it would be necessary to see some other officer, and to get a regular permission to ascend the hills. During the greatest part of the day, however, they remained in the jinkof's house, which consisted of two stories, and was constructed of bamboos and mats, with pillars of what is called saul-tree. He offered them some bacon and tea, called runga, but of this they could not partake.

From Gopalgunge the missionaries went to Bote-Haut, to see the soobah, who is a kind of viceroy, and the greatest officer in these parts. A letter having been forwarded to him by the jinkof, he sent two horses for them, and the jinkof himself accompanied them.

"On our approaching the town," says Mr. (now Dr.) Carey, "a number of females met us, and made their *salaam*, by putting their hands to their head and gently bowing; after which they ran before the horses, and all the inhabitants of the place, I should suppose to the number of 2 or 3000, joined the procession."

In this manner the missionaries went to the house of the soobah, who received them with great politeness, and presented them with a white silk scarf, in the name of the grand lama, a red one in his own name, and another red one in the name of a friend. After receiving these presents, they ascended by a ladder to his house, which was something like that of the jinkof, but larger and more elegant; comprising four rooms in the upper story, which were entirely covered with mats. At the farther end of the principal room was the seat of the soobah, elevated about 2 feet from the floor, covered with red cloth, and hung round with curtains of thin gauze. Here the missionaries were seated by the side of the soobah, whose distinguished urbanity is said to have exceeded every thing which our European visitors could have imagined, and his generosity was equally striking. "He insisted," says Dr. Carey, "on supplying all our people with every thing they wanted; and if we did but cast our eyes on any thing in the room, he immediately presented us with one of the same sort. Indeed, he seemed to interpret our looks before we were aware; and in this manner he presented each of us, that night, with a sword, shield, and helmet; also with a cup made of a very light beautiful wood, used by all the Booteas in drinking.

"After eating, we talked about Bootan, and respecting the Gospel; and the appellation of *lama* was given to us, which appears to mean *teacher*, and which title is emphatically given to the grand lama.

"We found that the soobah had determined to give the people a testimony of his friendship for us in a public manner; and the next day the performance of the ceremony took place, in our tent in the market-place.

"When the ceremony was over, we were conducted to the soobah's house, where we found another officer, I believe, the *vakeel*, or

attorney of the court below the hills. This man was just the reverse of all we had seen. He proposed to us various questions, but our answers were very brief, and did not give him satisfaction.

"After exchanging a few angry words with the soobah, he took his leave abruptly; and when he was gone, the soobah appeared transported with rage, and threatened him dreadfully. He tore off his upper garment, seized a kind of dagger, called a *creve*, stuck it into the table, beat his breast, and threatened to go after him and kill him. We endeavoured to appease him, however, and were successful.

"Our people were now much afraid; for though the Hindoos had hitherto expressed the greatest confidence in the gentleness of the natives, they now began to propagate a number of sanguinary tales, and nothing was talked of but the insincerity of the Booteas. As for ourselves, we were not quite so timid, though we were not without our cogitations. We told them, however, to run away for their lives, if any danger appeared. For fear of wild elephants, we had taken a gun or two; but we ordered that no piece should be loaded, nor any additional precaution manifested; though we were certain the people could not sleep much that night. We then commended ourselves to God in prayer, and retired to rest.

"The next morning, the soobah came with his usual friendship, and brought more presents, which we received, and took our leave. He then sent us away with every honour that he could heap upon us; as a band of music, guides to show us the way, &c. In short, the whole of his conduct towards us was invariably as generous, polite, and friendly, as I ever witnessed. I suppose the conduct of the *vakeel* arose from his thinking himself a great man, and somewhat slighted in not receiving any present from us; but, in truth, we had nothing to present. The soobah proposed paying us a visit in a short time.

"So great a contrast I have never before seen between two neighbouring nations, as the Hindoos and Booteas. The former are a small, puny, timid people; the latter athletic and fearless. They have a written language; and, I am informed, many books written in it. The names of the letters are the same as the Bengalee, with a few exceptions; and are written in the same order, with only this difference,—that the Bengalees have five letters in a line of the alphabet, but the Booteas have only four. Bootan is subject to the dib-rajah. The *lama-goros*, as they call him, is, I think, only considered as a representative of God; and they have his image in their houses, about the size of a large man's thumb. The soobah said, 'there was a greater object of worship, who could only be seen by the mind.'"

In 1809, Messrs. Robinson and W. Carey, jun., accompanied by two of the native converts, Sebukram and Ghorachund, made a second attempt at forming a settlement at, or near, Bote-Haut, near the Bootan country, on the borders of Thibet. On the 25th of March they arrived, after a fatiguing journey on horseback, at Barbaree, where they passed the Sabbath; and on Monday evening they arrived within 2 m. of Bote-Haut. Here they were desirous of procuring an eligible spot of ground for the erection of a house, but could find none that was secure from inundation in the rainy season. On the 28th, a large market being held at Bote-Haut, they sent their two native com-

panions thither, in quest of intelligence. These were treated with the utmost civility, both by the Booteas and Bengalees; and the *katma*, or chief magistrate of the place said, that if the missionaries chose to write him a letter, expressing their wish to visit Bote-Haut, he would send them an invitation. This hint was of course attended to by the brethren, who addressed a note to the katma the following day; and, in the course of a few hours, they received a reply, in which the magistrate invited them to "come and stay with him a few days, and tell him all their joys and sorrows."

On the 30th, after breakfast, they arrived at Bote-Haut, where they met with a very cordial reception from the katma, and the next day were formally received into his *friendship*, by a peculiar ceremony; and, after taking leave, they returned to Barbaree, where a spot of ground was promised for the erection of a habitation. Here, however, the two native converts were taken so ill, that Mr. W. Carey was under the necessity of returning with them to Dinagepore: and Mr. Robinson himself, in consequence of fatigue, and an imprudent exposure to the sun, was afterwards seized with a fever, which endangered his life; though, by the divine blessing on the means prescribed, he was mercifully restored to health.

On the 21st of March, 1810, Mr. Robinson returned to Barbaree, from which he had, for some time, been absent, on account of severe indisposition; and, in a letter addressed to Mr. Marshman, he says, "Our situation here is pleasant and healthy; we have a fine circulation of air; and, on the whole, a good prospect, which is improved by a view of the mountains. The weather, also, is much cooler than at Serampore, in consequence of the frequent breezes from the N.E. The surrounding country is not thinly peopled; on the contrary, I suppose there may be 2000 persons who attend our market twice a-week, and there are several other larger markets at no great distance. I have now had preaching at my house three Sabbaths. On the first, my hearers were few and inattentive: on the next, I suppose there were 40 men present, besides a number of women; and some heard with attention. Last Lord's day we had more, both males and females; so that the house was filled, and, before I had done, numbers had collected about the door."

In January, 1811, Mr. Robinson returned to Barbaree, after a visit to Serampore (in consequence of the death of Mrs. R.), accompanied by Mr. and Mrs. Cornish, two members of the Baptist church at Calcutta. They arrived on Saturday, the 19th; and during the following Monday and Tuesday, they were employed in arranging various articles, and in writing to the soobah of Chemerchee, requesting permission to pay him a visit. The letter was to have been sent off the next morning, and they hoped, in about a fortnight, to have obtained an introduction into Bootan. "But," as Mr. Robinson justly remarks, "we know not what a day may bring forth!"

On Tuesday night, about 12 o'clock, the house of the missionaries was attacked by an armed band of 50 or 60 robbers; and the total loss, in property of different kinds, was supposed to amount to 2000 rupees, or about £250.

Dreadful and appalling, however, as was this disaster, the providence of God was clearly manifested on behalf of his servants, who all made their escape from the house, except Mr. Cornish's

little apprentice girl, Jannetta, who concealed herself in the store-room.

In addition to the loss of his property, Mr. Robinson had, on this melancholy occasion, received no fewer than four wounds; one on his right knee, one on his left arm, one on the abdomen, and another on the breast; and had not the spear struck against the bone, the last of these would probably have proved mortal. The wound in Mr. Cornish's side might, also, have been fatal, had it not been for a similar circumstance. In this distressed state, and with scarcely sufficient clothes to cover them, they set out on Wednesday morning for Dinagepore; and arrived there at the end of three days, after experiencing many difficulties. At this place they were received in the most affectionate manner by Mr. and Mrs. Fernandez, and other friends, who supplied their wants with the utmost promptitude, and exerted themselves unremittingly to sooth their distresses. Though the robbers for some time eluded the arm of justice, they were at length taken and brought to punishment. Three of them were hanged; several were condemned to perpetual imprisonment, and 39 lashes with the kora; the others were imprisoned for a stipulated time, and scourged in the same manner; and all of them were condemned to hard labour.

BORABORA, one of the Society islands; it lies about 4 leagues N.W. of Taha. W. long. 151° 52′, N. lat. 16° 32′. It has one harbour for shipping. In its centre is a very lofty double-peaked mountain; its eastern side appears almost wholly barren, but the western part is more fertile; and a low border around the whole island, together with the islets in its reef, are productive and populous. The inhabitants were formerly noted for more daring ferocity than any of the neighbouring islanders, all of whom, at one time, they subjugated. This island renounced idolatry with the rest of the Society islands, in the year 1816, and many of the natives were long very desirous that a missionary should settle among them. To meet their wishes, the Rev. Mr. Osmond, from the *L. M. S.*, left Raiatea on the 13th of Nov. 1820. The natives received him with much cordiality, and soon after commenced the building of a place of worship, and also of better habitations. The chapel was opened in Jan. 1822. "The spot selected for this settlement," say the deputation, "is unequalled by any other on the island. It is on the western side of the great central mountain, extending along its base, and is upwards of 13 furlongs in length, parallel with the winding shore. In front is a fine harbour, in which several hundred ships might lie at anchor with perfect safety, in all weathers. On the west side of this beautiful bay is the long island Tobura, and two small coral islets; where is an opening through the reef, with the island of Maupiti in full view, at the distance of 35 or 40 m. A more beautiful and suitable situation cannot be imagined; while a rich border of low land, and some valleys near, afford sufficient garden-ground to the people for growing the food common to the country.

A Christian church was formed here in 1820. In 1824, it had 36 members, of whom 6 were deacons. The number baptized was, of adults 543, of children 449. Native schools for adults and children were well attended. In the school for the latter were 149 boys and 139 girls, of whom about 70 could read the Taheitan New Testament with fluency. An *Adult* and *Juvenile M. S.* had been formed. The contributions of the former

amounted to 2017 bamboos of cocoa-nut oil, and those of the latter to 391. Excellent roads had been made, and a noble stone pier erected, which was carried out nearly 365 feet into the sea. The village consisted of a street extending nearly 2 m. in front of the bay, composed of well-built houses. A code of laws, which had undergone a very careful revision, had been promulgated by the authority of the king and chiefs, and with the consent of the people. Although the mission was at this period in its infancy, it had had the honour of sending forth three native teachers with their wives to *Rimatara*, two with their wives to *Maupiti*, two married and one single to the *Friendly Islands*, three to *Navigators Islands*, and two with their wives to *Harvey Islands*.

The Rev. Mr. Platt removed to Borabora in 1824, to fill the place of Mr. Orsmond, on his taking the charge of the academy at Eimeo.

The number baptized during 1826, was 5 adults and 21 children. Total baptized, since the commencement of the mission in 1820, of adults, 618, of children, 589; members added to the church 48. 6, during 1826, had died in the faith: 3 had been excluded from communion; of whom one, on repentance, had been re-admitted: 4 had incurred censure; of whom 3, on repentance, had been restored. Total number received into church-fellowship since Nov. 1821, 240.

Many of the young people at this station have, of late, unhappily, manifested a very untractable disposition, and occasioned no small trouble to the missionary.

An increased quantity of land has been brought under cultivation. The people display their ingenuity and industry in the manufacture of a considerable number of chairs and tables, and other useful articles; such as a press-mill for the sugar-cane, a turnery lathe, &c. &c.

Tefaaro, one of the two kings, or principal chiefs, of this island, died during 1826, while on a visit at Tahiti.

BOSJESVELD, sometimes called Kramer's District, in the district of Tulbagh, about 40 m. from Cape Town.

In 1817, the Rev. Cornelius Kramer, of the *L. M. S.*, was employed in preaching to the slaves, Hottentots, and colonists, who greatly needed his assistance. Mr. K., who is the only survivor of the first missionaries sent out to Africa in 1799, of which number was the late Dr. Vanderkemp, continues to labour to the present time with the same diligence and devotedness as have always characterized him.

BRAINERD, formerly *Chickamaugah*, in Chickamaugah district, a Cherokee nation, about 30 m. from the N. W. corner of Georgia, in an easterly direction, 2 m. within the chartered limits of Tennessee, on the western side of Chickamaugah creek, which is navigable to Brainerd, being 15 m. from its confluence with the Tennessee. It is nearly equi-distant from the eastern and western extremities of the Cherokee country, and perhaps 25 or 30 m. from the northern limit, which is the mouth of the Hiwassee. It lies 250 m. N. W. of Augusta, Georgia, 150 S. E. of Nashville, 110 S. W. of Knoxville, Tennessee, about 2 m. N.E. of the road from Augusta to Nashville. W. long. 86°, N. lat. 35°.

The *face* of the country is uneven; but there are few mountains. Lookout is about 6 m. westerly from Brainerd, and is supposed to be at least 2500 feet high. The woods are generally open; but on the bottom-land, near the rivers, the timber is thick and heavy,

and the herbage luxuriant. The *climate* is temperate. Though the days of summer are hot, the nights are very cold. The seasons have a much greater resemblance to those of the central parts of New England, than to those of Savannah or Charlestown. Snows sometimes lie upon the ground a week or more, and the surface of the earth is occasionally frozen hard; yet, during the winter, cattle are seldom foddered, and are, not unfrequently, very fat in the spring. In addition to these natural advantages of the place, there is, at the landing, what is called a fish-trap, formed by a partial dam. It was rebuilt in 1817, and is of great benefit to the establishment. The fish are caught as they pass down the stream in the night, and 150 have been taken out at a time; the largest weighing 30 pounds, and a considerable proportion from 5 to 10 pounds each; most of which are of an excellent quality.

The *property* of the mission was summarily estimated, as follows, in May, 1822:—

	Dollars.
Improvements of land	1300
Agricultural implements	550
Live stock	2730
Saw-mill and grist-mill	4000
School-house for girls	1000
Other buildings	1265
Mechanical tools	420
Iron, steel, lumber, &c.	485
Household furniture, loom, wheels, &c.	2500
Library and globes	1000
Medicines, surgical instruments, &c.	300
Provisions on hand	1840
Total	17,390

The *mission premises* are in the midst of a wilderness, and were purchased for 500 dollars of a white man, who had cleared a few acres, and erected 3 or 4 log cabins. There are now between 30 and 40 buildings of various descriptions, mostly of logs, on a gentle eminence principally on a line from N.E. to S.W. As you enter from the N.E. you pass the creek where are the saw-mill and grist-mill; thence you enter a lane, which extends across the clearing 80 or 90 rods, on either side of which are the principal buildings Nearly in the centre of the row is the mission-house, two stories high, having a piazza its whole length, with a pleasant court-yard in front. Behind it, and immediately connected with it, are the dining-hall and kitchen for the establishment.

A few feet to the S.W. is a two-story framed building for the female school, well finished, and built by the direction of the President of the United States, who called here in 1819, and was pleased to express his approbation of the plan of instruction, and of the deportment and improvement of the pupils. Before his departure, he gave the missionaries a letter directed to the United States agent, and observed, "I have written to him to pay the balance of your account, for what you have expended in these buildings, and also to repay the expense of the house you are about to build. Make a good house, having due regard to economy." Besides this, the American government furnished various implements of husbandry and domestic manufacture. At the S.W. extremity of the lane is the school-house for the boys, large enough to accommodate 100 scholars, which is used as the place of worship on the Sabbath. Most of the buildings are constructed of logs, having the interstices filled with mortar, and make but a plain appearance.

The ground on the S.E. side of the lane is divided into a garden, an orchard, and several other lots,

which are neatly fenced, and present a pleasant prospect in front of the mission-house. Near the school-house for boys is the grave-yard, where lie the remains of the Rev. Dr. Worcester, late Cor. Secy. of the Board, who died on a visit to this station, June 7th, 1821.

The *American Board of Commissions for Foreign Missions* sent the following persons here in 1817: Rev. *Ard Hoyt;* and Messrs. *Elizur Butler, physician; Sylvester Ellis, schoolmaster; John Vail, Henry Parker, Frederick Elsworth, farmers; Erastus Dean* and *Ainsworth E. Blunt, mechanics;* all married. In Nov. 1823, the following persons arrived on their way to different stations, assigned or to be assigned;—Rev. *Samuel Mosley, licensed preacher* and *missionary;* Messrs. *David Wright* and *David Gage, schoolmasters;* all married: Messrs. *Wm. Holland* and *Josiah Hemmingway, farmers,* with the wife of Mr. *Holland;* Mr. *Ebenezer Bliss, mechanic;* together with Misses *Electa May, Sophia Sawyer,* and *Philena Thatcher.* About the middle of Jan. 1824, Mr. and Mrs. Gage were instructing the schools on account of the sickness of Mr. Ellis. At this time there were about 20 labourers, some of whom were expecting to open new schools. Many others have laboured here, who have removed to other stations, or, from various causes, have left the field.

The Rev. *Cyrus Kingsbury* visited the Cherokees with a view to a mission among them, in Sept. 1816; and, in the early part of October, presented the subject to a general council of the chiefs of the Cherokees and Creeks, who were desirous that his plans for the instruction of their children might speedily be put into operation, and appointed one of their number to go with him and to select a suitable place for an establishment. In pursuance of his instructions, he then communicated the designs of the Board to the heads of departments at Washington, and solicited their patronage. It is worthy of record, that they favoured the design, which has been already noticed in this article. After making suitable preparation, Mr. K. commenced his labours, Jan. 1817, and was joined by Messrs. *Moody Hall* and *Loring S. Williams,* with their wives, in March. A *school* was soon opened; and in June following they had admitted 26 pupils, mostly to be provided for in their families. Within about a year the number had increased to 46, and the year following to 83, which may be near the average number since. In Jan. 1824, the number was considerably reduced, in consequence of a prevailing sickness in the family. The pupils, generally, have made very satisfactory progress in English studies, and rapid improvement in domestic industry, being required to labour when out of school. Several have become pious, and are rendering important aid in this benevolent enterprize. From April 1820, the American government made an allowance of 250 dollars a quarter for the school. In 1822, the quarterly sum was raised to 300 dollars. A *church* was organized in Sept. 1817, consisting only of the mission family. In less than a year, 9 were added, some of whom resided in the vicinity, and had been accustomed to attend worship, on the Sabbath, at this place. Among these were 5 natives, one of whom was *Catharine Brown,*—a name dear to every friend of Indian missions. She was the first fruit of missionary labour in this heathen land. Early in 1823, 26 had been admitted into the church, exclusive of missionaries and assistants. Many of these have been transformed from an idle, dissolute, and wandering life,

into laborious, prudent, and exemplary citizens, and even ornaments to their Christian profession. This is the first attempt of the Board to introduce the arts of civilized life, and, at the same time, to plant the Gospel among the wandering tribes of the west; and the successful experiment excites a cheering hope that this growing plant will soon become a great tree—fill the land, and bless the nations with its fruit.

This is the principal seat of the mission among the Cherokees, and was called Brainerd, in affectionate remembrance of the devoted missionary, who, about 80 years ago, anticipated the spirit of the present day, and laboured alone, but successfully, for the salvation of the Aborigines of this country.

BRESLAU, a beautiful city, capital of the duchy of Silesia. It is seated on the conflux of the Ola with the Oder, and is one of the most beautiful cities in Germany, about 2 German m. in length. E. long. 17° 8′, N. lat. 51° 3′. It is the centre of the trade in Silesia, and its manufactures are considerable and various. Here are 26 Catholic and 8 Lutheran churches, and a Catholic university, with 14 professors and 400 students. One considerable part of this city is inhabited almost exclusively by Jews. It is thought that more than half of them are convinced of their errors, and are, in a good measure, prepared to embrace Christianity. A society has recently been formed here for promoting Christianity among the Jews, and receives liberal support from men of influence and wealth. Three of the members, the Rev. Mr. Edward, Professor Fischer, and Dr. Lichtenstult, are converted Israelites, who now stand forth as advocates for the Gospel among their brethren after the flesh.

An efficient auxiliary *B. S.* has been formed here, which had, in 1820, distributed about 16,000 Bibles and Testaments. Population, including the military, 76,813.

BROACH. The *Education S.* at Bombay has opened a native school here, under the superintendence of the chaplain at Surat.

BROTHERTOWN, a village of Oneida Indians, in Paris, New York, containing about 400 souls, who subsist principally by agriculture.

The Rev. *Samson Occom*, a Mohegan Indian, the first native educated at Moor's Indian charity school, left his charge on Long Island, and came to this place in 1761, where he was kindly received, and laboured about 5 years with considerable usefulness. He then went to England to make collections for the school, in which he was very successful. In 1788, he returned to America, and removed with the Indians under his care from Connecticut to this place, where he continued until his death, which happened a few years after. At that time, the Indians here were all Christians, in distinction from pagans; and many adorned their profession. Since then, their spiritual interests have not been entirely neglected.

BRUSSELS, a city of the Netherlands, capital of Brabant, and of the other 9 provinces, which were formerly denominated the Austrian Low Countries. It is 7 m. in circuit, contains 80,000 inhabitants, and has many magnificent squares, public buildings, walks, and fountains. It was bombarded by Marshal Villeroy, in 1695, by which 14 churches and 4000 houses were destroyed. It has been several times taken since; the last time by the French, in 1794. It is seated partly on an eminence, and partly on the R. Senne, 23 m. S. Antwerp, and 155 N. by E. Paris. E. long. 4° 22′, N. lat. 50° 51′.

At the request of some English residents in this city, the *W. M. S.* in 1815, appointed Mr. *Roberts* to commence a mission; and found so much encouragement, as induced the appointment of a second, Mr. *De Kerpezdron*, who could preach in French, English, and German, with directions to visit Antwerp. A large chapel has been built at Brussels, and considerable success has followed their labours.

BUDDALORE, or BUDALOOR, a considerable village in the Carnatic Hindoostan, 12 m. W. Tanjore, inhabited by Collaries, a set of people infamous for theft and robbery, as their name denotes. In 1777, they were all heathens.

The Rev. Mr. *Swartz*, and other Danish missionaries, occasionally laboured here, and persuaded many to cultivate their fields, and abandon their plundering expeditions, which prepared the way for the establishment of schools and religious instruction. In one day, 7000 men returned to their villages for the purposes of agriculture; the rest of these inhabitants soon followed their example, and gave the following assurance to Mr. Swartz:—"As you have shewed kindness to us, you shall not have reason to repent of it; we intend to work night and day to shew our regard for you." To this resolution they seemed to adhere; and, about the close of the last century, in this country, through which a traveller could not safely pass, no robberies were committed, and many had embraced Christianity. In 1800, the *Christian Knowledge Society* had, for some time, exerted a happy influence at this place, by their missionaries, and the establishment of schools. A house for prayer was erected, in which a large congregation attended on the stated instructions of *Daw-asagayam*, an able and faithful catechist; who received occasional assistance from the missionaries at Tranquebar. During this year, the following increase of the congregation is noticed; 46 children baptized, 94 heathens properly instructed and baptized, and 17 converts from the Romish communion. Four schools were regularly maintained.

These efforts have since been successfully continued.

BUENOS AYRES, so called on account of the peculiar salubrity of its climate; a country of S. America: bounded N. by Peru; E. by Brazil and the Atlantic; S. by Patagonia; N. W. by the Andes, which separate it from Chili. It extends from 14° to 35° 30′ S. lat. about 1700 m. It is rich in mines of gold, silver, and other valuable metals. Those of Potosi are the richest, and have yielded between 4 and 5,000,000 of dollars annually.

In 1817, the official estimates of the population were 1,300,000, exclusive of Indians, of whom it is supposed more than 700,000 are civilized.

Numerous wandering tribes occupy the N. part of this country.

Buenos Ayres was formerly a Spanish colony, but independence was declared July 9, 1816. The established religion is Roman Catholic; yet there are many advocates for universal toleration, and it is thought the time is not far distant when Protestants will be permitted to introduce their own forms of worship, notwithstanding the strong prejudices of the Catholics, and the violent opposition of the priests.

Buenos Ayres, the capital of the above province. This city was founded by Mendoza, in 1535, but was afterwards abandoned; and in 1544, another colony of the Spaniards came here, who left it also; but it was rebuilt in 1582, and inhabited by Spaniards and the native Americans. It is well fortified; the streets are straight and paved; and

the houses built of brick or chalk, generally of two stories, with a tiled roof. It has about 50,000 inhabitants. Buenos Ayres surrendered to the English in 1806, but they were obliged to abandon it soon after. In 1807, the English made an unsuccessful attack on this city. In 1810, a revolution took place, the viceroy was deposed, and a provisional government established, which still remains. The city stands on a peninsula, on the S. side of the Plata, 220 m. from the ocean, though the river is here 21 m. in breadth. W. long. 58° 31′, S. lat. 34° 35′.

Mr. *James Thompson, agent* to the *B. & F. S. S.* arrived here from Edinburgh, October, 1818; when he presented a memorial to the government on the subject of education; at length obtained its sanction; and was appointed, Sept. 1819, superintendent of schools, which he was authorized to establish, with a salary from government. He remained about a year, in which time he collected upwards of 400 boys and 100 girls in the central schools. Having put these schools into successful operation, he proceeded to Chili, where he was also successful; thence to Peru; and intended to visit all the states of S. America, with a view to promote the means of education on the British system.

Messrs. *John C. Brigham and Theophilus Parvin*, from the *American Board of Commissioners for Foreign Missions*, embarked from Boston, July 25, 1823, and landed at this city on the 24th of October following, where they found a wide sphere for usefulness. Here they were instructed to reside several months; then cross the continent to Chili; pass along the coast, through Peru, to the isthmus of Darien; visit Mexico; and advance to the N. as far as Santa Fè. Their inquiries were to relate to every subject which might have a bearing on the moral and religious state of the people; how far the principles of religious toleration are likely to prevail; and what are the most eligible places for making evangelical exertions of a permanent character.

Since then, this province has taken the lead in education as well as other things. The sum appropriated to the purposes of education, for 1825, was upwards of 125,000 dollars, being about 40,000 more than in 1824. The schools are 105; and contain about 5000 children, of whom two-thirds are boys: of these schools, 30, at least, are free schools, and are taught on the British system, the expense being defrayed by the government; the others are private schools. On female education, to which the government pays especial attention, an American gentleman, who long resided in the province, says—"A society of females of the first respectability, denominated 'The Society of Beneficence,' was lately established by public authority; and to it is committed the superintendence and direction of all the public schools for females, the house of orphans, and other public institutions intended for the benefit of young children and of the female sex. According to the latest statements, this society had under its care 6 public schools, containing between 5 and 600 female children." The university had, according to the last printed statement, 419 students.

BULLOM country, W. Africa, N. Sierra Leone colony.

The Bulloms are a numerous people, extremely degraded and superstitious, and very much addicted to witchcraft. Among them the tyranny and cruelty of satanical delusions are most affectingly displayed.

In every town are devil's houses

to guard the place; and almost every Bullom-house has some representation of Satan. Before the devil's houses, which are small thatched huts, 3 or 4 feet high, the blood of animals is sprinkled, a libation of palm wine poured out, and an offering of fruit and rice occasionally made. The Bulloms believe in a state of existence after death, and erect huts over the graves of the dead, in which they place a jug or two to supply the spirits of the deceased with what they want when they come out, as they suppose they do, at different times.

In 1818, the Rev. Mr. Nylander, having resigned his situation as chaplain at Sierra Leone, for the purpose of commencing a missionary station among the Bulloms, had fixed his residence at a place called Yongroo Pomoh, which is described, by the Rev. C. Bickersteth, as "pleasantly situated at the mouth of the Sierra Leone R., nearly opposite to Free Town, and about 7 miles from it." Here he opened a school; and by the suavity of his manners, and the consistency of his conduct, so effectually conciliated the respect and esteem of the natives, that a considerable number of them were induced to place their children under his tuition. Even the king of Bullom entrusted one of his sons to the care of this excellent missionary; but the young prince had not been long in the seminary before he died. "After he was dead," says Mr. Nylander, "the people were going to ask him, according to their custom, who had killed him: but I was very glad that, after long reasoning in opposition to their opinions, they were satisfied that he had not fallen a victim to the arts of any witch or gregree; but that God, who gave him life at first, had now called him home, to be with him, in a good and happy place: and I assured his friends, that if they would begin to pray to God, they would once more meet him in that place, and rejoice with him for ever. As I stated my belief that God had killed him, I was allowed to bury him, in 'white man's fashion,' and the king gave me a burying-place separate from their own.

"It is lamentable," says the same writer, in another communication, "that the Bulloms should have been left so long without any religious instruction. They live in gross darkness, worshipping evil spirits, and dealing very cruelly with each other, on account of their superstitious witchcraft; which, perhaps, was encouraged by the inhuman traffic in slaves. If any slave ship had been permitted to appear in the Sierra Leone R., about 15 or more witches would have been sold, and sent off for the coast, since I have been at Bullom." The following facts will exhibit some of their superstitions in an affecting manner.

"A young man, named Jem Kambah, was employed by me, and attended pretty regularly on our family and public worship. Going one day to visit his mother, she gave him two small smooth stones, which she had laid by for that purpose; telling him to wash them every day, and rub them with oil; and that then they would take care of him, and he would prosper—because they were two good spirits. 'Mother,' said he, 'these are *stones*, how can they take care of me? I hear the white man at Yongroo Pomoh telling us that God alone can help us, and that all our gregrees (charms) are good for nothing. These stones can do me no good: I will, therefore, look to God, and beg him to take care of me.' Thus saying, he threw the stones into the fire, as unworthy of notice.

"This was a heinous sacrilege; and, on his mother acquainting her friends with it, they sharply reproved him; and told him that, by thus acting, he would make the devil angry, and would bring mischief upon the country. He assured them, however, that he would pay no more attention to any of their customs, but would listen to what he heard at Yongroo Pomoh.

"One Sabbath, after divine service, Jem again went to see his mother, and met the people dancing, and trying some persons for witchcraft. He told them that it was the Lord's day, and that they should not dance, but go to Yongroo Pomoh, to hear what the white man had to say. 'And then,' he added, 'you will leave off all dancing and witch-palavers, which are nothing but the work of the devil.' This speech, together with the throwing of the stones into the fire, affronted them so much, that they threatened to punish him; and, the next morning, he was summoned before the king, and accused of having made a witch-gun, and concealed it in his house, for the purpose of killing and injuring his inmate. Jem replied—'I never saw a witch-gun, and do not know how to make one. He, therefore, who told you this, did not speak the truth.' He was urged to acknowledge it, and then the whole palaver would have an end. 'No,' said he, 'I cannot tell a lie merely to please you.' He was then called upon to prove his innocence, by rubbing his arm with a red-hot iron, or by drinking red water; but he coolly replied—'I am no fool, to burn myself with the hot iron; and as for the red water palaver, I shall look in my head first;' meaning that he should take time to consider the matter. He afterwards came to me, and told me the charges which had been brought against him; and said, 'I will drink the red water to clear myself, and to bring my family out of the blame—and I hope God will help me.' I advised him to pray, and to consider well what he was going to do.

"A day before the trial, Jem was confined; and persons of both parties, his friends and enemies, questioned him, and urged him to confess every thing he had done evil. At last the day came; he was carried to the place of execution, stripped of his clothes, and had some plantain leaves tied round his waist. About two tea-spoonfuls of white rice had been given to him in the morning; and if this rice were thrown up with the red water, it was to prove him innocent. Jem now ascended the scaffold, and drank 8 calabashes (about 4 quarts) of red water, which was administered to him as fast as he could swallow it. He threw all up again, with the rice which he had eaten in the morning; but, as he fainted before he could get down from the scaffold, it was said that some witch-palaver must be left in his stomach, because the devil wrestled with him; and he was requested to drink the water again. This, however, he refused; observing that he had merely drank it in the first instance to please his accusers, and to shew that he was no witch. A few days afterward he came to work again, and the business was dropped; but Jem did not appear so serious, nor did he so regularly attend on public worship, as before."

The poor creature whose case is next narrated, had not the courage of Kambah, but was terrified into the confession of an imaginary crime, in order to save herself from the further cruelty of her persecutors.

"I was told," says Mr. Ny-

lander, "that there was a woman very ill with the small-pox, and that another woman, who had just fallen ill of the same disease, had bewitched her. I visited the sick woman first, and found her dangerously ill; afterwards I went to the place where the supposed witch, named Dumfurry, was lying in chains, under a tree, in a high fever—the small-pox just coming out. I begged the people to release her, and to let her lie down comfortably in a house; but they said they could not do it, I must speak to the head man of the town, the king not being at home. I applied to him, but he refused; alleging that she was a bad woman, who had been in the Sheerong (a sort of purgatory, where the evil spirits dwell, and whither the supposed witches resort), where she bought the small-pox, and, by witchcraft, brought the disease upon this woman.

"'If she be so skilful,' I said, 'you can make money by her. Loose her, and let her go this night again to the Sheerong, and bring the small-pox, in order to witch the small-pox upon me; and if I catch the disease, I will pay you ten bars.' One said that I had had them, and therefore she could not bring them on me. 'Why,' said I, 'if she be a witch, she can cause a stick to have the small-pox tomorrow; and if she knew any thing of witchcraft, she would not stand before you to be flogged, but would bind you all, that you could not catch her. She knows nothing, however, about witch-palaver, and, in your dealing so hardly with her, you do extremely wrong, and displease God.'

"As the poor creature could not be loosed without the consent of the sick woman's husband, I sent for him; and, after some time, he consented that she should be taken out of the stocks—and so I left them. But the relations of the person dangerously ill began to question the supposed witch, and gave her a severe whipping; and the woman, at length, confessed that she had bewitched her.

"The doctor was now called in to examine the sick person, and he, in his turn, by pretended witchcraft, pretended to take out of the woman's head, 1. A worm, called, in Sierra Leone, the forty foot; 2. A small bag, containing the instruments of a witch—such as a knife, a spoon, a basin, &c.; 3. A snail; 4. A rope; and, 5, the small-pox!! The witch was then whipped a second time, and asked whether she had not put all these things into the head of the woman, who was now almost dead. She confessed it; and brought forward a man and two women, as having joined with her to kill this woman. The man said that he knew nothing of witchcraft, and consented to prove his innocence by drinking the red water. The two females were whipped, and sent to work; and the principal one was to be put to death, as soon as the sick woman should die. Till then, Dumfurry, the supposed witch, was appointed to guard the sick person, and to drive the flies from her."

"I oppose these foolish witch accusations," says Mr. N. "whereever I can; and numbers of the Bulloms, especially the younger ones, see plainly that it is the power of darkness and ignorance which works upon the minds of the old people; but they dare not say a word in opposition to this evil practice, for fear of being themselves immediately accused of witchcraft."

Among these benighted people, Mr. Nylander continued to labour for a considerable time, with the most unwearied patience and un-

remitting zeal; and, in addition to the instruction of the children placed in his school, and the preaching of the truth, he translated the four Gospels, the epistles of St. John, the morning and evening prayers of the Church of England, some hymns, and several elementary books, into the Bullom language. In 1818, however, the pernicious influence of the slave trade rendered the prospect of success more dark and distant than ever, and the mission was consequently abandoned; Mr. N. retiring into the colony with the greater part of the pupils, who, at that time, were under his instruction.

BURDERS POINT, a station in the district of Atehuru, in the N. E. part of Taheite.

In 1821, the Rev. Mr. Bourne joined Mr. Darling, who had commenced a mission to the Orapoas; the inhabitants of this district, and the station ultimately formed, assumed the above-mentioned name. Public religious services had been regularly kept up from the time of Mr. Darling's arrival. About 300 adults had been carefully examined, and 200 children had been baptized. Of the former, 21 were admitted to the Lord's Supper, and the rest were under instruction as candidates for communion. Schools had also been established, both for adults and children. They contained, at this time, of the former, 386; of the latter, 230. At another place, in the same district, there was a school, which contained about 80, chiefly adults. A large and commodious place of worship, in the English style, had been built, in the erection of which the natives cheerfully assisted. The natives were likewise, in some degree, inured to industry. Mrs. Bourne and Mrs. Darling had taught the females to make themselves bonnets of a species of grass adapted to this purpose. Scarcely a woman was to be seen in the congregation without a bonnet, or a man without a hat, of this simple manufacture. A printing-establishment was formed here, and 5000 copies of the Gospel by Matthew, and 3000 of that by John, in the Taheitan language, printed; which were received by the natives with the greatest avidity. Mr. Bourne having, soon after, removed from this station, Mr. Darling continued his zealous exertions, attended by the most encouraging success.

In the middle of 1823, the number of the baptized had increased to 751, of whom 411 were adults; that of candidates for baptism was 15. The church consisted of 50 members, and there were 10 candidates for admission. Among the latter was a man named Maiohaa, who was formerly distinguished by taking the lead in acts of rebellion, and whose office it was to recite all the ancient speeches of war. Others, once atrocious transgressors, had recently died in the Lord. A striking proof of the peaceful influence of the Gospel must also be mentioned. —During the early part of the previous year, some mischievous persons having raised a report, tending to excite war between the people inhabiting the districts of Atehuru and Pare, those of the former district came to Mr. Darling, and declared that they would not take up arms—that they would not fight with their countrymen, as they had formerly done, as they had now received the Gospel of peace, and were become brethren in the Gospel. The greatness of the change will be felt, when it is remembered that, before the overthrow of idolatry, the Atehuruans were notorious for violence, and had delighted in war and bloodshed for ages unknown.

The schools, in July, 1823,

contained 126 boys and 121 girls; 45 natives performed the part of teachers in the schools, of whom 15 were women. Subsequent reports assure us that, in both a civil and religious point of view, the affairs of this station are prospering. From that of 1827, it appears that an endemic had been very prevalent. It had carried off 13 adults and 14 children. Among the deceased was a truly pious and devoted deacon of the church, who had wished to go as a teacher to some of the surrounding islands, but no opportunity had occurred for that purpose. He died in peace. Of the children who departed, two or three of the boys gave pleasing evidence of a spiritual change. Several of those who, after having professed Christianity, had returned to their former evil ways, had given proofs of repentance. Among the rest was the father of a family, whose children attended the mission school. It seems that his compunction was awakened, by observing his children's attention directed to that which is good, while he himself was living in sin. The weekly meetings were numerously and regularly attended. The day-schools, for adults and children, were in a flourishing state. At the Sabbath-school the attendance was good, and the progress of the children was pleasing. Several books had been printed. The Tahitian public library for the Windward Islands, formed at this station, had been enriched by many presents. A new mission-house, a very commodious school-house, and several good dwelling-houses, had been erected. A new road had been made, and, throughout the district, the people were engaged in making plantations of taro, &c. &c.; and several pious men had given themselves up to the work of the Lord among the surrounding islands. The total number of adults baptized was 427; of children, 416. Total number of communicants, 141. Several more were candidates for church fellowship; 32 had been added to the church during the year; 3 had incurred censure, but none had been excluded; and, during the same period, 9 had been married.

BURDWAN, a town of Hindoostan in Bengal, capital of a district which is the first in rank for agricultural riches in all India. It is seated near the Dummooda, 58 m. N.W. of Calcutta. E. long. 87° 57′, N. lat. 23° 15′.

At the close of the year, 1816, the Corresponding Committee at Calcutta, connected with the *C. M. S.*, received a communication from Lieut. Stewart, stationed at Burdwan, proposing an extensive plan of native schools at and near that place. Three schools—in *Burdwan*, and at *Lackoody*, and *Ryan*—were accordingly taken under the society's care. With the concurrence of the committee, the plan was afterwards extended, and additional schools opened.

Of the state of the Burdwan schools, an impartial observer testifies, under date of Aug. 28th, 1817:—"I am at Burdwan, in the house of Lieut. Stewart, an officer in the company's service. If every missionary did as much as he has done, and is doing, for the cause of civilization and religion, he need be in no fear as to his reputation with those who employ him. He has done wonders in this neighbourhood, in regard to education." The number of schools was soon after increased to 10, in which about 1000 children were taught the Bengalee language, by the new method so successfully adopted in Europe, with judicious modifications and improvements by Lieut. Stewart. The places at which they were built, in addition to those

mentioned, were—*Konshunnugur, Komilpore, Goituupore, Poura, Gaonpore, Mirzapore,* and *Coilgong.* The most distant of these villages is but 6 miles from Burdwan, but the greater number are only from 2 to 3 m. distant. Though Lieutenant Stewart did not formally and regularly teach the Scriptures, he continually distributed copies of the Gospels and religious tracts, which were eagerly sought after by the young people when they had learned to read. Receiving an impulse and borrowing light from the plans and operations of the late active and excellent Mr. May, at Chinsurah, he still further improved his system; and of its efficiency, Mr. Robertson and Mr. Thomason speak in the highest terms. The latter says, after an examination he conducted —"It was very pleasing to hear a simple and good account of the English government, the two houses of parliament, the army and navy, and universities, of England, with its chief towns, cities, and rivers, from a company of poor Bengalee boys, who, unless they had been brought under instruction, must have remained in entire ignorance, and stupid indifference to improvement."

The Rev. Messrs. Jetter and Deerr were settled at Burdwan, on the 17th November, 1819, Captain Stewart having purchased a piece of ground, and built a house for the accommodation of the missionary family. The former took charge of the central school recently erected, in which the English language was taught; and Mr. Deerr superintended the Bengalee schools.

In July, 1820, there were about 50 scholars in the central English school, and 1050 in 13 Bengalee schools. Their attendance was interrupted by the frequent recurrence of heathen festivals, and by occasional labours in the field. Mr. Jetter writes, on occasion of a visit paid them by a kind friend—"We were much grieved that he could not see much of the schools, as the natives had, just then, 2 holy-days, if we may call them so, when all the schools were shut up. They worshipped, during those two days, *paper, pens, and ink!* By doing so, they say, they become wise."

In 1821, an English clergyman being much wanted, the Rev. John Perowne proceeded to this station. His reception by the residents was most cordial: a subscription was set on foot for the erection of a suitable place of worship; and, on application to government by the local authorities, an eligible spot of ground was assigned for the site of a church, and an order issued to supply the sum wanted to complete the estimate out of the public chest. The success of the schools was demonstrated by an interesting and extensive examination. Mr. Deerr, in addition to his ordinary engagements, took five boys into his house at his own expense, to whom he gave religious instruction. "I am sometimes delighted," he says, "with the answers which I obtain, when I ask these boys the meaning of a passage of Scripture. For instance, when I asked, 'What did our Lord mean, when he said, *Whosoever seeth me, seeth the Father?*' One who is of the brahmin caste answered, 'I think it may be understood thus: As the Father, the Son, and the Holy Ghost, are one, therefore whosoever seeth the Son, seeth the Father also.' At another time, when I asked how it was that David called Christ his 'Lord,' though he was also called the Son of David? the same boy said, 'David had become acquainted, through the prophets, with that great Redeemer who was to come; and in that respect he called him

his Lord; and because he became incarnate in the family of David, he is called his Son."

In 1822, the Rev. J. Perowne and the Rev. W. Deerr (Rev. Mr. Jetter having suspended his labours at Burdwan from impaired health) were joined in the charge of the mission and schools by the Rev. Jacob Maisch. In April, a church was nearly finished. Divine service was held twice on Sundays. The first converts in this mission were baptized on the 5th of May. An adult native received, on this interesting occasion, the name of Daniel, and a youth of 13 years of age that of John. Another promising youth was a candidate for admission to the holy ordinance. Mrs. Perowne, after many unsuccessful attempts, succeeded in forming a female Bengalee school. Mr. Perowne observes, "The remarks and questions of the children in the schools evince that a foundation is laid for much future good. There is abundant reason to bless God for what has been done. Who would have expected, a year ago, to see 1000 Hindoo children reading the Gospel? Nay, so greatly are these prejudices removed, that those very boys, who, a few months since, disliked or refused to read any book which contained the name of Jesus, are now willing to read a professed history of his life and doctrine; and, what is more, in some cases they have solicited the Gospel in preference to every other book."

In 1823, the work appears to have increased and prospered. Two more adult youths were added to the church; and the blessing of God manifestly rested on the religious instruction afforded to the elder youths. To the schools on the western side of the town, under the more particular care of Messrs. Deerr and Maisch, Mr. Perowne added two on the eastern; one containing 80 boys, and the other about 100. At the annual examination, conducted by the Rev. Mr. Thomason, there was a much wider range than on former occasions of subjects purely religious; the boys continued to manifest the same zeal and interest in the books they read, and their sensible and pertinent answers to the questions put to them were highly gratifying. The English school, also, which had been labouring under various disadvantages, was in a more pleasing state than at any former period: it contained 55 boys; about 32 of whom, at an examination in March, passed very satisfactorily. Four more schools were opened for female children; containing, with the one previously established, upwards of 100 girls. The operations of the missionaries were continued with much energy in all the departments of their labours, until many of the school buildings were either seriously injured, or entirely swept away, by an alarming inundation, in the autumn of 1823. All the houses of the poor Bengalees fell in, and the people were obliged to climb up the trees in order to save their lives. "There they sat, without sustenance, for four days," says Mr. Reichardt, then on a visit at Burdwan, "crying to their gods, 'Hori! Hori! save us—we are lost!' Brethren Deerr and Maisch, and myself, were together in one house; and if the water had risen but one inch higher, it would have entered our rooms, and we should have been obliged to flee to the roof; for which purpose we kept a ladder ready: however, we were spared this danger, by the water decreasing. Many idols, and particularly those which they had prepared to celebrate the poojah of the goddess Doorga, were broken to pieces, or floated away.

I saw a heap of them, about 60 in number, lying broken near the road. The impotency of these idols was greatly exposed; and many of the Bengalees began to ridicule them, saying, 'Our gods are dead —they could not prevent the flood.' But, I am sorry to say, this impression of the nothingness of idols, which they, during this awful catastrophe, received, is already worn off; for, soon after that, instead of the image of Doorga, they worshipped a water-pot, into which they had cited her spirit." The injury sustained by this calamity was, however, repaired as soon as possible.

In 1825, Burdwan was deprived of two valuable missionaries. The death of Mr. Maisch took place, Aug. 29; and Mrs. Maisch's continued ill-health rendered her return to this country necessary. The encouraging prospects of the male and female schools continued. Of the examination of the latter, it is said, "The general impression seemed to be, that the children exceeded the expectations formed of them. The order, regularity, and respectful behaviour, for which the Burdwan boys' schools are noted, were equally exemplified in those of the girls; there was no confusion, no improper conduct—but all conducted themselves in a modest and becoming manner. All read or answered the questions without fear or hesitation; but nothing forward or presuming was seen in any of them."

The most recent accounts are very favourable. A small chapel was opened for native worship, on the mission premises, on the 18th of Dec. 1825. Divine service is held therein twice on Sundays; and daily morning and evening worship. Several persons seem to be thinking of their eternal interests: among these is a young man (a brahmin) brought up in the English school. The pundit of that school also, and two friends of his, have, for some time, attended the means of grace; and two of them (both Coolin brahmins) profess themselves desirous of embracing Christianity. Three chapels have been erected in neighbouring villages: the average attendance at each of these is not less than 100 persons, often 150 or 200. On Mr. Deerr's removal to Culna, some of the most remote and worst attended village schools were, of necessity, given up. Still, however, 15 schools remain under the direction of Mr. Perowne and his assistant, containing about 11,000 children. These are collected from, perhaps, not less than 150 different villages. Mr. Thomason and Mr. Sherer were present, recently, at the examination of the boys of the central school, and speak highly of their proficiency and religious knowledge. The girls' schools, 12 in number, which are superintended by Mrs. Perowne, have been taken under the patronage of the *Native Female Education Society*.

BURMAN EMPIRE. This is an extensive empire in Asia, to the E. of the bay of Bengal, containing the kingdoms of Burmah, Cassay, Arracan, and Pegue, and all the western coast of Siam. This and some adjacent countries have sometimes been termed Indo-Chinese nations, as situated between India Proper and China. The empire of Burmah, in its present state, is about 1200 m. in length, and 800 or 900 in the broadest part. It extends from the 9th to the 28th deg. N. lat., and from the 91st to the 108th deg. E. long., and contains a population estimated at about 19,000,000. The kingdom of Burmah, frequently called Ava, from the name of its ancient capital, has Pegue on the S., Assam on the N., Arracan and Cassay on the W., and

China and Upper Siam on the E. This kingdom was conquered in 1752, by the King of Pegue, who carried the Burman monarch prisoner to Pegue, where he was murdered in 1754. But Alompra, who was a Burman of low distinction, and continued by the conqueror as chief at Monchabon, a small place to the N. of Ava, revolted against the Peguese, got possession of Ava in 1753, and, after numerous battles, with various success, became the conqueror of Pegue in 1757. This deliverer of his country continued in a state of warfare till his death, in 1760; and his successors have added the other countries, which now form the Burman empire. The northern part of the country is barren and mountainous; but the plains and valleys, situated more southerly, are very fertile. The climate is considered salubrious; and the natives are remarkably healthy and vigorous; the seasons being regular, and the extremes of heat and cold seldom experienced. The soil is remarkably fertile, producing rice, sugar-canes, tobacco, indigo, cotton, and all the tropical fruits, in perfection; and on the banks of the Irawaddy, which runs S. through the whole country, is produced pure amber, and the finest teak timber in the world. The kingdom of Burmah abounds in minerals; it has mines of gold, silver, rubies, and sapphires; and affords amethysts, garnets, chrysolites, jasper, loadstone, and excellent marble; it has also, near Yanangheoum, celebrated wells of petroleum. The government is strictly monarchical. The Emperor is an absolute sovereign, and is regarded as the sole lord and proprietor of life and property in his dominions: and, without the concurrence of any, his word is irresistible law. Like the sovereign of China, he acknowledges no equal. The prevailing characteristic of his court is pride. Four private ministers of state (called Atwenwoon), and four public ministers of state (Woongyee), are the organs of administration: the latter compose the supreme court of the empire (Tlowtdau), in the name of which all imperial edicts are issued. There are no hereditary dignities or employments in the government; for all honours and offices, on the demise of the possessor, revert to the crown.

The Burman empire is divided into districts, each of which is governed by a viceroy (Myoowoon) and a court (Yongdau). The district courts are composed of a president (Yawoon), chief magistrate (Sitkai), collectors of the port (Akoukwoon), auditors (Narkandau), and secretaries (Saragyee). The members of the district courts, and the wives, relations, and favourites of viceroys, have also the privilege of holding private courts, and of deciding petty causes, subject to appeal to higher authority.

The Burmans are boodhists, or a nation of atheists. They believe that existence involves in itself the principles of misery and destruction; consequently there is no eternal God. The whole universe, say they, is only destruction and reproduction. It therefore becomes a wise man to raise his desires above all things that exist, and aspire to *Nigban*, the state in which there is no existence. Rewards and punishments follow meritorious and sinful acts, agreeably to the *Nature* of things. Gaudama, their last boodh, or deity, in consequence of meritorious acts, arrived at that state of perfection which made him deserving of annihilation—the *supreme good*. His instructions are still in force, and will continue till the appearance of the next deity, who is supposed *now* to exist somewhere in embryo; and who, when he appears, as the most perfect of all beings, will

introduce a new dispensation. The boodhist system of morality is pure, though it is destitute of power to produce purity of life in those who profess it.

In the empire of Burmah, it is the practice to pay very extraordinary honours to a *white elephant*, which is considered peculiarly sacred, lodged near the palace, and attended with great devotion, even by the monarch himself. The following account of this singular custom is extracted from the journal of a traveller who lately visited Ava; and ought to inspire deep commiseration for a whole empire sunk in such astonishing stupidity as thus to honour and reverence a mere unconscious brute!

"The residence of the white elephant is contiguous to the royal palace, with which it is connected by a long open gallery, supported by numerous rows of pillars. At the further end of this gallery, a lofty curtain of black velvet, richly embossed with gold, conceals the animal from the eyes of the vulgar. Before this curtain the presents intended to be offered to him, consisting of gold and silver muslins, broad-cloths, otto of roses, rose-water, Benares brocades, tea, &c. &c. were displayed on carpets. After we had been made to wait a short time, as is usual at the audiences of the Burmese princes, the curtain was drawn up, and discovered the august beast, of a small size, the colour of sand, and very innocently playing with his trunk, unconscious of the glory by which he was surrounded; the Burmans, at the same time, bowing their heads to the ground. The dwelling of the white elephant is a lofty hall, richly gilt from top to bottom, both inside and outside, and supported by 64 pillars, 36 of which are also richly gilt. His two fore-feet were fastened by a thick silver chain to one of these pillars, his hind legs being secured by ropes. His bedding consisted of a thick straw mattrass, covered with the finest blue cloth, over which was spread another of softer materials, covered with crimson silk. The animal has a regular household, consisting of a Woonghee, or chief-minister; Moondduk, or secretary of state; Sereghee, or inferior secretary; Nakaun, or obtainer of intelligence; and other inferior ministers; who were all present to receive us. Besides these, he has other officers who transact the business of several estates that he possesses in various parts of the country; and an establishment of 1000 men, including guards, servants, and other attendants. His trappings are of extreme magnificence—being all of gold, and the richest gold cloth, thickly studded with large diamonds, pearls, sapphires, rubies, and other precious stones. His betel box, spitting pot, and bangles, and the vessels out of which he eats and drinks, are likewise of gold, and inlaid with numerous precious stones. On the curtain being drawn up, we were desired to imitate the Burmese in their prostrations; compliance, however, was not insisted on. The white elephant appeared to me to be a diseased animal, whose colour had been changed by a species of leprosy.

"These honours are said to be paid to the white elephant, on account of an animal of this description being the last stage of many millions of transmigrations through which a soul passes previous to entering Neibaun, or Paradise; or, according to the Burmese doctrine, previous to her being absorbed into the divine essence, or rather altogether annihilated. One of the King's titles is Lord of the White, Red, and Mottled Elephants; and, I am informed, the same distinction is shown to those of the first mentioned colours, by the Siamese.

An elephant, termed red, was kept in a verandah of the white elephant's residence; but I could perceive, in his colour, little differing from that of any other. The King was in the habit of paying his respects to the white elephant every morning, and of attending when he was taken to the river to be washed, and paid him the same honours as be received from his household."

The Burmans are a lively, industrious, and energetic race of people, and farther advanced in civilization than most of the eastern nations. They are frank and candid; and destitute of the pusillanimity which characterizes the Hindoos, and that revengeful malignity which is a leading trait in the Malay character. The passion of jealousy, which prompts most eastern nations to immure their women and surround them with guards, seems to have little influence on the minds of the Burmans; for their wives and daughters have as free intercourse with the other sex, as the rules of European society admit. The Burmans are extremely fond both of poetry and music; and their language has been highly cultivated in composition, for they have numerous works in religion, history, and science; some of them written in the most flowing, beautiful style: and much ingenuity is manifested in the construction of their stories. Some of their men are powerful logicians, and take delight in investigating new subjects.

All the boys in the empire are taught by the priests, who are dependent for their support on the contributions of the people; but no attention is given to female education, excepting in a few instances in the higher classes of society.

The capital of the kingdom, and the metropolis of the empire, is Ummerapoor. [*See Arracan* and *Rangoon*.]

BUXAR, a town in Baher, Hindoostan, situated in a healthy, pleasant plain, on the S. side of the Ganges, about 70 m. below Benares, and about 400 N.W. of Calcutta, in the midst of a very numerous heathen population. Here are about 90 European invalids, and nearly that number of native Christian women. Less than half a mile from the town, is a place where numerous devotees, from different parts of India, take up their residence, mostly for life. Two grand fairs are annually held, which greatly increase its importance as a missionary station.

A native Christian, Kurrum Messeeh, from Chunar, commenced his labours in this place in 1820, under the direction of the *C. M. S.* He was very useful in teaching the native Christians to read the New Testament, and to repeat the catechism, as well as in leading their worship, according to the Hindoostanee Prayer-book. About 40 received instruction at this time, in various ways, and he has continued his efforts with some success. One adult was baptized by the Rev. Mr. Bowley, and, subsequently, Archdeacon Corrie writes:—

"The Bishop saw Kurrum Messeeh's congregation, consisting of about 30 women, young and old. He heard them read in the Hindoostanee Testament, and questioned them in their catechism. His Lordship expressed to me his entire satisfaction with the proficiency they manifested."

In a letter dated Sept. 25th, 1826, the Archdeacon says:—

"I passed a Sunday at Buxar, when about 35 adults attended divine service. The people here are very attentive, and Kurrum Messeeh continues to enjoy their confidence and esteem. The want of a place of worship has long been felt here. A circumstance occurred which led me to begin one.

Mary Carrol, a native Christian, having obtained some arrears of pension, as a widow of Serjeant Carrol, brought me 100 rupees, 'as an offering,' to use her own words, 'to the church.' This woman has been long one of the most attentive and consistent Christians at the station: her religious impressions were first received at Chunar; and this offering she made of her own accord, in token of her gratitude for the blessing of Christian instruction. I obtained from the commanding officer leave to inclose a small piece of public ground, adjoining the parade; and with a donation from another friend, added to Mary Carrol's gift, commenced a small building, convenient also for the natives who live in the adjoining bazaar."

C.

CAFFRARIA commences at the Great Fish R., which divides it from Albany in the colony; and runs along the Indian Ocean, in a N.E. direction, to the R. Bassee, which divides it from the Tambookie country. It does not extend more than 70 m. up the country; or to the W.—at least at the S. end of it—being separated from the colony and Bushman country on that side by a chain of mountains. It abounds with mountains, woods, and water, and is far more populous than either the Bushman, Coranna, or Namaqua countries. The people also are taller, more robust, and more industrious. "Better shaped men," says Mr. Campbell, "I never saw." They are a warlike race, and many of them are greatly addicted to plundering. Like the Chinese, they consider all other people inferior to themselves, and suppose that Europeans wear clothes merely on account of having feeble and sickly bodies. They have scarcely any religion; but some of them profess to believe that some great being came from above, and made the world, after which he returned, and cared no more about it. It is very probable, that even this feeble ray of light was obtained by means of their intercourse with the Dutch boors during several ages. They consider man as on a level with the brutes, with regard to the duration of his being; so that when he is dead, there is an end of his existence. Like the Matchappees, they have circumcision among them, though ignorant of what gave rise to the custom. They perform this ceremony on their young men at the age of 14 years, or more. Polygamy is very general among them. The common people have seldom more than one or two wives, but their chiefs generally four or five. When a Caffre is sick, they generally send for a person who is considered a physician, who pretends to extract from the body of the sick, serpents, stones, bones, &c. At other times he beats them on the elbow, knees, and ends of their fingers, till, as the Hottentots express it, these are almost rotten: they sometimes, also, kill cattle in the way of sacrifice for the person: and at others the doctor pretends to drive out the devil, and to kill him. The Caffres have a barbarous custom of exposing their sick friends, who, in their opinion, are not likely to recover. They bury none but their chiefs and their wives; others are thrown out to be devoured by the wild beasts. Should a person die accidentally in his own house, the whole kraal is deserted. Many of them are very hospitable to strangers; not waiting till they ask for victuals, but bringing it of their own accord, and setting it before them, and always of the best they

have. The riches of a Caffre chiefly consist of his cattle, of which he is extravagantly fond. He keeps them as carefully as the miser does his gold. He does not use them as beasts of burden, except when he is removing from one place to another along with his kraal, and then they carry the milk bags, or skin bags which contain milk. He is never more gratified than when running before them with his shield, by beating on which the whole are taught to gallop after him. In this way he leads them out to take exercise, and those oxen which run quickest on such occasions, are considered his best; of these he boasts, and treats them with peculiar kindness. The Caffres chiefly subsist upon milk; but in part, also, by hunting, and by the produce of their gardens. They sow a species of millet, which is known in the colony by the name of Caffre corn. While growing, it very much resembles Indian corn, only the fruit grows in clusters, like the grape; the grain is small and round, and when boiled is very palatable. They frequently bruise it between two stones, and make a kind of bread from it. To sow it is the work of the women. They scatter the seed on the grass, after which, they push off the grass from the surface, by means of a kind of wooden spade, shaped something like a spoon at both ends, by which operation the seed falls upon the ground, and is covered by the grass; from underneath which withered and rotten grass, it afterwards springs up. They also sow pumpkins, water-melons, &c., and use various vegetables, which grow wild. They cultivate tobacco, and smoke it, like the Matchappees, through water in a horn. The men spend their days in idleness, having no employment but war, hunting, and milking the cows. The women construct inclosures for the cattle, utensils, and clothes; they also till the ground, and cut wood. They likewise manufacture mats of rushes, and neat baskets, wrought so close as to contain milk, but which are seldom washed or cleaned, except by the dogs' tongues. They, moreover, build houses in the shape of a dome, formed of long sticks bent into that shape, thatched with straw, and plastered in the inside with a mixture of clay and cow-dung: the entrance is low—seldom higher than two or three feet; and having no chimney, the smoke proceeding from the fire, which is placed in the middle of the hut, must find its way out the best way it can, through the roof or by the door.

Next to these people is another numerous tribe, called *Tambookies*; and further to the N.E., near Delagoa Bay, are the *Mombookies*, who are very numerous. These are said to be of the Caffre race, as are the numerous tribes of the Bootchuanas to the W.

Dr. Vanderkemp, with other agents of the *L. M. S.*, attempted an establishment on the Keiskamma R. in 1799; but owing to the disturbed state of the country, and the prejudices of the people, they removed to Graaff Reynet, within the colony, in 1801; not, however, till they had conciliated many of the Caffres, and prepared the way for future labours.

The Rev. Josiah Williams, accompanied by his wife, Mr. Read, and a native convert, Tzatzoe, arrived at a place intended for a station, near Cat R., in 1816. The chiefs of this country welcomed them with the greatest kindness. Several of them remembered Dr. Vanderkemp, whom they called Jankanna, and for whose memory they entertained a high veneration. One of the chiefs said, "You must not be tired of us, though we are perverse; but often visit us.

Jankanna is dead, and you are instead of him." T'Gelka, the principal chief, appeared to be deeply convinced of his sins; which he compared one night, after the public service, to the stars, then glittering over his head. He lamented his neglect of the word formerly preached by Jankanna; but said that God, who would not suffer him to die in his sins, had sent Jankanna's son (for so he and the people styled Mr. Read): and now he declared, that if God would be pleased to strengthen him, he would renounce the world, and give himself wholly to Christ; without whom, he said, all things are nothing; adding, that if the Caffres refused to hear the Gospel, he would leave them and cleave to the missionaries and their friends at Cape Town, that he might enjoy it. He also desired that his thanks might be given to the Governor, and to the King of England, for sending missionaries to Caffraria.

Under these auspicious circumstances, Mr. Williams commenced his labours. He built a house, formed a garden, inclosed ground for corn, and prepared for conducting water to it from a distance. About 100 Caffres attended his ministry on the Sabbath, and about 70 on other days. A school he commenced, contained about 150 native children. But in the midst of his efforts, Mr. W. was called, on the 24th of August, 1818, to his reward. Obstacles afterwards arose, partly from the existence of a Caffre war, which prevented, for a time, the establishment of the mission.

In 1825, the Rev. John Brownlee, who had been successfully engaged at Chumie, at the expense of the Colonial Government, agreed to attempt its revival. Accompanied by Jan Tzatzoe, who, since the death of Mr. Williams, had been a teacher at Theopolis, he proceeded to Tzatzoe's kraal, on the Buffalo R., the residence of his assistant's father, who is a Caffre chief of considerable influence. A quantity of ground has since been enclosed, and is in course of cultivation. A good congregation has been collected, and the place of worship is, at times, full. In a letter dated April 15th, 1826, Mr. B. thus states the claims of Caffreland to missionary efforts:—

"A dense population, living in the vicinity of a Christian Protestant British colony—the Caffre language perfectly understood and spoken, with little variation, for 500 m. along the eastern coast—access to the Caffre country from the colony, and a daily intercourse maintained between the Caffres and the colonial frontier—a weekly market in the vicinity of the frontier, attended by the Caffres and other tribes beyond them—the superior local advantages of the Caffre country, compared with other tracts of South Africa, and a free and uninterrupted intercourse maintained between the Caffres, the Tambookies, and some of the Mombookie tribes. The population of the Caffres subject to T'Geika, Hinza, and Slambie, does not probably amount to less than 130,000 souls. The Tambookies may amount to the same number; and their most distant kraals are not much more than 200 m. from the colonial territory. At present there would be no objection made by the above-mentioned tribes to missionaries settling amongst them.

"Missions among the Caffres would form connecting links with others that may in future be established among the Tambookies, Mombookies, and other tribes. But, perhaps, the strongest reason that could be adduced for increasing the missionary stations in

Caffraria, is the success which has attended the feeble means already used."

The Rev. Gottlieb Frederick Kayser, from the university at Halle, has recently been appointed, in consequence of these circumstances, a missionary of the society to Caffraria.

The Rev. Wm. Shaw, accompanied by other members of the *W. M. S.*, travelled through a considerable part of this country in 1823, and the northward, to take possession of a place for a mission, which lay between the residence of two chiefs. Mr. S. says, "We saw as many kraals, or villages, within 2 m. of the place, as must contain a population of at least 1000 souls; and this number will doubtless be increased from other parts as soon as the mission is established." To the station thus determined on, the missionaries gave the name of *Wesleyville*, in honour of the founder of their society. In 1824, Mr. S. says:—"The village has been laid out on a regular plan, and the houses are now in progress of building. It will be highly gratifying to see a number of natives living together in decent cottages, instead of their miserable straw huts; this change in their houses will imperceptibly draw after it a change of habits, which is a matter of much more consequence. Two strong wattled and plastered houses, of four rooms each, have been finished. I am living in one, and Mr. *Shepstone* occupies the other: so that, compared with our own residence in the waggon and tent, we are now quite comfortable. The Caffres, both men and women, readily work for us at any thing we have for them to do, receiving, as their wages, 5 strings of beads per day. A school-room, 40 feet by 15, has been commenced, and will probably be finished by June; when it will be used for the double purpose of a school-room and chapel, until it may appear desirable to commence a larger building for divine worship. At present, service is held in the open air, and, when excessively hot, which has frequently been the case this summer, we avail ourselves of the shadow afforded by some large spreading trees."

"I am extremely anxious for the completion of the school-room, that I may be able to organize a school for the children, and such adults as may be anxious to learn. This cannot be effected until the building is ready. Many of the children have, however, learned the Alphabet."

"A four months' residence in a Pagan country hardly warrants my saying any thing as to the direct effects produced by the preaching of the Gospel; and indeed it is not at present in my power to speak of any true conversions: but I may state, that a considerable number of the natives have become regular hearers of the word; and I trust that some of them will prove it to be 'the power of God unto salvation.' Much discussion on the subjects spoken of by the missionaries has been induced; many contending for, and many producing their *strong reasons against*, the '*Inkwadienkooloo*' (Great Book). They are generally very attentive and decorous during service; and one of the pleasing things which I ought not to omit mentioning, is, that although in a heathen country, the Lord's day is reverenced and observed by the inhabitants of Wesleyville and its immediate vicinity in a most gratifying manner. This is some encouragement, when it is considered there was no such day known, or observed, among these people previously to the commencement of the mission among them."

"The three brother *chiefs*, *Pato*,

Congo, and *Kama*, are very seldom absent from divine worship. The last-named is particularly inquisitive, very docile, and tells me he often prays to the Great God, that he may be guided into the truth. We have great hope of this young man, and should he be truly converted to God, he will, no doubt, be a very useful auxiliary to us. Of his wife we have also great hope; she is a daughter of *Gaika*."

"The obstacles with which we have to contend in this mission, arising from the extreme ignorance and wickedness of the people, are neither few nor small. In England, books are frequently published in defence of what is very falsely called the *religion of nature*, as opposed to the *religion of the Bible*. I wish the authors of these speculations enjoyed the benefit of merely a 4 months' residence in Caffreland; it would give them a melancholy opportunity of beholding the folly and wretchedness of man, unblessed with the light of revelation. They would behold in the Caffres—those 'simple children of nature,' who daily appear in public, without shame, in a state of complete nudity, and who profess no religion but that of nature—an exhibition of all the grosser vices. Here are liars, thieves, adulterers, murderers, &c., in appalling numbers; and not a few who will even justify such things against the contending missionary, and that without blush or shame."

In 1826, Mr. Shaw says, "The *population* continues much the same as that reported to be residing on the station last year; *viz.* about 150 souls. Besides these, there is a considerable number of natives, who occasionally reside here for several months at a time, and who are either employed in the public works of the station, or in the service of those that are settled at the Institution. There are two things which at present operate against any very considerable population being assembled at a mission village: 1*st*, the nature of their *feudal* customs and relationships; and 2*dly*, their love of cattle, and decided predilection for grazing pursuits, inducing them to live a *partially wandering* life, not much unlike that of the graziers and herdsmen of patriarchal times, as described in the Book of Genesis."

Public Worship.—"The attendance at public worship has been, on the whole, very encouraging during the past year; the congregations on Sabbath days have fluctuated between 80 and 200 persons, whose decorous behaviour at divine service is very remarkable, considering that, with most of them, the worship of Almighty God was but recently a new thing. It is a gratifying circumstance, that we usually have a number of natives not belonging to the Institution at public worship; as, by this means, we hope that the influence of Christianity will *silently*, yet *widely*, extend itself. The scattered manner in which the natives live along the banks of the various streamlets that water the country, induces us occasionally to itinerate among the neighbouring kraals, for the purpose of preaching the Gospel;—we are generally heard with attention, and sometimes find the natives inquisitive as to the great truths revealed in the Scriptures;—at one place (only about 2 m. from the mission premises) we have always had a congregation averaging 100 *souls*. Itinerant labours must always form a very necessary and important part of missionary work in Caffreland.

"*The Society* was formed about a year ago. At the time the numbers were reported to our district

meeting, it consisted of 5 members, besides the mission families; but its number is increasing, and we have much reason to be satisfied with the character and conduct of our members; indeed, I am quite astonished at the general propriety and consistency of their conduct. 3 adult natives have been baptized on this station during the past year; and we have 4 candidates for that ordinance, of whose sincere belief in the doctrines of Christianity we have no reason to doubt, even though we apply to them the test contained in the words of the Saviour, 'by their fruits ye shall know them.'"

The School.—"The number of scholars in our school is 56: several of these have passed over the first difficulties, and will shortly be able to read with ease. Our best scholar is *Yingana*, a young chief of this tribe, and brother to *Pato;* he can read with fluency any part of the Spelling-book published at Chumie. A select number of the girls are taught to sew, and make much improvement therein; they are all taught to read the Caffre language; but such as pass through the spelling-book will be also taught to read the English language. *The school* is a very important branch of the work of a station in this country; it is only by its means that we can indulge a hope of raising up *native interpreters, schoolmasters,* and *preachers:* I am therefore greatly concerned for its welfare and efficiency; and being myself unable to devote such a portion of my time to the instruction of the scholars, as is indispensable for their improvement, I have engaged a pious young man (*D. Roberts,* son of a settler of that name) as *schoolmaster;* he was trained up as a scholar, and was afterwards a teacher, in our school at Salem. I sent him to Theopolis, where there is a good school of Hottentot children, managed after the British system, in order that he might make himself acquainted with that method of teaching."

Cultivation.—"There are about 30 acres of ground in cultivation on this institution, and belonging to its inhabitants; they have just reaped an abundant harvest of maize, and Guinea or Caffre corn. We prevailed on a few of them last season to try the plough; and the crops on the ploughed lands have yielded so much better than those cultivated in the native manner, that an impression favourable to the plough appears to have been made."

Buildings.—"We have erected 2 additional cottages on account of the mission; one is used as a workshop, and the other affords storeroom, &c. Last year I reported that *one* of the natives had built himself a house, after the manner of the colonists. I have now the satisfaction to state, that 6 more of our people have followed his example, and built themselves very strong and comfortable wattled cottages; so that the village now consists of 14 houses, including the school-house, which, as before stated, is also used as a place of worship. The remainder of our people still live in their native huts, but the greater part of them intend building decent cottages. The effort to effect this, is, to them, a great one; but as we think it of much importance, we stimulate and encourage their exertions of this kind as much as possible. With better and more convenient habitations, a desire has arisen among the people for clothing, and other useful articles of civilized life."

Another station has been commenced by the Rev. Mr. Kay, to which he has given the name of *Coke's Mount;* and Mr. Shrewsbury,

in a letter, dated Sept. 1, 1826, thus intimates the commencement of a third:—

"Having corresponded with my brethren, preparatory measures have been taken for commencing a *third* missionary circuit in Caffreland. It is proposed that my residence be with *Hintza*, who is the *principal* chief of Caffraria, and who is disposed to give a friendly reception to a messenger of peace. I shall be about 90 m. in the interior beyond Wesleyville and Mount Coke; the relative situation of the 3 stations forming a kind of triangle. The population is large, but scattered; even those who belong to the same tribe, or clan, do not reside together; but, being subdivided again into families, it is seldom that more than 6 or 8 houses, or huts, are found in one spot. It is probable, however, that they will unite together more closely when missionaries dwell among them. Something of this kind is now taking place at Mount Coke, for Brother *Kay's* people are increasing daily. The Caffre mission is certainly one of great promise. *Fruit,* as well as blossoms, already begin to appear at Wesleyville; and, of Brother *William Shaw*, it may be said, that he *lives for the Caffres*. His whole heart is in the mission, and his mind is bent on one object as the principal end of his life—the promotion of their *temporal*, and *spiritual*, and *eternal* good.

"Brother *Kay*, also, has reason to believe that *two* of the Caffres attending on his ministry at Mount Coke are awakened, and beginning to inquire earnestly after God our Saviour."

CALCUTTA, a city of Hindoostan, the emporium of Bengal, the seat of the supreme government of British India, and the See of a Bishop, with a citadel called Fort William. It is situated on the left bank of the Hoogly, or western arm of the Ganges, 100 m. from its mouth, and extends from the W. point of Fort William, up the river, about 6 m.; the breadth, in many parts, is inconsiderable. Generally speaking, the description of one Indian city is a description of all; being all built on one plan, with very narrow and crooked streets, interspersed with numerous reservoirs, ponds, and gardens. A few of the streets are paved with brick. The houses are variously built; some with brick, others with mud, and a greater proportion with bamboos and mats: these different kinds of fabrics, intermixed with each other, form a motley appearance. Those of the latter kinds are invariably of one story, and covered with thatch; those of brick seldom exceed two floors, and have flat terraced roofs; but these are so thinly scattered, that fires, which often happen, do not, sometimes, meet with the obstruction of a brick house through the whole street. But Calcutta is, in part, an exception to this rule of building; for the quarter inhabited by the English is composed entirely of brick buildings, many of which have the appearance of palaces. The *population* has been variously estimated between 500,000 and 1,000,000; but it has been recently ascertained, by an accurate enumeration, that the residents amount only to 179,917; viz. 13,138 nominal Christians; 48,162 Mahomedans; 118,203 Hindoos; and 414 Chinese: beside these, it is estimated that about 100,000 daily enter and depart from the city. The number of premises inhabited is 67,519,—of which 5430 are upper-roomed houses, 8800 lower-roomed houses, 15,792 tiled huts, and 37,497 straw huts.

The city is said to be decreasing

both in wealth and population. In 1802, the population, including a circuit of 20 m., was estimated at 2,225,000. Unlimited toleration is granted to all forms of religion. There are three churches of the establishment of the mother country, one of which is the cathedral. There are also a Scotch, a Portuguese, a Greek, and an Armenian church, several mosques, many Hindoo temples, and a Mahomedan college. The government-house is a most superb edifice; here are likewise a court of justice, a town-house, a custom-house, and a bank.

In 1756, Calcutta was taken by the soubah of Bengal, who forced the feeble garrison of the old fort, to the amount of 146 persons, into a small prison called the Black Hole, out of which only 23 came alive the next morning. It was re-taken the next year; the victory of Plassey followed; and the inhuman soubah was deposed, and put to death by his successor. Immediately after this victory, the erection of the present Fort William commenced, which is superior in regularity and strength to any fort in India, is supposed to have cost about £2,000,000 sterling, and is capable of containing 15,000 men. No ship can pass without being exposed to the fire of the fort, nor can an enemy approach by land without being discerned at the distance of 10 or 12 miles.

Sir William Jones instituted here, in 1784, the *Asiatic S.*, designed to concentrate all the valuable knowledge, which might be obtained in India. The "Asiatic Researches" are the productions of this society, forming a noble and splendid monument of British science in a distant country.

In 1800, the *College* at Fort William was founded by the *Marquis Wellesley*, to initiate the English youth, who were to fill the different departments of government, into the languages of the country, and also to promote the translation of the Scriptures into those languages. Early in 1801, Dr. Carey was connected with the institution as teacher of Bengalee and Sungskrita, with the design of rendering it the centre of all the translations of Eastern Asia; and to facilitate these purposes, in less than 5 years, about 100 learned men, from different parts of India, Persia, and Arabia, were attached to it; the translations of the Scriptures in 7 different languages were in a progressive state, and portions were printed in several. About the close of this period, the college continued to afford important aid to this benevolent work, yet the care of the translations devolved principally upon the Baptist missionaries at Serampore.

In 1816, a *Hindoo college* was founded. This institution is remarkable as being the first which has been projected, superintended, and supported, by the natives, for the instruction of their sons in the English and Indian languages, and in the literature and science of Europe and Asia.

The supreme government has resolved to establish and liberally endow another *Hindoo college* here, to encourage the study of the Sungskrita, and, through the medium of that language, of general literature. It is to be placed under the superintendence of a committee of European gentlemen.

A large sum having been placed by the *Society for Propagating the Gospel in Foreign Parts* at the disposal of the Rev. Dr. Middleton, while bishop of Calcutta, he established *Bishop's College*. The objects of this institution are;—1. To prepare native and other Christian youths to become preachers, catechists, and schoolmasters; 2. To teach the elements of useful knowledge

and the English language to Mussulmen and Hindoos; 3. To translate the Scriptures, the Liturgy, and tracts; 4. To receive English missionaries, sent out by the society, on their first arrival in India.

The supreme government was induced, in consequence of the late Bishop Heber's known wishes on the subject, to make a large and extremely important addition to the land already granted to the college. The *Society for the Propagation of the Gospel* it is understood, has given instructions for the immediate completion of the buildings according to their original plan, and proposes to enlarge them with as little delay as possible, to an extent which will admit of the reception of 40 students.

The *Society for Promoting Christian Knowledge* has increased the number of scholarships founded by it to 7; and various amendments, originally suggested by Bishop Heber, have been introduced by the *Society for the Propagation of the Gospel* into the statutes, from which it is expected that the funds and general usefulness of the institution will reap material advantage. As a residence for missionaries on their first arrival in *India*—as a seminary for native preachers and catechists—and as a source of accurate translations of the Scriptures and the Liturgy into the *Eastern* languages,—the college is now in effectual operation. The attention of the public, both in this country and in *India*, more especially of that part of it which is employed in promoting Christian knowledge according to the principles of the Church of *England*, is steadily directed to this quarter; and there appears every reason to believe, that the day is not far distant, when, in the glowing language of its late visitor, "The college will present a spectacle illustrious to *Asia* and the world, and the talents and distinguished learning of the professors will make themselves known, we will not say from the *Indus* to the *Ganges*, but, as appearances now indicate, from *Jerusalem* to the farthest limits to which *British* arms, or commerce, or enterprise, have made the *East* accessible to us."

The Rev. *John Zack Kiernander*, from the *Society for Promoting Christian Knowledge*, in 1766, was the honoured instrument of establishing the first Protestant mission in Bengal. After labouring many years at Cuddalore, he came to Calcutta, in 1766; where he erected a place of worship, and formed a church, which was the only Protestant one in Bengal for about 30 years. About 1773, the communicants were 173, of whom 104 were natives. In the two succeeding years 39 were added, mostly Hindoos. Amidst numerous discouragements, he continued to witness many precious fruits of his labours, till 1787; when Mr. *Grant* purchased the house for 5500 dollars, called it the Missionary Church, and devoted it to its original design. About this time, the Rev. *David Brown*, some years first chaplain of the Presidency and provost of the college at Fort William, among other zealous efforts for the promotion of Christianity in India, devoted much of his time to the spiritual good of this flock, till about 1811; when the Rev. *T. T. Thomason* took the charge, and continued to preach for many years in the mission church, to a large and respectable congregation which raised a fund for his support.

About 1815, the society renewed its labours in the establishment of English and Bengalee schools, and the circulation of the Scriptures and tracts, under a diocesan committee at Calcutta, who appointed district committees in different

parts of India, by which means its labours have become extensive and efficient. Mr. *Van Gricken* is superintendent of the society's prosperous schools here.

The native schools in the neighbourhood of *Calcutta*, which were originally established by Bishop Middleton, have also received a great accession of strength from the patronage of the late Bishop of Calcutta: 16 schools are now maintained in that district, and 1280 native boys are receiving the blessings of education, and imbibing principles of morality and religion. They are at present superintended by the missionaries residing in *Bishop's College*; and as the number of missionaries increase, and new missionary stations are occupied, new schools will follow in their train.

The Rev. *Thomas Robinson*, secretary to the *Calcutta* district committee, states, "That their native schools in *Bengal* hold out most encouraging prospects of success, in converting the heathen to our holy faith. I have visited these seminaries," he says, "and am satisfied that no human means can be so effectual in sapping the foundations of idolatry as they are. A beginning has also been made among the female part of the community, on a limited scale, for want of funds to extend it. We require nothing," he continues, "but pecuniary resources and missionaries, to assemble the whole youthful population of our Indian villages, wherever a tree can afford its shade, or a thatched roof give shelter. You may easily imagine the effect of a Christian system over such plastic minds, and how impossible it is for a superstition, founded on ignorance, and abetting the most revolting cruelties, to withstand the diffusion of light and truth."

While the *Bapt. M. S.* was deliberating on its first efforts, the committee learned that Mr. John Thomas, who had been several years in Bengal, preaching the Gospel to the natives, was then in London, endeavouring to establish a fund for a mission to that country, and that he was desirous of engaging a companion to return with him to the work. On particular inquiry, it appeared that Mr. Thomas, after having embraced the Gospel, under the ministry of Dr. Stennet, went out, in the year 1783, as surgeon of the Oxford East Indiaman: that while he was in Bengal, he felt a desire to communicate the Gospel to the natives; and being encouraged to do so, by a religious friend, he obtained his discharge from the ship; and, after learning the language, continued, from the year 1787 till 1791, preaching Christ in different parts of the country. Of the conversion of three persons he entertained hope; two of whom were brahmins. Mr. Thomas was accordingly invited to join the Rev. Wm. Carey; and having acceded to the proposal, he, with Mr. Carey and family, arrived in India in Nov. 1793. Severe trials, however, awaited them. Their remittances failed, and they were without support. Early in the following year, Mr. Carey accepted an invitation to take charge of an Indian factory at Mudnabutty, 200 m. N. of Calcutta, and Mr. Thomas acceded to a similar appointment at Moypauldiggy, 16 m. further N. Here their means were ample; and at the same time they had charge of several hundred Hindoos, to whom they gave instruction, besides preaching to the natives, both at their places of residence and in various excursions.

Mr. Carey's appointment, in 1801, to an important station in the new college at Fort William, prepared the way for the establishment of a

mission in this city. In Jan. 1803, a place of worship was opened; a few only attended, perhaps 20. More attention was shortly afterwards awakened. A shed was taken in Lal Bazar, in which large congregations assembled; and in Jan. 1809, a new chapel was opened. In a few weeks from that time, 6 persons were baptized; others were inquiring the way of salvation; and 2 native missionaries were sent out.

In 1811, an auxiliary *B. S.* was formed. Many persons, who had lived in drunkenness, in profane swearing, and in gross impurity, laid aside their vicious practices. Not a corner was there in the fort wherein the Gospel had not found a reception: indeed, a wider extension of truth took place during this year than in any one preceding. The word of God continued to prevail, and a considerable number of persons, Europeans and natives, were added to the church. Certain Hindoos, condemned for an extensive robbery, were visited in the jail by a native preacher. They received his attentions with gratitude; and two of them united in a request that he would attend them to the place of execution; with which he readily complied.

Among the laborious native preachers at Calcutta, Sebukram was particularly distinguished for the zeal he displayed, and the respect in which he was held. On one occasion, in 1812, he was visited by nearly 300 persons at once, chiefly fishermen, from a town about 30 m. distant; who, having received a book they could not fully understand, came to him to have it explained. This proved to be a copy of the Scriptures; on which he discoursed to them great part of 3 days, which was the extent of their visit.

On Jan. 11th, 1816, the Rev. Messrs. John Lawson and Eustace Carey were ordained co-pastors of the church at Calcutta, in connexion with the senior brethren.

A new chapel was opened for English worship in 1821; the expense, about £3000, was nearly defrayed by subscriptions on the spot. A chapel was also erected at the charge of a pious female servant. A benevolent institution, and other schools in connexion with the mission, were useful. Indications of hopeful seriousness were observed in many of the pupils; and one, who died, is said to have given undoubted evidence of conversion to God. Sickness and death invaded the missionary brotherhood, but other agents were raised up.

That useful knowledge was making great progress at this period, is obvious from the following passage from a missionary's journal:—"This morning asked my pundit, who has lately visited every school connected with the *Calcutta School Society*, to examine its progress, whether he had witnessed any effects of the instruction now afforded to children? He replied, 'Yes, Sir; the effects are astonishing, both among the children and the parents. A few months ago, before your books were introduced, if I had asked a boy at school what was the matter during the late eclipse, he would have replied, that the giant Rahoo was eating the moon, and would have joined in the beating of drums, &c. to frighten him, that he might let go his grasp. But now they all know better; they see such an event without alarm, know it to be produced by the shadow of the earth, and despise the foolish ideas and customs they formerly entertained and practised. A few months ago, had a snake bit a person, he would have done nothing but immediately call for a priest, to repeat a muntra (or incantation) over him;

and, if the snake were poisonous, die in the repetition:—but now, as soon as he is bitten, he puts no faith in muntras, but directly ties a bandage over the wound, and gets a hot iron applied to burn out the poison—and if he get it done quickly, there is great hopes of his recovery, even though the snake were poisonous.'"

In 1824, Mr. Kirkpatrick, a young man, had discovered such aptitude and inclination to the work, that he was adopted as a missionary. He was educated in the Benevolent Institution, and thus affords another striking proof of the utility of those exertions that had been made to instruct the children of the poor.

The state of the mission is thus described in the last Report:—"The congregation in Lal Bazar chapel, under the care of Mr. Robinson, has been gradually increasing, and 9 persons have been added to the church, 5 of whom are natives. Chodron and Gorachund, the native itinerants, continue to labour as usual, nor are their endeavours without effect.

Respecting the church in the Circular Road (say the junior brethren, in a letter recently received), we are happy to state that, since the death of brother Lawson, we have experienced a gracious revival. The Spirit of God has evidently been poured out on the congregation. We have reason to believe that it commenced with the dying breath of our beloved brother. His solemnly affectionate admonitions to some of the young people proved effectual to their conversion. The firmness and happy frame of mind with which he encountered the last enemy, were greatly sanctified in reviving the drooping graces of several of his friends. He died as the patriarchs, leaving a blessing behind him. His funeral sermon, preached by brother Yates, was also blessed to several; so that, during the last year, 30 have been added to the church, most of whom are young people, from the age of 13 to 20. Several of these are Portuguese young men, who speak the Bengalee language, and who perform, to a certain extent, the work of missionaries among the heathen, both by their example and faithful addresses."

From the annual Report of the *Calcutta Auxiliary Bapt. M. S.*, which was held in Aug. 1826, when Dr. Carey filled the chair, it appears that there are 4 native places of worship occupied by the society, situated in the most public places in the city, and generally attended by many hearers. Mr. Kirkpatrick and Mr. Carapiet are principally engaged in this service, which not only affords them an opportunity of preaching the Gospel to thousands, but also of distributing great numbers of tracts, Gospels, and other portions of the Scriptures. On an average, it is estimated that not less than 20 native services are held every week in these Bungalow chapels; and frequently the whole day is spent in them, either in conducting public worship, or conversing familiarly during the intervals with those who remain for that purpose. 3 members had been admitted into the native church, and a fourth was proposed for baptism, but was soon afterwards removed by death. The present number in connexion with this native society is 15.

The Rev. James Thomas renders assistance at the English chapel, while his principal attention is devoted to the Mussulman population of Calcutta, who are computed at 10,000 souls, without any missionary expressly engaged for their benefit. Mr. Thomas was prepared for this branch of service by his acquaintance with the

Hindoostanee, acquired before he left England.

The *Benevolent Institution*, conducted by Mr. and Mrs. Penney, continues to be a source of much benefit to the indigent youth of Calcutta. The present number of pupils is 258—among whom are to be found Europeans, Hindoos, Mussulmans, Portuguese, Indo-Britons, Chinese, Africans, Armenians, and Jews. Since the establishment of this institution, upwards of 1000 children have been fostered under its benevolent wing, who would otherwise, in all probability, have been doomed to a life of ignorance, wretchedness, and vice. Instead of this, many of them are now filling respectable stations in life, with honour to themselves, and satisfaction to their employers; while in some there is reason to hope that effects far more pleasing have been produced. Two brothers, who had been educated in the institution, died lately, testifying their faith in the Son of God, and praying for their relations, teacher, and the whole world. Nor must it be forgotten that the *Calcutta Juvenile Society*, who are zealously engaged in conducting prayer-meetings from house to house, distributing tracts, and establishing Sabbath-schools, is composed of young men who have been educated here. It is gratifying to add, that the value of this institution is evidently appreciated by the public and the Government. For several years past, a highly respectable lady has presented each girl with a garment, on condition of her making it herself. The government have also made a generous donation of 13,000 rupees, during the year 1826, in order to liquidate the debts and repair the school-room of the institution.

The Printing-office, conducted by Mr. Pearce, is becoming more and more important as a means of diffusing intellectual, moral, and religious truth. Besides many thousand tracts and school-books, in various languages, and other miscellaneous works of a larger size, there have issued from it a Commentary on the Romans in Bengalee, by brother Eustace Carey;—a work on geography, with other small publications, in the same language, by brother Pearce;—with a Harmony of the Gospels, in Hindoostanee, a new translation of the Psalms, and an epitome of Natural History, with various other works, in Bengalee, by brother Yates. About 70 persons are employed in various capacities in the office, among whom are several native Christians, thus comfortably supported by their own labour. A service is held for the benefit of all the office servants twice or thrice a week, which, it is hoped, may lead many of them to an acquaintance with the truth of the Gospel, and eventually, under the divine blessing, to an experience of its power.

A Corresponding Committee, in connexion with the *C. M. S.*, was formed at Calcutta, in 1815, to which the affairs of that institution in the N. of India were entrusted: £1500 per annum were allowed to them by the society, and the European residents added to this sum several hundred pounds. The proceedings of the committee were commenced by carrying into effect a plan which had been long in contemplation, *viz.* the education of native youths and half-castes, already professing Christianity, in such a manner as might admit of their being afterwards ordained to the ministry, if they should appear suitable instruments.

On the 5th of June, 1816, the Rev. Mr. and Mrs. Greenwood and Mr. Schroeter arrived, and were gladly received by the society's friends, who had long

been waiting their coming. They were placed, *pro tempore*, in a house just purchased at Garden Reach, about 4 m. below the city, where they were diligently employed in learning Bengalee. Six native youths, the fruit of Mr. Corrie's ministry, were put under Mr. Greenwood's care, and were attended by Serjeant M'Cabe, their protector and provider.

At Kidderpore, a village near Garden Reach, a native having given ground for the purpose, a school-room was erected, and a teacher was appointed to carry into effect the new system of instruction. Some brahmins, who witnessed the opening of the school, expressed their approbation of this attempt to diffuse knowledge. The school commenced with 33 children, but soon increased to 100. On the 6 native youths leaving Calcutta, first to return to Mr. Robertson, and finally to accompany Mr. Corrie to Benares, Mr. Greenwood devoted more time to the school; attended the Female Orphan Asylum, containing between 20 and 30 destitute children; and was enabled to establish divine service, in English, in the large hall of the mission-house every Sunday morning.

On the 12th Oct. 1817, after the first discourse had been delivered, professedly with a missionary object, from a pulpit of the established church in India (which produced about £300), a native, from Bareilly, was baptized by the name of Fuez Messeeh, who had been a year under instruction, and had given satisfactory evidence of his sincerity.

The native, who gave the ground for the erection of the school at Kidderpore, wished that those boys, who should become most proficient in Bengalee, should be taught English. This was attended to, and between 20 and 30 boys received instruction. Of the state of the school Mr. G. reports very favourably, under date of Nov. 5, 1817. In consequence of a particular necessity for his services, he soon after proceeded to Chunar, and the Rev. Deocar and Mrs. Schmid were appointed to the station. One chief object of Mr. Schmid's removal from Madras was the superintendence of a periodical work, connected with the plans and exertions of the society, to which he had particularly applied his attention. About the time of his arrival at Calcutta, a vacancy occurring in the situation of mistress of the Female Orphan Asylum, Mrs. Schmid was appointed to that office, for which she was well fitted. The charge of the school at Kidderpore, and others lately opened, devolved on Mr. Sandys, son of Col. Sandys, of Cornwall, who was both well qualified and disposed for the task.

Of Mr. Schmid, the Corresponding Committee observe in the following year:—"His acquaintance with Tamul has, in some degree, facilitated his Bengalee studies, in which language he has just prepared a useful school-book,—being a collection of extracts of Holy Writ, with the corresponding English in the opposite columns,—designed, at once, to assist the scholar in his acquisition of English, and to enrich his mind with Evangelical truth." They also remark:—"The school at Kalee Ghaut (one of the 4 lately under the charge of Mr. Greenwood) has been transferred to the Diocesan School Committee, in consequence of its having been judged to fall most conveniently within the line of that committee's operations. Of the other 3 schools belonging to the Kidderpore station, 1 of them—the school erected on the ground made over to the committee by Colly Shunker, a few years ago—has been lately changed

into an English school, at the particular request of Colly Shunker; who expressed his regret that the English language had not been regularly taught at the school, and handsomely offered himself to pay the monthly sum of 15 sicca rupees, for the support of an English schoolmaster. A suitable person has been found, it is hoped, in Mr. Parker, who has lately been put in charge of the school." On the subsequent removal of the Baboo, Colly Shunker, to Benares, the expense of the school devolved again on the committee.

About this time the *B. & F. S. S.*, in concert with some members of the *Calcutta S. S.*, then in England, had obtained funds for sending out a suitable female teacher to India. Such a person was found in Miss Cooke, whose services, on her arrival in India, were surrendered by her first supporters, to the Corresponding Committee, who were extremely desirous of promoting female education. The commencement of her exertions was singularly interesting. While engaged in studying the Bengalee language, and scarcely daring to hope that an immediate opening for entering upon the work to which she had devoted herself would be found, Miss Cooke paid a visit to one of the society's boys' schools, in order to observe their pronunciation. This circumstance, trifling in appearance, led to the establishment of her first school. Unaccustomed to see an European female in that part of the native town, a crowd collected round the door of the school. Among them was an interesting looking little girl, whom the school pundit drove away. Miss Cooke desired the child to be called, and, by an interpreter, asked her if she wished to learn to read? She was told, in reply, that this child had, for 3 months past, been daily begging to be admitted to learn to read, among the boys; and that if Miss Cooke (who had made known her purpose of devoting herself to the instruction of girls) would attend next day, twenty girls should be collected.

On the following day, Miss Cooke, accompanied by a female friend, who speaks Bengalee fluently, attended accordingly. About 15 girls, accompanied, in several cases, by their mothers, assembled; and the following few particulars of a long conversation which took place with them, will afford some insight into the modes of thinking prevalent among them. On their inquiring Miss Cooke's circumstances, they were told that she had heard in England that the women of this country were kept in total ignorance; that they were not taught even to read or write—that the men alone were allowed to attain any degree of knowledge: and it was also generally understood, that the chief objection to their acquiring knowledge, arose from their having no females who would undertake to teach them. She had, therefore, felt compassion for their state, and had determined to leave her country, parents, friends, and every other advantage, and to come here for the sole purpose of educating their female children. They, with one voice, cried out, smiting their bosoms with their right hands—"Oh! what a pearl of a woman is this!" It was added, "She has given up every earthly expectation to come here; and seeks not the riches of this world, but to promote your best interests." "Our children are yours—we give them to you," replied two or three of their mothers at once. After a while, one asked, "What will be the use of learning to our female children? and what advantage will it be to them?" She was told, that "it will enable them to be more useful in their families, and increase their knowledge; and

it is to be hoped, that it will tend also to gain them respect, and increase the harmony of families." "True," said one of them, "our husbands now look upon us as little better than brutes." And another added, "What benefit will you derive from this work?" She was told that the only return we wished, was to promote their best interests and happiness. "Then," said the woman, "I suppose this is a holy work in your sight—and well pleasing to God." As they were not yet able to understand our motives, it was only said in return, that "God is always well pleased that we should love and do good to our fellow-creatures." The women then spoke to one another in terms of the highest approbation.

This developement of Miss Cooke's plans seems to have prevented much suspicion from being entertained as to her motives, and the effects of her intercourse with the children. Petitions were presented from time to time, from different quarters of the native town; so that 8 schools were soon established, and more might have been begun, had time allowed. One instance, however, of the suspicion with which untutored minds are apt to view disinterested labours for their good, it may be well to notice.

The first girl who presented herself, after having attended daily for some weeks, was withdrawn; and, under the pretext of going to a distance, was absent about a fortnight. Daily inquiry being made after her, the father, one day, presented a paper, written in English, which he required Miss Cooke to sign; and promised, in that case, to send his child to school again. This proved to be an agreement, by which Miss Cooke was required to bind herself to make no claim upon the child hereafter, on the score of educating her; and that her parents should be at liberty to take her away when they chose. Miss Cooke, with the utmost readiness, signed the agreement: the child returned to school —nor has any further interruption, except what the ignorance and indolence of the parents occasion, arisen in any quarter.

At the time of printing the fifth Report, there were 277 girls in the 10 schools; about 200 of whom were in daily attendance.

It is pleasing to add, that several of the elder girls at the Asylum for the Female Orphans of European parents, who had given evidence of having become truly pious, entered, with gladness of heart, on the study of Bengalee, in order that, under Miss Cooke's instructions, they might be prepared to act as teachers in the female schools. Other schools for boys were opened, and the various means of usefulness were plied with great activity. The visits of the Marchioness of Hastings to the female schools seem to have been attended with happy results. "Certain it is," say the committee, "that since her Ladyship's visit, the mistress of the Shyam bazaar school (the only female teacher that could at first be found) has been called to instruct a respectable brahminee, a widow, with 2 other adult females, at her own house, during the hours not occupied in the school: and this widowed brahminee, though herself still a learner, attends daily at the house of a brahmin to instruct his two daughters."

On the 28th of August, 1823, an auxiliary *M. S.* was formed, and 3000 rupees contributed; and a *Ladies' S.* for the promotion of female education was subsequently established, under the patronage of Lady Amherst. The total number of publications reported the following year, as issued from the society's press, was 55,200.

From the last Report, the following particulars are extracted: — The

death of Bishop Heber produced an impression highly honourable to his character and usefulness. At Calcutta, it was determined to erect a monument in the cathedral, and to appropriate any surplus in the fund to the founding of "Heber scholarships" in Bishop's College. The sum of 8300 rupees was subscribed. The committee also, wishing to perpetuate the memory of their regard to the late Bishop, have directed the founding of 2 scholarships in Bishop's College to bear his name. The society, at its annual meetings, having repeatedly sanctioned the yearly appropriation, so long as the state of the funds would allow, of the sum of £1000 to the use of Bishop's College, the committee have acted on that authority; and have, at the proper seasons, voted the said sum for the years 1822, 1823, 1824, and 1825 respectively. In voting the grant for 1826, which was done unanimously, at the monthly meeting of the committee, on the 11th of Dec., the committee have requested the committee of the Calcutta auxiliary to appropriate the said grant, in conjunction with such a portion of former grants as may be requisite for the purpose of forming 2 theological scholarships in Bishop's College, to bear the name of "Bishop Heber's Church Missionary Scholarships." A special meeting of the committee was held at Freemason's Tavern on the 15th of Dec. 1826, when the minutes of the previous meeting, relative to this subject, were confirmed. Resolutions were passed, expressive of the feelings of the committee occasioned by the death of Bishop Heber, and of their conviction of the inadequacy of one bishop to the due discharge of the duties of so vast a diocese; and a memorial to government agreed on for the appointment of more than one prelate to this arduous station.

Among the losses which the cause of religion has sustained in India, it is impossible to overlook that which has been occasioned by the departure of the tried and zealous friend of the society—the Rev. T. Thomason.

The second anniversary of the *Calcutta C. M. A.*, was held at the old church-room, on the evening of the 9th of Dec.; the late lamented Bishop in the chair. The receipts of the 2d year amounted to 2586 rupees, and the payments to 3593. The annual sermon was preached for the society, at the old church, on Whitsunday, when about 800 rupees were collected. The annual meeting was held on the 26th of May, and a collection of 600 rupees made.

The Rev. John Theophilus Reichardt, and Mrs. Reichardt, with the Rev. Isaac Wilson, are more immediately connected with the direct objects of the mission; while Mrs. Wilson (late Miss Cooke), attends to the native female school department; and the Rev. Deocar Schmid, and Mrs. Schmid, have the superintendence of the Female Orphan Asylum. The committee having been unable to send out a suitable person to succeed Mr. Brown as a printer, Mr. Reichardt, who conducts that department in addition to his other duties, is at present assisted by Mr. de Rozario.

An idea may be formed of the extent of its operations from the following statement:—From June, 1824, to Feb. 1826, there were printed 52 different books and tracts, forming a total of 123,344 copies: these works were of various sizes, from a tract of 4 pages, to a book of 432; and the editions varied from 80 copies to 6000, but produced a total of nearly 6,000,000 of pages: of these pages, more than one-half consisted of single Gospels, the Acts, and the book of Isaiah,—printed for the *Bible S.*;

nearly one-twelfth of the whole were for other societies and individuals; and the remainder were printed for the use of the society's missions.

The Calcutta Committee thus speak of the missionaries' labours:—

"The Rev. Mr. Wilson and the Rev. Mr. Reichardt are each occupied 3 or 4 evenings in the week, in preaching to and conversing with such as choose to attend in the bungalow chapels of the society; of which there are 2 in the native town, distant nearly 2 m. from each other. The attendance at these places is very encouraging, sometimes amounting to 200 persons and upward, but usually from 30 to 80; many of these stay during the whole time of divine service. Some prepare questions in writing at home, and apply to the missionaries for answers: these questions relate chiefly to the person of Christ, the nature of the Christian religion, and what would be required of them on their becoming Christians. Some will occasionally debate for a long while on controverted points of difference between Christianity and Hindooism, which generally ends in their being left without any plausible objection to the truth; and they conclude the argument with saying — 'Let the Baboos and Pundits first embrace Christianity, then all the other castes will follow.'"

Besides the chapels at Mirzapore and Potuldunga, Mr. Reichardt writes, in June:—

"Another chapel has lately been erected in Semlya, in a very eligible spot. We opened it only about a month ago, and have hitherto had an attendance of from 100 to 200 hearers, who generally stay to hear during the whole time of the service. The chapel will hold 300 persons; and, as numbers of the people constantly pass by, and many Hindoos live around, a numerous attendance is secured."

Of the services at Mirzapore, Mr. Wilson writes:—

"Our little chapel at Mirzapore has been a great convenience and comfort to the few native Christians whom we have collected about us. There are now residing with us 8 Christian families; making, in all, 18 baptized adults and 8 children. Within the last 12 months, 15 persons have been baptized; of whom 8 were adults, and 7 children."

"The missionaries express the encouragement which they derive from the present aspect of things, and the spirit of inquiry which the heathen are beginning, in some degree, to manifest. With these encouraging circumstances, however, they are not forgetful of the difficulties with which their work is attended."

"There are, in connexion with this station, 1 English and 13 native schools: the native schools contain 812 scholars."

Of the boys in the native schools, the committee report:—

"They are instructed in all the elementary books published by the *School Book S.*; besides which, they read portions of the Christian Scriptures, and are instructed in a catechism, compiled by the Rev. Mr. Reichardt, on the Evidences and principal subjects of Christianity. This they commit to memory with the utmost readiness; and answer, on examination, to the questions, with a precision which would do credit to any Christian institution."

The English school is thus spoken of by the committee, in their last report:—

"In addition to the 13 Bengalee schools, the English school on the society's premises continues to be regularly attended by about

50 youths; among these are 5 native Christian boys, whose attendance being more regular, they make greater progress than the other scholars, both in their Bengalee and English studies."

"The committee of the auxiliary have it in view to establish a school for the instruction of the missionaries' children; and also for the education of poor native children, preserving their usual habits in respect of food, in order to their being apprenticed out to householders who will watch over them; and thus they hope to raise a race of trustworthy and pious native servants."

With reference to native female education, the committee of the *Ladies' S.* remark:—

"The subject of native female education in this country is becoming increasingly popular among all ranks of society, and is evidently gaining rapid accessions of strength, both from the wisdom and zeal with which its plans are executed, and from the increase of its funds, which are annually augmented by the generous contributions of Europeans and native gentlemen."

"We look upon facts as unanswerable weapons in the cause of truth; and to facts we can now appeal, as far as the work of female education, under the care of the *Ladies' S.*, is concerned. Mrs. Wilson commenced her labours under the patronage of the *C. M. S.*, in the year 1822. During the first year, 8 schools were opened, containing 200 children; in the second year, they had increased to above 300; during the third, the number of children was about 500; when the *Ladies' S.* was founded, and Mrs. Wilson was joined in her labours by Mrs. Jetter, who is now in England, and shortly after by Mrs. Reichardt. Thus, in the space of 4 years, above 500 native females have been brought under a course of instruction, and have made fair progress in reading, writing, and needle-work."

"The separate fund, which has been opened by the society, in support of the native female education in India, amounts to nearly £1800: of this sum, upwards of £400 has been produced by a sale of ladies' work. The opening of this fund, by a grant of £500 from the society, encouraged the *Ladies' S.* to begin the central school. For this object, 43,000 rupees have been raised: of these, 20,000 rupees have been contributed by a native rajah, Budinath Roy; 18,000 have been raised by the exertions of the ladies; and the remaining 5000 by the society's grant. Of the sum thus raised, 20,000 rupees were applied to the purchase of the ground, and the remainder appropriated to the requisite buildings. The foundation-stone was laid on the 18th of May, by the lady of the Governor-general; and solemn prayer was offered by the Archdeacon of Calcutta for the divine blessing. Many natives, particularly women and their daughters, were present. The liberal benefactor of the school, Budinath Roy, addressed Lady Amherst, through his interpreter, in terms of deep gratitude for the obligation bestowed on his countrywomen, and congratulated her ladyship, and the other ladies, on the success attending their exertions."

The number of schools is thus stated by Mrs. Wilson, in Feb.:—

"The society supports 30 schools, with the requisite superintendents and expense of conveyances; and it has taken charge of the Burdwan schools, 12 in number, under the superintendence of Mrs. Perowne, at a monthly cost of 170 rupees. The *Ladies' Association*

has 7 schools, which will be increased to 10."

The demand for tracts is thus noticed by Mr. Reichardt:—

"After addressing the natives, tracts are distributed to those who are desirous to obtain them. The eagerness for them is sometimes quite overwhelming — a hundred hands lifted up at an instant; while one cries, 'I will have a book:' another, 'I can read; let me have one:' another, 'I wish to get one for my brother, who will read it to me:' thus, 50, 80, 100, or more tracts are occasionally distributed."

The committee further state, that on the society's premises a Pucka chapel is now erecting for the use of the missionary establishment and the neighbourhood. This measure received the sanction of Bishop Heber; who, at the second annual meeting of the *C. M. A.*, appropriated to this object the sum of 1000 rupees, from a fund placed at his disposal by the *Society for Promoting Christian Knowledge*. About 1500 rupees, in addition, were subscribed at the meeting.

In the year 1798, the Rev. Mr. Forsyth was sent to Calcutta, under the patronage of the *L. M. S.* He preached for several years every Sunday at Chinsurah, where he resided, and also at Calcutta, where he had the use of a large chapel open to all denominations of Christians.

The Rev. Messrs. Townley and Keith arrived at Calcutta in Sept. 1816, and, at an early period, began to preach, in Bengalee, the Gospel of God. To their own countrymen also they proclaimed the truth with acceptance and success. They likewise opened a place for preaching at Howrah, on the other side the R. Hoogley, where the attendance was good. Agreeably to their instructions, they were active in the establishment of schools. Mr. Townley built a school-room at Calcutta, capable of accommodating about 100 children, and Mr. Keith engaged a poojah-house, (a place for pagan worship), for another. A Sunday-school was also commenced, in which the children learnt the catechism, and at which some of their parents attended.

In 1817, a *School Book S.* was established, principally for the supply of native schools, as was also the *Calcutta School S.*, the design of which is, to improve existing schools, and to establish and support any further schools and seminaries which may be requisite; with a view to a more general diffusion of knowledge among the inhabitants of India, of every description, especially within the provinces subject to the presidency of Fort William. The missionaries were exceedingly active in distributing Scripture and evangelical tracts among the people; and to assist them in doing this, a printer (Mr. Gogerly) and printing materials were sent to Calcutta.

The erection of a spacious and commodious chapel, to be called *Union Chapel*, was contemplated in 1818, towards which the sum of 14,000 sicca rupees (about £1750 sterling) had been subscribed; exclusive of which, the sum of 2200 sicca rupees (or £275) had been contributed in support of public worship. The *Bengal A. M. S.* produced, in 2 years, 2400 sicca rupees (or about £300). The total sum, in sterling money, contributed at Calcutta for religious purposes, and received by Messrs. Townley and Keith, up to Aug. 1818 (*i. e.* in less than 2 years), amounted to upwards of £2300.

The Rev. Messrs. Hampson and Trawin arrived, with their wives, at Calcutta, Feb. 8th, 1819; but, a few months after, Mrs. H. was removed by death. In the decline

of the previous year, Messrs. Townley and Keith occupied a new station, called *Tally Gunge*, situated about 4 m. from the southern boundary of the city, in the midst of an extremely populous neighbourhood. In a circuit of about 20 m., reckoning 3 m. from Tally Gunge in all directions, it is calculated that there are not less than 100,000 souls. Messrs. Townley and Keith had continued to visit this place until the rains set in, and to preach alternately, sometimes not only to attentive but to large congregations; availing themselves of the opportunity of distributing tracts as they passed along the road. A school-room was built here, and 30 or 40 children attended, who were taught to read the Scriptures. A gentleman of Calcutta kindly accommodated the brethren with a substantial brick-house, which they were permitted to occupy for 3 years, without payment of rent.

In consequence of the arrival of Messrs. Hampson and Trawin, religious services had again been established at the Howrah, where, for want of assistance, they had been reluctantly discontinued. The brethren had obtained 2 plots of ground on the N.E. side of the city, for the erection of two bungalows, to be used as native chapels.

On the 21st Sept. 1820, the mission sustained a heavy loss, by the dissolution of Mr. Hampson. During that year, the missionaries had devoted themselves more exclusively to the preaching of the Gospel among the heathen. They established for that purpose, 21 stations, at each of which they preached in Bengalee once every week. The largest bungalow chapel for native worship, erected by a member of the English congregation, and presented by him to the *Bengal A. M. S.*, for the use of the mission, is situated at *Kidderpore*. It was opened on the 5th of March, 1820, when about 150 natives attended the service throughout.

For the spot of ground on which another bungalow chapel was built, the brethren were indebted to the kind influence of a very eminent native, a brahmin. The proprietor of the ground, who was also a brahmin, had more than once attended the chapel, and, at the conclusion of one of the services, so far expressed his approbation as to say, "that he deemed it a good work to point out to his countrymen the delusion of worshipping idols, and bowing down to gods which cannot save."

Divine worship, in English, was regularly held at the Free Masons' Lodge, which continued to be gratuitously afforded to the mission, twice every Sabbath day. In the morning, about 120 assembled; in the evening, about 140. The church consisted of about 30 members, who walked worthy of their holy vocation. Every Sabbath morning, children of all denominations, whose parents were disposed to send them, were, at the same place, instructed in the principles of Christianity.

A printing-press was established in connexion with the mission at this station; and was placed under the more immediate superintendence of the *Bengal A. S.*

The Rev. Messrs. James Hill, Micaiah Hill, and J. B. Warden, arrived, with their wives, at Calcutta, March 5th, 1822. Mr. Trawin, shortly after, removed to Kidderpore with his family. The native schools gradually increased, and one for native females, which had been under the care of Mrs. Trawin, was in a flourishing state. It was ascertained, that female education was anciently prevalent among the Hindoos, notwithstanding it is, at present, so much

discountenanced by the brahmins, as being contrary to the institutes of Menou. To assist in furthering this object, the *M. S.* placed at the disposal of Mr. Townley, the sum of 1000 sicca rupees.

An institution, called the *Christian School S.*, was also formed at Calcutta, the object of which is, to introduce Christian instruction into the indigenous, or native, schools, under the entire management of native schoolmasters.

A *Bethel S.* was established at Calcutta, in connexion with the Baptist brethren who reside at Serampore and Calcutta, in the same year; as was also an auxiliary *B. A.* The station, however, was called to suffer a severe loss in the removal of Mr. Townley, on account of health, first to Chinsurah, and afterwards to England.

In 1823 and 1824, success accompanied the various efforts of the missionaries. Union Chapel was well attended, and Mr. Hill was diligent in the discharge of his duties as pastor of the infant church. The Sabbath school was in a prosperous state. Bengalee preaching was continued at the bungalow chapel, *Mirzapore*, opened some time before, and the school at that place was under the superintendence of Mrs. Warden. A bungalow chapel had been erected for divine worship in the native language, on the main road of *Bhopanipore*. The station at Tally Gunge was occupied for some time, but was afterwards vacated at the request, and in favour of, the Diocesan Committee. At Kidderpore, Mr. Trawin's prospects were becoming daily more interesting and encouraging. A chapel had been erected, nearly the whole sum for which (about £400) had been subscribed. A Sabbath adult school had been commenced, composed of the workmen of a gentleman at Kidderpore. A native school for boys, and another for girls, had been commenced at *Chitlah*, a few miles from Kidderpore. At *Howales*, a village near Chittah, a native girls' school had been commenced, called the Irvine Female School. A native boys' school had been opened at *Bealbah*, a large village situated about 3 m. S. of Kidderpore, under circumstances of extraordinary promise. The village, which is very populous, is situated in the midst of several other villages, and is inhabited chiefly by brahmins. One of these, a respectable and wealthy individual, named Haldam, publicly countenanced the school; and of the 100 boys which composed it, he was instrumental in placing 80 under instruction.

In the summer of 1823, Mr. Trawin performed a tour in Bengal, for the purpose of conversing with the natives on religious subjects, preaching, and distributing tracts. And in Dec. of the same year, Mr. Trawin, accompanied by Messrs. Hill and Warden, proceeded as far as Gour, the ancient capital of Bengal. At some of the places visited in the course of the journey, the people remembered the illustrations used by the brethren in conversations on a former tour, and requested that one of their number might remain among them, as a missionary.

The proceeds of the *Bengal A. M. S.* for the year ending 31st Dec., 1823, were,

S. R.	3313 8 6
Calcutta *Ladies' Br. S.*	818 4 0
Chinsurah .... do.	557 0 0

The Rev. Mr. and Miss Piffard reached Calcutta at the close of 1825, and found the various means of religious instruction vigorously employed. In addition to those already mentioned, a new station at *Wellesley-street* had been taken, a bungalow had been erected, and a school commenced for both sexes.

The bungalow was opened for worship in Bengalee, on the 27th Jan. 1825, and the natives listened to the Gospel with attention, and the appearance, at least, of approbation. Mr. and Miss Piffard took up their residence at Kidderpore, and proceeded to establish additional schools for the benefit of the native population. The total number of native converts baptized at Kidderpore, all of them fruits of Mr. Trawin's ministry, was 8. The native convert, Ramhurree, had also entered into regular employ at this station.

On the 8th Jan. 1826, Mr. Warden departed this life. It being his earnest desire that Mrs. W. might, after his decease, continue in India, and exert herself in promoting native female education, she removed, shortly after the melancholy event, to Berhampore, to assist Mrs. Micaiah Hill. Mr. Ray, who had, soon after his return to India, joined Mr. M. Hill, settled at Calcutta. The following particulars will exhibit the present state of affairs at this important station:—

The schools in *Wellesley-square*, formerly superintended by Mr. and Mrs. Warden, were, after Mr. Warden's decease, placed under the direction of Mr. and Mrs. Gogerly. The former had commenced a school in the bungalow chapel at Mirzapore, in which were 45 scholars; the latter had opened a school in *Sooty Bagan Jaun Bazaar*, in which were 12 girls. These schools had, however, been suspended, in consequence of the necessity for Mr. Gogerly taking a voyage to Ceylon for the recovery of his health.

Union Chapel—Mr. James Hill preaches at this chapel every Sabbath-day alternately with one or other of his colleagues, to the European congregation; and in the morning meets the young people belonging to it, as formerly, to instruct them in the principles and duties of Christianity. Additions are, from time to time, made to the church.

Kidderpore Station.—Beside occasionally preaching in the streets and market-places, the following stated services are performed in the chapel:—*Sabbath morning*, Bengalee worship — *Afternoon*, reading the sacred Scriptures, and sometimes preaching — *Evening*, English worship.—*Tuesday evening*, native worship.—*Friday evening*, ditto, reading the Scriptures, conversation, and prayer. Large congregations are occasionally collected at the school bungalow, when the boys are catechised. By these various means the Gospel has been proclaimed to multitudes, and there is reason to believe not without good effect.

Mr. Piffard assists Mr. Trawin in the English services, and expects to be soon able to preach in Bengalee.

Christian Seminary.—The missionaries have determined to receive into this institution, which is designed to provide a supply of native preachers and schoolmasters, the descendants of native Christians only, unless others should offer of unquestionable piety. They regard themselves under an indispensable obligation to furnish the means of a good education, conducted on Christian principles, to the sons of their native converts; and they trust this important object will not be retarded by the want of funds. The number of native Christian youths at present in the seminary is 3; but the missionaries are looking forward to a speedy enlargement of it. Mr. Piffard has, in connexion with this institution, rendered valuable aid to Mr. Trawin, in the work both of tuition and superintendence.

Native Schools. — The school,

which contains 60 boys, and is in a flourishing state, enjoys the benefit of a teacher who is well instructed in the Christian religion. 12 of the boys read the Scriptures, and give appropriate answers to questions relating to their leading doctrines. Beside this school, there are 4 other boys' schools under Mr. Trawin's superintendence. There are also connected with the Kidderpore station 5 boys' schools, which were raised by Mr. Piffard, and are supported, and in part superintended, by him. The number in each school is between 50 and 70. Respecting several of these schools, some particulars will be found under the heads of the respective out-stations.

Native Church. — The native converts who were baptized at this station in October, 1825, remain stedfast, amidst much opposition. Seven more have been since received into the church, which now consists of 15 members; all of them Christian Hindoos, and affording satisfactory evidence of the sincerity of their profession. Of the 7 last-mentioned, 4 were baptized in March, 1826, of whom 3 belong to the village of Ram-makal-choke; one a female of 80 years of age, and the mother of a convert baptized in October, 1825, by Mr. Trawin. For some time after the baptism of her son, she manifested a strong aversion to the truth; but there is good reason to believe that God hath changed her heart, and she now speaks with thankfulness of his goodness in saving her at the *eleventh hour*.

Bhowaneepore. — Worship, in Bengalee, is performed, as usual, in the chapel. Large congregations are frequently present; and many, who come from a distance to pay their devotions to the idol Kalee, are here invited to "behold the Lamb of God, which taketh away the sin of the world." The number of boys in the school is 50, of whom 10 read the Scriptures, and possess a considerable knowledge of them.

Chitlah.—Regular services are statedly performed on every Wednesday morning and Saturday evening, and the people are very attentive to the preaching. On the market-days, many also, who come from a distance, hear the word of God. At this place two native converts, at Ram-makal-choke, first heard the Gospel; which event has led to the introduction of Christianity into that village. The attendance at the boys' school fluctuates between 40 and 55. The first class read the Gospels, and can answer questions put to them with readiness.

Bealla.—The number of boys in the school is about 100, 16 of whom read in the Gospels. Many in the first class are youths from 16 to 18 years of age. Occasionally, some adults may be seen reading the Scriptures with the boys. When the missionaries visit the school, it is usual for the brahmins to attend, for the purpose of cavilling. Some of the best-instructed boys are at times called upon to answer the objections of the brahmins, who are not seldom confuted by them before the multitude, and silently withdraw. Much Christian knowledge is now diffused through the village, and the missionaries express confident expectation that the gross errors of the people will, eventually, be chased away by the light of divine truth which has been introduced among them.

Ram-makal-choke.— At this village a bungalow, designed to serve the purposes of a native chapel and school-room, was opened for Christian worship on the 26th of Jan. 1826. On the 20th of the following month, the emblem of one of the forms of the Hindoo god *Seeva*

was cast out of one of its temples.

This event is represented by the missionaries to have produced amongst the people of the village a great degree of consternation. The proprietor of the temple afterwards presented the materials composing it to the missionaries, to be used in building a chapel for Christian worship; and he would also have given the ground on which the temple formerly stood, had the situation been eligible. The chapel was opened for divine service on the 7th of Nov. The Deputation were present on the occasion, and were highly gratified with beholding the individual who had been the proprietor of the temple, sitting an attentive hearer and devout worshipper of the living and true God. In the beginning of the same month a school was established, in which are more than 60 boys. A young brahmin, who had received instruction at Kidderpore, and possesses a knowledge of the Gospel, is the teacher. A female native school has also been formed. The decidedly Christian aspect with which these schools have been commenced, and the circumstance of other adjacent villages having since applied for instruction, together with the open rejection of one of the idols most generally worshipped by the Hindoos—the missionaries hail as among the indications of the dawn of a brighter day in this part of India.

Ram-makal-choke is distant about 8 m. from Kidderpore, and stands in the centre of a number of villages, the aggregate population of which is at least 20,000. Of these villages, 8 have been, within a short time, brought into the light of Christianity.

Schoolmasters. — The schoolmasters of the above-mentioned native schools assemble at the chapel every Thursday morning, where they go through a course of Christian instruction. The benefit thus obtained is communicated to the boys of their respective schools.

Native Female Schools.

Kidderpore School was commenced in 1822. At the public examination, in Feb. 1826, it contained 30 scholars, which, from various causes, had, in the following June, been reduced to 16. It was, however, expected that in a short time its former number would be restored.

Chitlah School was established about 4 years ago, and has almost invariably afforded satisfaction.

Irvine School was established in Oct. 1824, at the village of Howallee, and consists of 18 scholars.

Bhowaneepore School was opened about 3 years since, and has afforded great encouragement. The number in the school is about 20. Another school was opened in a different part of this village in Jan. 1826, which contains 16 scholars.

Cashee-Bagan School was opened in Nov. 1825, and contains 25 girls.

Dhopa-Paran School was opened on the 1st of Dec. 1825, and consists of 12 girls.

Giral School was opened on the 21st of December, 1826, and contains 18 girls.

Sonai School was opened in March, 1826, and contains 16 girls.

Bhookailosh School contains 14 girls.

The Scriptures and other Christian books are taught in all the schools—and the progress of the scholars, generally speaking, in the several branches of learning in which they are instructed, reflects much credit on the female members of the mission who superintend, and on the teachers who have the immediate charge of the schools.

On the 1st of Feb., 1826, the

anniversary of the opening of Kidderpore chapel, a public examination of the boys and girls from the 15 schools then connected with the station took place; when it appeared, that the boys examined in the Scriptures, catechisms, and geography, considerably exceeded in number those examined at the preceding anniversary, and that the progress made by them in Christian knowledge was highly creditable both to teachers and pupils.

Of the female native schools, 5 were formed and superintended by Mrs. Trawin; the remaining 4 were formed, supported, and superintended, by Miss Piffard. The latter, however, having entered into the marriage-relation with Mr. Ray, whose sphere of labour is situated in the heart of Calcutta, the superintendence of the native female schools belonging to the Kidderpore station has devolved upon Mrs. Trawin, assisted by a lady resident in that neighbourhood.

Bengal Auxiliary Missionary Society.—The anniversary of this institution was held on the 12th of April, 1826, when W. Chalmers, Esq., M.D., presided. The collection at the doors amounted to 900 sicca rupees, which is a larger sum than was ever before collected on a similar occasion.

The total receipts of the institution for the year 1825-6 amounted to upwards of 5000 sicca rupees.

The printing establishment which belonged to this station has been relinquished. This measure was determined upon at a meeting of the Committee of the *Bengal A. M. S.*, and met with the concurrence of the Deputation, who were present on the occasion. As the brethren of the Baptist Mission Press have purchased the materials on hand at their estimated value, no loss has been sustained by the society. Mr. Gogerly, who has for several years had the superintendence of the printing establishment, being now at liberty to devote himself entirely to missionary labours, has been appointed, *pro tempore*, to Berhampore; to which station, should his health have been sufficiently restored, it is probable he has, ere this, proceeded with his family.

CALEDON, a Hottentot village in S. Africa, about 120 m. E. Cape Town; formerly called *Zwurbrack*, from the valley in which it is situated. In 1820, the inhabitants were estimated at about 1100.

The Rev. *John Seidenfaden*, from the *L. M. S.*, laboured here about seven years with success. Permanent buildings were erected for the mission, and many of the Hottentots; and inclosures were made for cultivation, sufficient for the subsistence of 500 families. For several years, the members of the church varied from about 60 to 80; and the scholars averaged about 50. A Bible Society was also formed, and a fund was raised for charitable purposes.

After a short vacancy, the Rev. *W. Anderson* came hither from Griqua Town, about 1821, preached to the Hottentots, and superintended the school for a short time; but afterwards removed to Pacaltsdorp, where his services were likely to prove much more useful.

CALLENBERG *Institution* was founded at Halle, in Germany, in 1728, by a pious evangelical minister, principally for the conversion of the Jews, and derived its name from Professor *Callenberg*, who raised it to eminence and usefulness. The Gospels of Matthew and Luke, and more than 70 different tracts calculated to undermine the foundation of Jewish prejudices, were published in great numbers, and extensively circu-

lated among the Jews in Europe, Asia, and Africa, which were the means of converting many to Christianity. Provision was made for supporting proselytes, catechumens, and missionaries. The Rev. *Stephen Shulze* laboured extensively as a missionary for the institution, from 1733 to 1756; but the opposition was so violent and discouraging, as to dishearten its friends, and they yielded in sad despondency.

CALPENTYN, a large native village on the W. side of Ceylon, about 100 m. S. of Jaffna, and about the same distance N. of Colombo. E. long. 79° 50′, N. lat. 8° 15′. The inhabitants are chiefly Roman Catholics, Mahomedans, and Gentoos; but there are many native Protestants in the district, who have little of religion but the name.

The Rev. *Benjamin Ward, missionary* from the *C. M. S.*, with his wife, arrived here from Colombo, Sept. 26, 1818, but left the station in less than a year, on account of ill health. He found it one of great importance, affording access to at least 40,000 persons destitute of proper instruction; there being no resident minister for about 100 m. on the coast. During his stay, he succeeded in establishing several promising schools, and found some who seemed to profit by his preaching. These efforts, however, have not been resumed.

CALTURA, a village and fortress of Ceylon, 27 m. S. of Colombo, at the mouth of one of the largest branches of the Muliwaddy, which is here about a mile wide. It washes two sides of the fort which commands it, and is navigable by boats to the sea. The adjoining country is populous, and certain native manufactures are carried on to a considerable extent. E. long. 79° 50′, N. lat. 6° 34′.

The Rev. Messrs. *John M'Kenny* and *James Sutherland*, from the *W. M. S.* commenced their labours in 1817. The circuit extends S. 20 m. and N. 10; and is the intermediate one between those of Galle and Colombo. In 1822, there were 6 schools and 329 pupils, with a suitable number of masters and catechists; and from that time to the present, the work of God has prospered. "Prayer meetings," says a missionary, "have spread a wide and gracious influence; and almost every house is open to us for the purposes of prayer and exhortation. Our congregations continue to be steady in their attendance. Our classes, too, give us great satisfaction. At *Bentotte* our work, from various causes, does not keep pace with the other parts of the circuit. It lies far from us, and it requires the constant and zealous efforts and holy example of a missionary, or an assistant missionary, resident there. At *Pantura* our work cheers us greatly. The residence of our assistant brother here has been of great utility, as he has spent almost every evening in religious services in the native huts round the village, and has kept alive the good feelings excited by more public services. We have no doubt but the next year will be one of still greater good in this part of the station. I was lately witness to a very interesting circumstance, which will shew how truth operates where least expected. On walking out one evening, three or four weeks ago, I saw a group of people assembled a little way from the door of a native hut. I went, through curiosity, to inquire the cause, and was surprized and pleased to hear a boy, of about 13 years of age, reading the 3d chapter of the Gospel by St. John, to three brothers and his mother, while the people without were attentively listening. I passed the door one evening since, and heard the same boy reading an evening

prayer. Many very interesting things, of a somewhat similar nature, have come within my notice, and demonstrate that our labours have not been in vain."

CALVADOS, a department of France, bordering on the British Channel, is 2,233 square m. in extent, and contains a population of 505,500.

Messrs. *Henry de Jersey*, and *Philip Tourgis, two Wesleyan missionaries*, were stationed here in 1822, in connexion with the neighbouring departments of *L'Orne* and *La Manche*. The extent and population of each of these differ but little from those of Calvados. Usefulness appears to have attended the efforts that have been made.

CAMPBELL, a settlement among the Griquas, South Africa, 40 m. E. of Griqua town, and about 700 m. N.E. of Cape Town. The Rev. Mr. Sass, from the *L. M. S.*, removed from Bethesda to this place in 1821, and divided his labours between the Griquas and several kraals of Corannas on the Great River. Here, however, he was encompassed, for some years, with trials and discouragements; and, in 1824, he removed to Griqua Town. In about a year afterwards, a gratifying revival took place, by means of a catechist, who formed a Sabbath and a day school, instructing, in the former, about 160 children, and, in the latter, about 60. He still continues to be useful. A school-room is being erected, which is designed to serve also as a chapel.

CANADA, a large country of North America, bounded on the N. by New Britain, E. by Labrador and the Gulf of St. Lawrence, S. by New Brunswick and the United States, and W. by unknown lands. It was discovered by John and Sebastian Cabot, of Bristol, in 1497; and was settled by the French in 1608. The summer here is very hot, and winter continues for 6 months very severe; but the sudden transitions from heat to cold, so common to the United States, are not known in Canada, and the seasons are more regular. The uncultivated parts are a continued wood, in which are many kinds of trees unknown in Europe; but the land that is cleared is fertile, and the progress of vegetation so rapid, that wheat sowed in May is reaped in August. Of all the animals, the beaver is the most useful and curious. Canada turpentine is greatly esteemed for its balsamic qualities. This country abounds with coal, and near Quebec is a fine lead mine. The different tribes of Indians, or original natives, in Canada, are almost innumerable; but they have been observed to decrease in population where the Europeans are most numerous, owing chiefly to their immoderate use of spirituous liquors. Canada was conquered by the English in 1759; and confirmed to them by the French at the peace of 1763. In 1791, this country was divided into two provinces, Upper and Lower Canada, which have since made great progress in population and agriculture.

Upper Canada is bounded N. by the territory of the Hudson's Bay Company; E. by Lower Canada; S. by the United States: on the W. the limits are undefined. In 1783, the population did not exceed 10,000 souls; in 1814, it was 95,000. Upper Canada is deemed the garden of America, and not subject to the extreme heat or cold of the Lower Province. The chief products for exportation are flour, wheat, potash, oak, and pine-timber; masts, staves, planks, and firewood. The principal inconveniences to which this province is subject, are the falls and rapids of

the St. Lawrence, which impede the navigation between Kingston and Montreal. The principal town is York.

Lower Canada is between 63° and 81° W. long., and 45° and 52° N. lat.; bounded N. by the territory of the Hudson's Bay Company; S. by New Brunswick and the United States; E. by the Gulf of St. Lawrence and part of Labrador; and W. by Upper Canada. It is divided into 21 counties, containing a population of about 400,000; about 350,000 of whom are Roman Catholics, mostly of French descent. There are about 200 Catholic curates and missionaries in Lower Canada, supported, in part, by revenues arising from lands formerly granted for that purpose. Quebec is the chief town.

The *United Brethren*, in 1792, founded a settlement in Upper Canada, on the R. Retrench or Thames, which falls into Lake St. Clair, in the midst of numerous tribes of the Chippeways, to which they gave the name of *Fairfield*. The brethren were accompanied by their Indian congregations, who had been driven, in 1781, from their settlements on the Muskingum. During that interval they had removed from place to place, and found no rest till they sat down here in peace, on a tract of land, containing about 2500 acres, assigned them by the British government. The settlement became a regular township, about 12 m. long, and 6 wide, and was so well cultivated, that the wilderness was literally changed into a fruitful field. No striking success was granted in the conversion of the Indians; but there was a gradual increase of communicants, chiefly from the children born in the settlement, when grown up to maturity. At the close of 1812, the number of communicants was 126. After enjoying tranquillity for more than 20 years, the settlement was destroyed by the American army, under General Harrison, in 1813.

After residing, for some time, in huts on the site of their old buildings, they erected a town on the opposite bank of the river, to which they gave the name of *New Fairfield*. To this place they removed in the autumn of 1815, when their numbers amounted to 109 persons. The following year, an Indian named Onim, who, from his youth, had evinced the most inveterate hatred against the missionaries, was savingly converted to God, was baptized, and died in the faith of the Gospel; and by this circumstance an impression was made, both among the Indians and the white people, which afterwards led to an extensive awakening in the neighbourhood.

On the 25th of June, 1822, Mr. Luckenbach wrote, that though some circumstances of a painful nature had occurred, the missionaries were enabled to rejoice, that by far the greater part of their congregation continued to be faithful followers of Christ, and that their confidence in the help of the Lord was frequently revived and strengthened by proofs of his mercy towards them. A new mission-house was, at this time, partly erected; and it is stated that the Christian Indians most cheerfully lent their assistance towards the building, without any remuneration.

After 3 years had passed away without any of the heathen being publicly devoted to God by the rite of baptism, the missionaries had the pleasure of baptizing 3 Indian females; one on Christmas-day, 1822; a second on New Year's-day, 1823; and the third on the Feast of the Epiphany. Two of these, an aged woman, and her daughter about 14 years old, had removed in the preceding spring, from the Upper Mosy

Town to New Fairfield, and here their hearts were opened to the word of the Gospel. The other, who was sister-in-law to one of the female assistants, had resided 4 or 5 years in the settlement; and, during that time, had been a diligent attendant on the means of grace, but had not appeared to desire a closer connexion with the church. Now, however, she entreated, with tears, that she might be baptized; and as she made a satisfactory confession of her faith, and avowed her exclusive dependence for salvation on the all-sufficient sacrifice of Calvary, her request was granted, and the divine presence seemed to be enjoyed by all who witnessed the ordinance.

In a communication, dated April 8th, 1823, Mr. Luckenbach says—"An Indian named Simon, who had been baptized at Petquotting, but had afterwards left the congregation, and lived for more than 10 years among the wild heathen, returned hither this spring, and begged most earnestly for re-admission. He was in a rapid consumption; and, as we believed he had sought and obtained mercy from Him who treats all returning prodigals with compassion, he was re-admitted, and assured of the forgiveness of the congregation on his sick-bed."

"Many of the boys in the school have made good progress, and are able to read their own language well. They even begin to understand English, and read the three epistles of St. John in that language. After hearing single verses 4 or 5 times distinctly repeated, they learn them by heart, and appear delighted with this mode of instruction."

The most recent intelligence from this settlement is contained in a letter dated Oct. 10, 1823, in which Mr. Luckenbach wrote as follows:—"Since my last, the number of our inhabitants has been augmented by 16 persons from Goshen, 2 from among the heathen at Sandusky, and 4 of the Monsy tribe. The latter is a family, consisting of an aged mother, who, four years ago, was baptized at Old Schoenbrunn, on the Muskingum, her son, grandson, and great grandson. Her son is upwards of 50 years old, and has very indifferent health. Being asked why he wished to reside in our settlement, he replied, 'I have no greater wish than to lay down my bones in this place. All I long for is to experience the pardon of my sins, through the mercy of our Saviour, before I die, and to be received by baptism into the Christian church. I now believe all which I formerly heard at Schoenbrunn, concerning our incarnate God and Redeemer, who died upon the Cross to save us from eternal death. In this place my poor soul derives comfort and good hope; and I am therefore come to dwell among the believers, and to die with them, because among the heathen I find neither rest nor peace.'"

"On the 7th of Sept. we had a true festival-day, when a heathen woman and her child were baptized; and a person, baptized as a child, was received into the congregation. The husband of the former was baptized a year and a half ago. They removed hither from the Upper Monsy Town, that, as they said, they might believe, and be converted to Jesus. She is sister to a man named Simon, who departed this life last spring, rejoicing in the Lord. His end, as a believer, and that of her mother, who died among the heathen, made a deep and salutary impression upon her mind, insomuch that she began most seriously to be concerned about the salvation of her immortal soul. During her baptism, a powerful sense of the presence of Jesus

was felt by the whole congregation. Thus one after another finds the way to our Saviour, and we have reason to rejoice that, by the power of his word, some small additions are made to his church, and that the reward for the travail of his soul is increased from among the Indians. Painful occurrences are indeed not wanting; but, in general, we have much cause for thankfulness, seeing that our labour is not in vain in the Lord."

The *W. M. S.* comprises the following stations in the Canada district: the annexed extracts from the last Report of their agents will intimate their present condition:—

Quebec Circuit. Mission.—"Several have been awakened to a sense of their danger, and brought to a saving knowledge of the truth. Our members generally are growing in grace, and the congregations are much improved."

Schools.—"In this school there are 80 scholars, divided into 11 classes. We are happy to say, that, during the past year, considerable improvement has been made in the behaviour and learning of the children; and some favourable symptoms of early piety appear in several of them."

Montreal.—A report for this year has not been received; the previous one says, "We have 130 children in this school, but the average number who attend does not exceed 90. The children generally make great progress; and the teachers manifest the most decided interest in the prosperity of the school, by a regular and cheerful attention to their duties."

Kingston Circuit. Mission.—"Through the past year we have had in this station many seasons of refreshing from the presence of the Lord. The society is at present in a good state."

Schools.—"We have here a large and flourishing Sunday-school, of at least 100 children, which is well attended, both by teachers and scholars. There is a circulating library for their use, consisting of a variety of interesting and instructive books, which we have reason to hope are rendered very useful to the children."

St. Armand's Circuit. Mission.—"With unfeigned gratitude to God, we have to record the prosperity of the work in this circuit. At the commencement of the year every thing bore a gloomy aspect; the station had been left without a preacher for 12 months—the ordinances of religion had been neglected—immorality and carelessness had become awfully prevalent; and a universal stupor had spread through all the classes. But a delightful change has since taken place; the Lord has poured out his Spirit upon the people; the means of grace are well attended; and more than 100 persons have manifested a change of heart, and joined the society."

Schools.—"We have three Sunday-schools in this circuit, containing about 150 children, who manifest a great desire to attend; and some of whom have become very serious."

Three Rivers Circuit. Mission.—"Our society in this place is still small; but, as the Protestant population is becoming more numerous, we hope that, by the blessing of God, many more will be added to our 'little flock.' During the past year our chapel has been well attended, and the preaching of the Gospel has been made the power of God to the salvation of a few, who are enjoying the peaceful fruits of the Spirit; and who show, by their general deportment, that they have passed from death unto life. The members of the society are much united, and are giving all diligence to make their calling and election sure."

Stanstead Circuit. Mission.—"The state of religion in this circuit is very encouraging, though we have not seen that general awakening which was experienced last year. We are happy to state that several have been converted to God. The members of the society are generally stedfast and orderly in their conduct; the congregations are good, and, in general, deeply attentive to the word of life; and the prospects of increasing usefulness are truly encouraging."

Schools.—"We have on this circuit 3 Sunday-schools, containing upwards of 100 scholars."

Shefford Circuit. Mission.—"During the past year all the preaching places on this circuit have been regularly visited, some new ones have been added, and the congregations have been generally good and attentive."

Schools.—"The Sunday-schools on this circuit have been generally relinquished, on account of the insuperable difficulties in the way of obtaining scholars; no more than one school of about 30 children has been preserved in operation during the whole of the year: two others have been recently commenced, but their continuance is doubtful. It is not, however, to carelessness that the meagreness of this account is to be attributed; but solely to circumstances over which we have no control."

Odell Town Circuit. Mission.—"The success which has resulted from the preaching of the Gospel in this circuit, is such as to excite the warmest emotions of gratitude."

In *Upper Canada*, the *Society for the Propagation of the Gospel in Foreign Parts* has the following stations:—*Adolphus Town, Amherstberg, Ancaster, Augusta, Belleville, Beverley, Carrying Place, Cavan, Chippawa, Cornwall, Elizabeth Town, Earnest Town, Fort Erie, Gaspè, Grimsby, Hamilton, Kingston, Matilda, Mohawks, Niagara, Perth, Peterborough, Prescot, Queenston, Richmond, St. Thomas, Sandwich, Williamsborough, Yonge*, and *York*. At these places 32 missionaries, 2 catechists, and 2 schoolmasters, are employed.

The stations of the society in *Lower Canada* are as follow:—*Aubigny, Caldwell, Chambly, Drummondville, Dunham, Eaton, Gaspé, Hatley, Hull, Montreal* and *Lachine, Mal Bay Cove, New Carlisle, Quebec, Rivière du Loup, St. Andrew's, St. Armand, St. John's, Shefford, Sherbrooke, Terre Bonne, William Henry*, and *Yamaska*; engaging the labours of 21 missionaries, and a catechist and schoolmaster.

CANOFFEE, a mission station in Susoo country, West Africa, 3 m. higher up the Rio Pongas R. than Bashia, more than 100 m. N. W. of Sierra Leone, and some distance from any native town.

The *C. M. S.* opened a school here in 1809, which continued to prosper for several years, and the missionaries preached to the natives in the neighbouring towns, where they were cordially received. In 1815, a house for worship was erected, and the prospects were very encouraging; when the slave-trade revived, and blasted their fondest hopes. In 12 months, more than 3000 slaves were carried out of the Rio Pongas, and vast quantities of rum were introduced in exchange. The missionaries, however, continued to labour in jeopardy of their lives, till 1817, when they removed to the colony of Sierra Leone.

CANTON, or **QUANG-TCHOO**, a city and sea-port of China, capital of Quang-tong. It is seated on one of the finest rivers in the empire, about 80 m. from the sea, and is the only Chinese port

allowed for European maritime traffic. Within the bocca, or mouth of the river, is a small island, which, bearing some resemblance to a tiger *couchant*, is called Tiger island; and the river is hence named Tigris, but the Chinese call it Taa. The city consists of 3 towns, divided by high walls, but so conjoined as to form almost a regular square. The streets are narrow, paved with small round stones in the middle, and flagged at the sides. The houses are only a ground-floor, built of earth, and covered with tiles. The better class of people are carried about in chairs; but the common sort walk barefooted and bareheaded. The river is covered with barks, which have apartments in them for families, where many thousands reside, and have no other habitation. The number of inhabitants is supposed to be 1,500,000. The immense quantity of goods and money which foreign vessels bring to this city, draws hither a crowd of merchants from all the provinces; so that the factories and warehouses contain the rarest productions of the soil, and the most valuable of the Chinese manufactures. In 1822, a fire broke out, which destroyed many lives, 15,000 houses, and property to an immense amount. It is 1180 m. S. by W. Peking. E. Long. 113° 18′, N. lat. 23° 7′.

The person deemed most suitable for this station, by the *L. M. S.*, was the Rev. Robert Morrison, whose studies at Gosport had been peculiarly directed to a preparation for so important an undertaking; and who was subsequently assisted, in London, by a native of China, in learning the language, and in transcribing a Harmony of the Gospels and other parts of the New Testament, from a manuscript copy in the British Museum. His attention was also directed, under a suitable tutor, to the mathematics and astronomy, and he attended the lectures at the Royal Institution; this course of studies having been determined upon, in consequence of some valuable information received by the directors, from an intelligent correspondent at Macao.

In the month of Jan. 1807, Mr. Morrison sailed from England; and, in Sept., he arrived in safety at Canton, where he applied himself with unwearied assiduity to the study of the language; though, in doing this, he was obliged to observe the greatest possible secrecy, and the persons who assisted him intimated that they trembled for their own safety, under the anticipation of being discovered.

In consequence of a temporary misunderstanding between the European residents at Canton and the Chinese government, the latter prohibited all intercourse with foreigners, and the commencement of hostilities was seriously anticipated. Mr. Morrison, therefore, retired, in the beginning of Nov., to Macao, where he resumed the study of the language. Matters, however, were soon amicably arranged, and he returned to Canton, where, in 1809, he was appointed Chinese translator to the English factory. Alluding to this circumstance, he says, "My reasons for accepting this situation were briefly, that it secured my residence; that its duties contributed to my improvement in the language; and that the salary attached to it would enable me to make my labour in the Gospel less chargeable to the churches of Great Britain. The situation, however, whilst it has the advantages which I state, has also its disadvantages. It occupies a great part of my short life, in that which does not refer to my first object. Whilst I am translating official papers, I could be compiling my dictionary, which, I hope, will be

of essential service to future missionaries."

In the course of his reading with his assistants, Mr. M. embraced every opportunity of speaking of the Lord Jesus, and salvation through him, as well as of the existence of the one only living and true God. On this latter subject, he observes, "their ideas are exceedingly obscure. The Chinese people, according to what I have seen, have no idea of one intelligent, independent, and perfect being—the Creator and Governor of the world. They have, however, lords many and gods many, before whose images they worship, and to whom they offer sacrifice. The word *heaven*, in their language, is exceedingly vague; and it seems impossible to determine its precise signification, as they ever vary in their definition of it. An atonement my people do not think necessary, at least for small sins; and of the pardon of great sins they have no hope."

In a letter addressed to the directors, and dated April 2d, 1812, Mr. Morrison says, "By the last fleet, which sailed about a month ago, I wrote, and enclosed you a copy of my translation of the Gospel by Luke, and a Chinese tract on the way of Salvation, which I hoped would reach you in safety. I now enclose you a translation of a Chinese edict; by which you will see, that to print books on the Christian religion, in Chinese, is rendered a capital crime. I must, however, go forward, trusting in the Lord; though I shall be careful not to invite the notice of government. Indeed, notwithstanding my consciousness of my own weakness, I am not discouraged, but am thankful that my most sanguine hopes have been more than realized; as the practicability of acquiring the language in no great length of time, of translating the Scriptures, and of having them printed in China, have been demonstrated. I am grateful to the Divine Being for having employed me in this good work; and, should I die soon, it will afford me pleasure in my last moments."

The Rev. Wm. Milne arrived at Macao, with Mrs. Milne, in July 1813, as a colleague to Mr. Morrison, by whom he was most gladly received. By the instigation of the Roman Catholic clergy, however, the Portuguese government ordered him to quit the island in 10 days. To this severe measure Mr. Milne was obliged to submit, and he removed to Canton, where, under suitable teachers, he applied himself assiduously to the study of the language. As European females are not permitted to reside at Canton, he was necessarily separated from Mrs. M., who continued with Mr. and Mrs. Morrison at Macao. Mr. Morrison, however, subsequently joined Mr. Milne for the season, which continues 5 months.

In Feb. 1814, Mr. Milne left China, in a vessel which conveyed nearly 500 Chinese emigrants, for the purpose of distributing the copies of the New Testament and the tracts which he and Mr. Morrison had prepared; and he had the pleasure of seeing many, while on board, reading, in their own language, the wonderful works of God. He touched at the island of Banca, a new settlement, where the Chinese were landed, when, by permission of the commanding officer, he distributed his books.

It having been deemed of great importance to commence a mission at Malacca, Mr. Milne, at the urgent request of Mr. Morrison, removed thither in the summer of 1815.

Mr. Morrison's labours among his domestics were not in vain. One man was baptized in 1815, on a

credible profession of his faith; and some others were inclined to declare themselves Christians, but were intimidated by apprehension of the consequences.

In a letter dated September 4, 1817, Mr. (now Dr.) Morrison says—"I have translated the morning and evening prayers, just as they stand in the book of Common Prayer, altering only those which refer to the rulers of the land. These I am printing, together with the Psalter, divided for the 30 days of the month: I intend them as a *help* to social worship, and as affording excellent and suitable *expressions* for individual devotion. Mr. Milne wished to modify them, so as to render them more suitable to our peculiar circumstances; but as they possess here no *authority* but their own general excellence, and are not binding on the practice or conscience of any; and as they are not *exclusive*,—I judged it better to preserve them as they are. Additional helps may be afforded, if they shall not be fully adequate. The heathen, at first, require helps for social devotion; and to me it appeared, that the richness of devotional phraseology, the elevated views of the Deity, and the explicit and full recognition of the work of our Lord Jesus Christ, were so many excellences, that a version of them into Chinese, as they were, was better than for me to new model them. The church of Scotland supplied us with a catechism; the congregational churches afforded us a form for a Christian assembly; and the church of England has supplied us with a manual of devotion, as a help to those who are not sufficiently instructed to conduct social worship without such aid. We are of *no party*. We recognize but two divisions of our fellow-creatures—the righteous and the wicked—those who love our Lord Jesus Christ, and those who do not." Other useful works were also executed.

On the 25th of Nov. 1819, the translation of the Holy Scriptures into the Chinese language was happily brought to a termination. On this interesting occasion, Dr. Morrison wrote to the directors as follows:—"To have Moses, David, and the Prophets, Jesus Christ and his Apostles, using their own words, and thereby declaring to the inhabitants of this land the wonderful works of God, indicates, I hope, the speedy introduction of a happier era in these parts of the world; and I trust, that the gloomy darkness of pagan scepticism will be dispelled by the day-spring from on high; and that the gilded idols of Buddah, and the numberless images which fill this land, will one day assuredly fall to the ground before the power of God's word, as the idol Dagon fell before the Ark."

In the annual Report, communicated to the general meeting of the *L. M. S.*, in 1823, the directors observe—"The completion of Dr. Morrison's Chinese and English Dictionary, (which has occupied more or less of his time during a period of 15 years), as well as that of the Chinese version of the Holy Scriptures, forms a kind of epoch in the history of the mission.

It is due to Dr. Morrison to observe, that by means of his Chinese and English Dictionary, in conjunction with the Chinese Grammar, compiled by him, and published about 12 years ago, he has furnished for the use of English students of Chinese, highly valuable facilities for attaining a knowledge of this very difficult language; and, at the same time, he has contributed to open more widely the door of access to the stores of Chinese literature and philosophy.

But his labours in this department are chiefly important, as they supply the Christian missionary with

the means of attaining with accuracy, and, as far as possible, with ease, the language of a people who compose about a fourth part of the entire population of the globe.

It may further be observed, in reference to the philological labours of Dr. Morrison, that they have also contributed to prepare the way for the future dissemination of European learning and science, through the medium of the English language, among the natives of China. The introduction of these into the empire, as objects of study, in the first place to the more learned, and gradually of education to others, would naturally tend to loosen the fetters of superstition and prejudice; to substitute for a contempt, perhaps more feigned than real, a degree of respect and veneration for the inhabitants of Europe; and thus, at length, to procure a candid attention, on the part of the more inquisitive of the Chinese at least, to the doctrines and evidences of Christianity.

Ever since the year 1813, the Gospel has been more or less regularly preached, both in English and Chinese, either at Macao or Canton. Nor has this small portion of the Christian ministry, thus insulated, as it were, and conducted almost to the extremities of the eastern world, been wholly destitute of effect. Besides the advantages derived from these religious services by European and American residents, "there are some Chinese," to use the language of Dr. Morrison, "on whose consciences divine truth has made an impression."

On the 9th of December, 1823, Dr. Morrison embarked for England, where he arrived in safety on the 20th of March, in the ensuing year. Previous to his departure from China, he dedicated, by prayer and imposition of hands, a native convert to the work of an evangelist among his own countrymen; securing to him a small annual stipend for the duties to be performed in discharge of his sacred obligations, and, at the same time, permitting him to pursue his secular calling, as the principal means of his support.

Shortly after Dr. M.'s arrival in England, he had the honour to be introduced at Court, by Sir George Staunton, Bart., as the first Protestant missionary to China; and was presented to the King by the President of the Board of Control, the Right Honourable Charles Wynn. Dr. Morrison was permitted to lay before his Majesty a copy of the Chinese version of the Holy Scriptures, made by himself and the late Dr. Milne; and also to present to the King an account of the Anglo-Chinese college and Singapore institution.

In an official communication of Sir George Staunton, dated April 12, 1824, Mr. Peel, the Secretary for the Home Department, stated, that, in laying the Chinese Bible before the King, he had mentioned the very singular and meritorious exertions made by Dr. Morrison for the promotion of religion and literature in the East: and that he had it in command to communicate his Majesty's marked approbation of that gentleman's distinguished and useful labours.

Another letter was subsequently addressed to Dr. Morrison himself, by his Majesty's librarian; in which the writer observes—"I have received his Majesty's commands to convey to you his acknowledgment, and to express his sense of your attention in presenting, through Mr. Peel, a copy of your Chinese Bible.

"And his Majesty has been pleased to direct me to take it into my particular care, as an important and valuable addition to his library."

After rendering many invaluable

services to the cause of missions, and to that of China in particular, Dr. Morrison left England in 1826, with his family, and arrived at Macao on the 19th of September.

The first Sabbath after his arrival, he resumed the religious services he had been accustomed to perform previously to his visit to Europe. During his absence from China, Leang-a-fa composed, among other works, a small volume, in Chinese, containing explanatory notes on the epistle to the Hebrews. Of this work, considering the few advantages Afa possessed, Dr. Morrison speaks favourably. Afa had also written a small Essay in favour of the Christian Religion, entitled, *The True Principles of the World's Salvation;* in which he points out the necessity of a Saviour, and shews that Jesus Christ has made an atonement for sin. He directs the attention of his countrymen to the Bible, which, he informs them, European Christians have, at a great expense, caused to be translated into Chinese, printed, and given to the people. He had likewise drawn up a short account of several interesting conversations, held at different times, with certain of his countrymen, who had casually taken up the Bible when he was himself present. Since Dr. Morrison's return, Afa has drawn up a brief statement of the religious progress of his own mind while under the tuition of the late Dr. Milne at Malacca, which, at length, issued in his determination fully to embrace Christianity.

The above accounts relative to Leang-a-fa, however in themselves pleasing, derive additional interest from the almost universal rejection of the Gospel by the inhabitants of China, with which they stand contrasted. An empire is here presented to our view, containing 150 millions of souls, involved in gross spiritual darkness; while standing, as it were, on its utmost verge, we behold a single individual of that empire defending the existence and perfections of the true God, the necessity and efficacy of our Lord's atonement for the sin of the world, and inviting his countrymen to read the Scriptures, which have been translated for their use, as containing words by which they may be saved. May this light—small, indeed, and comparatively dim,—increase more and more, until it shall at length break forth in all the brightness of meridian day!

So fully persuaded is Dr. Morrison of the importance and utility of comments on the Scriptures, in reference to converted and inquiring heathens, that, while the present obstacles to preaching the Gospel in China continue, he conceives he cannot more profitably employ his time than in composing explanatory notes on the Chinese Bible.

CAPE BRETON, an island in the gulf of St. Lawrence, 109 m. long; separated from Nova Scotia by a narrow strait. Population about 3000.

The *Society for propagating the Gospel in Foreign Parts* labours here.

The principal station is at *Sidney*, where are a missionary and about 90 communicants.

Several schools are supported on the island by the society.

CAPE COAST, or CAPE COAST CASTLE, a British settlement on the Gold Coast, W. Africa. Population 8000.

The *Society for propagating the Gospel in Foreign Parts* commenced its efforts here in 1751. The principal design was to benefit the negroes in the vicinity; but it was soon relinquished, and renewed in 1766, by the appointment of the Rev. *Philip Quaque*, a native, educated by the society in England for the purpose. He continued to labour as a missionary,

catechist, and schoolmaster, till about 1816. He was soon succeeded by the Rev. *W. Philip*, chaplain to the African Company, who died soon after, and was followed by the Rev. *James Collins*. For several years the African Company has patronized a school here, of about 75 pupils; but the superstitions of the natives have greatly retarded the progress of civilization and Christianity.

CAPE COLONY, or COLONY OF THE CAPE OF GOOD HOPE, South Africa, extending easterly from the Cape, about 700 m. to the Keiskamma R.; the breadth, from N. to S. varies from 200 to 315 m. Except the new district of Albany, the colony was taken by the British from the Dutch, in 1806; who were the original planters. The soil, next to the sea, is fertile, and the face of the country level; but, as you proceed to the N., it rises into lofty mountains. The population, according to late official returns, is 107,516, consisting mostly of Dutch, English, and Hottentots.

The colonial government is taking active measures to abolish slavery; and several schools have been opened for the instruction of slaves. Measures have also been recently adopted to employ British-born ministers in the churches, who are conversant with the English and Dutch languages, with a view to promote the established system of the church of England. In the colony there are 4 episcopal, and about 14 Dutch churches. In July, 1822, 6 English teachers of schools arrived from England, who were also instructed in the Dutch language, to be employed at the public expense, for the purpose of facilitating the acquirement of the English language to all classes of society. Soon after their arrival, a proclamation was issued, in which it was ordered that the English language should exclusively supersede the Dutch in all judicial and official acts and proceedings, from the 1st of Jan. 1827. These instructors are placed at Caledon, George, Graaff Reynet, Stellenbosch, Tulbagh, and Uitenhage. It is intended to establish similar schools at every principal place in the colony; within which are several missionary stations. Cape Town is the capital, and it is situated in E. long. 18° 23′, S. lat. 34° 6′.

CAPE TOWN, the capital of the territory of the Cape; a settlement founded by the Dutch. It stands on the W. side of Table Bay, and is a town rising in the midst of a desert, surrounded by black and dreary mountains. Here are two churches; the great one used jointly by the English and the Dutch Calvinists, the other by German Lutherans: also an hospital for sailors, situated close to the governor's gardens, to which there is free access. The mountains behind the town, are the Table Mountain (3315 feet high), the Sugar Loaf, the Lion's Head, Charles Mount, and James Mount, or the Lion's Rump. From these mountains descend several rivulets, which flow into the different bays, as Table Bay, False Bay, &c. Among these mountains, extending along the valleys and rivulets, are a great number of plantations; and 10 m. S.E. of the town is the celebrated farm of Constantia, yielding the wine of that name. This town, with its extensive colony, surrendered to the British in 1795, and was restored, in 1802, by the treaty of Amiens; it again surrendered to the British in 1806, and was finally ceded to them in 1814. Cape Town is 34 m. N. by W. from the Cape. E. long. 18° 23′, S. lat. 30° 50′.

"Mahomedanism," says the Rev. J. Campbell, in 1812, "is greatly on the increase in Cape Town.

They have, I believe, 5 mosques, where they assemble for their worship. About 20 free Mahomedans club together, and rent a large house, to which they invite poor ignorant slaves, to gain them over to their party. By this method, an alarming number have been persuaded to join them, and rendered ten times more prejudiced against truth, and against all white people, or persons called Christians, than they were before."

"The masters say that such houses are dens of thieves, and receptacles of goods which the slaves steal from them. Perhaps this circumstance may induce masters to attend better to the instruction of their slaves, which may ultimately prove a blessing and a security to the colony. In general, the slaves are treated with tenderness in Cape Town. In the house where I lodge, they are treated as if they were their own children, and most of them would be sorry to leave the family. Their children are put to school, and play about the room where the family sit at their meals, with as much freedom, and receive as much attention, as if they were their own children. But they are slaves!—a condition which shocks human nature. All the children of a female slave are the property of her master, whether the father be bond or free: of course, it is the interest of the master to see that even the mother treats the child well, on the same principle on which the farmer takes care of his young foals, because, by their death, or their disease, he becomes a loser. Slaves are not permitted to marry; which is not only an act of great injustice towards them, but a heinous sin against God. There are, however, many slaves who consider themselves, by their own mutual consent, husbands and wives."

"A slave-ship, containing many slaves from Madagascar and Mosambique, was lately captured by one of our cruizers. The slaves were landed at Cape Town, and apprenticed to masters for 14 years, who are bound by agreement to treat them well, to teach them a trade, and to instruct them in reading, and in the principles of the Christian religion—all which, in some cases, will be performed. I visited a school of 20 of these strangers, entirely supported by Commissioner Shiels. They all appeared to be from 18 to 24 years of age. Several of them read the New Testament tolerably well, and repeated questions from Watts's Catechism. On the Lord's-day they are well dressed in a kind of uniform, and attend the church. I have no doubt that their temporary captivity will not only be a blessing to themselves, but also to their country, should they ever return."

The Rev. Geo. Thom, from the *L. M. S.*, arrived at Cape Town in 1812, and laboured zealously to promote the cause of religion, not only there, but also in other parts of the colony, for several years; and afterwards accepted the office of Dutch minister at Caledon, under the appointment of the colonial government. In 1818, the Rev. Dr. Philip, who had been appointed superintendent of the society's missions in that part of the globe, increased the congregation previously collected, and obtained permission to build a chapel. This commodious place of worship was opened, Dec. 1, 1822. Through Dr. Philip's agency, premises have also been purchased, to be occupied, in part, as a dwelling-house by the society's resident agent, and as a temporary abode for its missionaries who may touch at the Cape, disembark there, or occasionally visit it from the interior. The building will also afford faci-

lities in aid of plans of education, which enter into the measures of the Society for promoting the dissemination of the Gospel in South Africa. The Rev. Mr. Beck, formerly connected with the *S. African M. S.*, which laboured here, for many years, with considerable effect, was at this time an important and gratuitous coadjutor; 16 heathens were united in church-fellowship, and under his pastoral care. Between 300 and 400, chiefly adults, were under his weekly catechetical instruction; and the Sabbath-school consisted of about 100. Through succeeding years, considerable success attended the means thus employed. It being deemed necessary for Dr. Philip to visit England, his place is supplied, *pro tempore*, by the Rev. R. Miles. An auxiliary *M. S.* has been established.

The *W. M. S.*, by means of several of its agents, has sought the welfare of this once destitute town. A building, designed for a school and meeting-house, was opened, June 16, 1821. This mission is, however, more important in its connexion with the interior missions than in itself. But still the opportunities of usefulness are not few; and the preaching to the slaves, and the school for slave children, have conveyed to many of this class the knowledge of Christ, and brought them under its moral influence.

The Rev. Mr. Wright, a missionary from the society for the *Propagation of the Gospel in Foreign Parts*, restored the national school to a state of efficiency, in 1821, which soon increased to more than 300 scholars, mostly Dutch. He also preached to a congregation at Wynberg.

Efficient Tract and Bible Societies were formed here in 1820, which are patronized by the local authorities, and are designed to extend their benefits throughout the colony. The *B. S.*, within about a year of its formation, declined a grant of about £200 from the *Parent Institution*, in consequence of the sufficiency of its pecuniary resources.

CARRADIVE, a small island of North Ceylon, about 4 m. from Batticotta. Here are several thousands of people, mostly Roman Catholics, among whom the *American Missionaries* in Ceylon have frequently laboured and distributed tracts and portions of the Scriptures. The influence and opposition of the priests are the most discouraging circumstances against the prevalence of truth.

CAREY, the mission station of the *American Baptist Board for Foreign Missions*, among the Putawatomie Indians in Michigan. This station was so called by the Board as a token of fraternal affection and respect for the Rev. Dr. Carey, missionary at Serampore. It is situated on St. Joseph's R. in the southern part of Michigan territory, 100 m. N. W. Fort Wayne, about the same distance from any white inhabitants, and nearly 200 m. from any compact settlement.

The Rev. *Isaac M'Coy*, who had been for several years at Fort Wayne, removed here in the latter part of 1822; encouraged by the generous offer of the Indians, that, on condition of his settling among them, they would give him a mile square in the heart of their settlement, in addition to 1000 dollars a year for 15 years, secured to them by the government of the United States, to support a teacher and blacksmith. A school-house and a dwelling-house, containing 3 apartments, have been erected. A school was commenced, Jan. 27, 1823, which contained 53 native pupils at the close of the year. The Indians appear very friendly, and are ready to commit their children in greater numbers to the care

of the missionaries, than their means will enable them to support. The pupils are instructed in the arts of civilized life, and accustomed to habits of industry. A considerable farm is cultivated, which has been mostly stocked by individuals in the neighbouring states. Before the end of 1823, Mr. M'Coy had several associates in his labours. Their prospects are very encouraging.

CARMEL, formerly *Taloney*, a mission station of the *American Board of Commissioners for Foreign Missions*, among the Cherokees, 62 m. S. E. Brainerd, and 30 S. E. Spring Place, on the direct road from Augusta to Nashville, near a small river, called Talking Rock Creek, and 5 m. from the Cherokee town of Taloney, which lies off from the road, in a north-easterly direction. Mr. *Moody Hall* removed his family here from Brainerd, and opened a *school*, May 9, 1820, in compliance with the earnest solicitations of the principal men of the village and its vicinity: previous to which, suitable buildings had been erected. About 20 entered the school the first week; and the number soon increased to 50. The average number may be about 30, who generally are eager in the pursuit of useful knowledge, make good proficiency, and cheerfully submit to wholesome regulations.

The agricultural prospects of this station are pleasing; and it is expected that provisions for the mission family will easily be furnished from the land here cultivated. The labours of Mr. Hall have been blessed to the spiritual good of many.

He has given religious instruction to a small congregation on the Sabbath, when the scholars are required to attend, who are catechised in the presence of the congregation. Early in the spring of 1823, a church was organized; when 6 Cherokee converts were admitted to Christian fellowship, and with their households, 21 in number, were baptized. The scene was witnessed by a numerous assembly from different parts of the nation, and excited great interest. The seriousness, which then prevailed, continued in the early part of 1824, and gave increasing hope that many would become savingly benefited by the Gospel. Previous to that time, 3 more Cherokees and a white woman, wife of a Cherokee, had been admitted to the privileges of the church; and several now gave evidence of a saving change. The Rev. *Daniel S. Butrick*, who has laboured as an evangelist in almost every part of the nation, has bestowed much attention on the concerns of this mission.

CATARAUGUS, an Indian reservation in the State of New York, on the eastern shore of Lake Erie, about 40 m. S.W. of Buffalo. It comprises about 26,000 acres of land, and 450 inhabitants, a large majority of whom are pagans, and opposed to the introduction of the Gospel. They belong to the Seneca tribe, except a few families of Munsees, so called from the name of the place where they formerly resided. The Rev. *Wm. A. Thayer, assistant missionary from the United Foreign M. S.* (United States), commenced labouring here in 1822. Mr. T. was appointed to this station in compliance with the earnest solicitations of 22 chiefs and 2 interpreters. Of the chiefs, 7 belonged to Cataraugus, 3 to Allegany, and 12 to Buffalo. He arrived, with his family, in May, 1822, but found the opposition of the pagan party so violent, that he judged it inexpedient to settle on the reservation, and procured accommodations for his school in the immediate vicinity, which he

opened Jan. 14, 1823; and at the end of the year he had 27 pupils, who were provided for in his family. The Christian party are highly gratified with the school, and the pleasing change effected in their children, and seem ready to afford every assistance which their scanty means will allow. A piece of land has been purchased, bounded on the reservation, about 24 m. from the Seneca mission-house, on which buildings have been erected for the mission. Mr. Thayer has been very useful to the Christian party by holding meetings with them on the Sabbath. In the latter part of 1823, Mr. *Bradley* and Miss *Lucy Beardsley* were assigned to this mission.

CAWNPORE, a town and important military station in Allahabad, Hindoostan, on the W. bank of the Ganges, 49 m. S. W. of Lucknow. E. long. 81°, N. lat. 26° 30′.

Early in 1809, the lamented Rev. *Henry Martyn* removed from Dinapore to this place, and continued his faithful labours among the soldiers and natives till the latter part of the following year. At the same time, he indefatigably pursued the translation of the Scriptures into Hindoostanee and Persian; and procured the erection of a house for worship.

In consequence of the zeal of some pious soldiers who were quartered at Cawnpore, Nriputa, one of the natives assisting the *Baptist* missionary at Allahabad, was sent hither in 1818, and was very useful.

A *Free-School Association* was organized by the principal European residents at this station, May 19th, 1821, to afford gratuitous instruction to European and Hindoo orphan children in Cawnpore and its vicinity, and to support such as are destitute. Within about two years, the number of beneficiaries amounted to 158. The funds are supplied by subscriptions and sacramental collections. The District Committee of the *Christian Knowledge S.*, furnish books for the children. They have also established a *Lending Library*. This is an encouraging field for missionary labour.

The *C. M. S.* also labours here. The following account, given by Archdeacon Corrie, is from the last Report:—"The native congregation, commenced last cold season, has continued to increase, under the steady labours of the native catechist (Peter Dilsook), who is now encouraged and supported by the presence of the Rev. Mr. Torriano. The number attending on Sunday worship is now about 30, and a separate place of worship has become necessary for their accommodation. There are several candidates for baptism."

CELEBES, or MACASSAR, an island in the Indian Ocean, to the E. of Borneo. It is 560 m. from N. to S., and divided into various portions by large bays, so that the breadth is commonly not above 60 m. The E. side of the island is sometimes called Celebes, and the W. Macassar; but, in general, the former name is given to the whole island. The inhabitants are Malays, consisting of several nations or tribes, and the best soldiers in these parts. The most powerful tribe are called Buges, and have something free and dignified in their manner, superior to other Malays, and are remarkably industrious. Their chief town is Boni, situated on a river, near its entrance into the Bay of Boni. The Dutch have some settlements on the coast, of which the chief is Macassar. In 1810, the English obtained possession of those of Gorontano and Manado; and, in 1812, of that of Macassar; but they were restored in 1815.

The *Netherlands M. S.* appointed the Rev. Mr. Kellendroon to Macassar, the capital, having a population of 100,000, in 1820. This island is also occasionally visited by the Rev. Mr. Kam, of the *L. M. S.*

CERAM, one of the Molucca or Spice Islands, in the East Indian Ocean, near the N. E. coast of Amboyna, 190 m. long, and nearly 40 broad, belonging to the Dutch. The inhabitants, including 3 small islands in the vicinity, are estimated at 15,000.

The Rev. Mr. *Kam's* occasional visits have been instrumental of much good to the native Christians, and recently a mission has been established here under his direction. The inhabitants of two villages in this island, where the Rev. Mr. Starnink then laboured, have destroyed their idols. The children were summoned to attend, with their parents, to witness the spectacle, that they might keep the event in remembrance. The people of these villages were formerly notorious for wickedness; but since they have embraced Christianity, a great improvement in their conduct has taken place.

CEYLON, an island in the Indian Ocean, separated from the S. E. point of Hindoostan, by Palk Strait, and the Gulf of Manaar. The natives call it Cingala, whence they are called Cingalese, and by the drabs it is called Screndib. It is 270 m. long, and 140 in its greatest breadth, nearly resembling a ham in shape, the narrow part to the N.; and hence the peninsula of Jaffnapatam was called Hamsheel by the Dutch. The flat track around the coast, covered with rich fields of rice, are bounded by groves of cocoa-nut trees; and the prospect is usually terminated by woods, which cover the sides of mountains. The woods and mountains completely surround the kingdom of Kandy, and form a strong natural barrier. The climate on the S. and E. coasts is more temperate than on the continent of Hindoostan; but, in the interior of the country, the heat is often extremely sultry and unhealthy. The most considerable mountain is called Adam's Peak, in the S. part of the island, and is visited by numerous pilgrims. It is of a conical form, about 7000 feet in height; and, in the area, on its top, is a rock of iron stone, with an impression on it in the shape of a man's foot, but considerably larger: the Cingalese have a tradition that Budha, the great author of their religion, left the print of his foot on this rock, when he ascended into heaven. The only considerable river in the island is the Mahawelle; but there are many other fine ones, yet few of them are navigable, even for small boats, higher up than 16 m. from the sea. Beside the rivers, with which the island abounds, there are many lakes, tanks, and canals, communicating with them; also many natural saline pools, some of great extent, from which much salt is produced. In some places there are rich mines, whence are procured rubies, sapphires, topazes, and other stones of less value; also iron and manganese. Colombo is the capital. E. long. 79° 50′ to 82°, N. lat. 5° 50′ to 9° 52′.

The *inhabitants* are divided into Malabars, Cingalese, Portuguese, Dutch, and English, and have been estimated at 1,500,000; and by some between 2 and 3,000,000. They are mostly pagans of Hindoo origin, or, as they are often denominated, a nation of atheists. There are, however, many natives who bear the Christian name; amounting, it is estimated, to 200,000, one-fourth of whom are Catholics. In the northern part of the island are about 7000 Mahomedans; and, in the interior, is a race of wild, independent savages,

who have never been subjected, either to the native Cingalese or to the Europeans; and are so degraded, as to be incapable of any civil government.

The *Malabars* speak the Tamul language, and profess the Hindoo religion. They occupy all the N. part of the island, from Negombo on the W., and Batticaloe on the E., to the extremity of Jafna on the N. They are a manly people, much superior to the Cingalese, and are said to be not inferior to any of the tribes of India. At times they have been *forced* to put off the *forms* of heathenism, and to take the semblance of Christianity; yet they have never radically changed their religion; nor, to any great extent, their customs. Some barriers have been broken down, such as the burning of widows, and polygamy; and some have been weakened, such as the rights of caste; but, in all essential respects, the people are the same grovelling idolaters as they ever were. As soon as the British government gave them liberty to worship their idols, the temples were rapidly rebuilt; and those who had assumed the profession of Christianity to please their former masters, almost unanimously relapsed into idolatry. The brahmins are of the first caste, a most deceitful, treacherous set of men, who succeed in imposing on the minds of the people the most absurd tenets.

The *Cingalese*, supposed to be the ancient possessors of the island, inhabit all the interior, and the southern parts—speak the Cingalese language—are indolent and ignorant, and worshippers of Budhu. They seem to possess fewer prejudices against Christianity, than the followers of the brahminical system, chiefly from their indifference about all religion. They, having no hereditary priesthood, nor division of caste, are more accessible than the Malabars or Hindoos. Their temples are numerous, in which are gigantic images of Budhu, 30 or 40 feet high. Their priests amount to about 1500, who differ so much in their sentiments, that it is very difficult to ascertain what forms their religious system. They say that Nahabrachmea is their great God, and that he dwells in the highest heaven, but does not concern himself with the affairs of this world. Beside him, they have gods, whose names they can mention, to the number of 30,000! They deny the existence of a Creator, and maintain that the world owes its being to chance! They hold the doctrine of the transmigration of the soul, for a certain time; and when that has elapsed, they suppose it is totally annihilated. Budhu is the object of their worship, because they think he superintends the affairs of men.

Throughout the island, *devil-worship* prevails, but the Cingalese are most dreadfully devoted to it. Devils are regarded as the authors of all temporal evils; to avert which, they have temples and priests dedicated to them. This is entirely distinct from Budhism; and, in many districts, is rapidly gaining the ascendancy. It leads to the most inhuman sacrifices and practices. When the Portuguese made inroads upon the island, in 1505, they brought their artillery to bear upon the heathen temples, and levelled them with the ground; and thus thousands, through fear, were induced to acknowledge the supremacy of the Pope. In 1658, the Dutch took possession of the island, and introduced the protestant religion; yet their policy was calculated to make nominal Christians, rather than real converts, by

issuing a decree, that no one should hold an office under government, who was not a baptized Christian. They, however, did much to enlighten the people, and had many faithful ministers, the vestiges of whose pious labours are still apparent. They divided their possessions on the island, into 240 parishes, in each of which a protestant school was established. They also translated and published considerable portions of the Scriptures in the Tamul and Cingalese languages. Since 1796, most of the island has been in the possession of the British.

The Governor is appointed by the King of England, and not by the East India Company. For a considerable time the religious instruction of the natives occupied no part of the attention of their new masters. After the lapse of about 3 years, most of the schools were revived, and the Dutch ministers resumed the charge of their congregations; but these are mostly dead, or have left the country; and the people are now, in a great measure, destitute of Christian instruction, except what is afforded by chaplains and missionaries. It is a very interesting and important field for missionary labour.

[See *Amlamgodde. Atchavelly, Baddagamme, Batticaloe, Batticotta, Calpentyn, Caltura, Colombo, Cotta, Galle, Jaffna, Kandy, Kornegalle, Manepy, Matura, Negombo, Nellore, Oodooville, Panditeripo, Point Pedro, Tillipally, Trincomalee.*]

CHANGANY, or CHANGANE, a parish in Ceylon, about 2 m. N. of Batticotta. The *American missionaries* at Batticotta have bestowed much attention on the people here in preaching, distributing Scripture tracts, and establishing schools. In 1818, a large school was opened, which is supported by children in the Sabbath-school in Charlestown, S. Carolina. The missionaries have opened 2 other schools in this parish, in the villages of Moolai and Sittinkerny. Many seem anxious to receive religious instruction.

CHARLESTOWN, a town in Rhode Island, Washington Country (America), on the sea-coast, 19 m. S.W. of Newport. Here are about 400 of the Narraganset tribe of Indians, who have a Baptist church and a school. The *Society for propagating the Gospel among the Indians* and others, in N. America, erected a school-house and established a school, in 1812, which has been maintained, with occasional interruptions, and has been highly beneficial to the natives.

CHARLOTTE, a town of liberated Africans, in the parish of St. John, Sierra Leone, W. Africa. In 1817, the inhabitants amounted to only 85. In 1823, there were 676.

The *C. M. S.*, in 1819, sent hither Mr. *Christopher Taylor* and Mrs. *Taylor*, school-teachers, and Mr. *John Jackson*, native assistant The progress of education was pleasing, and habits of industry have been happily induced. A school-house, 30 feet by 30, was built, and was used as a place of worship, but was soon found insufficient. A Missionary Association was formed, and 6 native collectors appointed, who faithfully discharged the duties of their office. It having been suggested that produce would be received in lieu of money, 160 bushels of cassada were presented in the course of a few days. The amount of contributions, in 1824, was £26 6*s*. The returns of the school, at the close of this year, were: — Boys' day-school, 57—girls' day-school, 73—scholars residing with their parents, 20—adults' evening school, 48;—total, 198. Since that time,

Mr. Taylor has died, but other labourers have been sent. At present the church services, on Sundays and week-days, are regularly kept by Mr. Pierce, as far as is consistent with his lay character. He states, that about 100 adults attend on Sundays, and from 12 to 16 on the week evenings. The attendance has been much improved, in consequence of Mr. P. recently visiting from house to house. The numbers in the schools at Michaelmas 1826, were, boys, 94; girls, 52.

CHATTOOGA, a settlement among the Cherokees, about 60 m. S.W. Brainerd, and 6 from Fort Armstrong. In 1820, Mr. *Milo Hoyt*, of Brainerd, opened a school for the natives, which was relinquished before the close of the year.

CHEROKEES, an Indian nation, whose territory embraces the S. W. corner of N. Carolina, the N. W. part of Georgia, the N. E. part of Alabama, and that portion of Tennessee which lies S. of the Hiwassee and Tennessee rivers; containing at least 10,000,000 acres. Its greatest length is about 250 m., and its greatest breadth about 130, from the mouth of the Hiwassee, in a S.S.E. direction, to the boundary-line between the Cherokees and Creeks. The climate is generally healthy, and the soil fertile. The population is estimated at about 12,000, exclusive of about 5000 who reside in the Arkansas territory. Those who emigrated to the Arkansas R., as well as those on their ancient grounds, have made considerable advances in acquiring the useful arts, particularly in the manufacture of cotton and woollen cloths. In 1816, they had upwards of 500 looms, most of which they made; and about as many ploughs.

They live mostly in log cabins, not much inferior to those of the whites in the neighbouring settlements, and cultivate their land. Many have large stocks of cattle, and raise an abundant supply of provision. About one-half of the nation are of mixed blood, by intermarriages with the white people. They are brave in war, and yet remarkable for their hospitality. In their dress, they have almost universally adopted the English habits, and are neat and clean in their persons. Their intellectual powers have been sufficiently tried, to prove, beyond debate, that they are not inferior to the whites in mental capacity, and that they are capable of receiving the highest improvement. The structure and regularity of their language evince, beyond a reasonable doubt, that their remote ancestors were refined and improved. The Hon. *John Pickering*, of Salem, Massachusetts, has, with the assistance of Mr. *David Brown*, a Cherokee, nearly prepared for the press a *Grammar* of the *language*, which will render important aid in systematizing the kindred dialects of the Choctaw, Chickasaw, Creek, and several others.

Many of their religious rites bear a striking resemblance to those of the Jews, and, some think, forcibly argue that the aborigines of America are the lost ten tribes of Israel. They believe in the existence of the Great Spirit, and can form no combination of words in their language, by which they can profane the name of God. They are said to have a tradition among them, that the Great Spirit has made provision for the recovery of bad men by promising his Son, which is yet to be fulfilled. By their intercourse with unprincipled white men, they had become, generally, divested of religious principles and moral restraints; but, by the introduction of schools, their situation is rapidly improving, both in morals and civilization; and it is not chimerical

to calculate, that, at a period not far distant, they will become English in their language, Christian in their religion, and civilized in their general habits and manners.

In 1799, the Rev. *Abraham Steiner* was sent out by the *United Brethren*, to ask permission to establish a school in the nation. He pressed the subject in the national council, and was seconded by the officers of government, but was utterly refused. In 1800, he renewed his application, and was again refused: but, before the close of the council, two influential chiefs agreed to patronize the school, which was soon opened on land cleared by one of them; and shortly after, the mission and school were commenced at *Spring Place*. At this time no waggon-road had ever been cut in the territory, and no one was permitted to own a waggon. The objection was, if waggons were owned, roads must be made, which would afford facilities for the whites to come among them.

In 1824, the work of God was prospering—new instances of usefulness occurring from time to time. Brother Schmidt says, in a letter dated May 26th:—"On Whitsunday, one young person will be baptized, and two confirmed for the first enjoyment of the Lord's Supper. In this manner the Lord encourages us, and strengthens our faith. He also grants the children in our school to give us much pleasure. We have at present 13 scholars, *viz.*, 10 boys and 3 girls; who all shew diligence and obedience. They all board with us, and, out of school-time, assist us in our housekeeping. The girls cook and wash, and the boys are very serviceable in the garden and the farm." The missionary had recently procured 2 Cherokee children for their school, who were to be educated at the expense of certain friends of the brethren at Boston, and to bear their names. His congregation consisted at this time of 9 baptized adults, of whom 6 were communicants.

A chief, and several natives, residing at *Oochgeelogy*, 30 m. from Spring Place, Georgia, the central point of the national Government of the Cherokees, having been converted by means of the missionaries at Spring Place, a new station was formed there in 1821. Divine service is attended in the house of a chief; and, in May, 1824, 8 persons belonged to the Society.

The Rev. *Gideon Blackburn*, under the auspices of the *General Assembly of the Presbyterian Church*, instituted a mission among the Cherokees in 1804, which he conducted in person, and with very inadequate assistance and support: and within about 5 years, between 4 and 500 young persons, of both sexes, were so instructed as to be able to read, with a good degree of facility, in the English Bible; were proportionably advanced in spelling, writing, and arithmetic; and, at the same time, were taught the principles of the Christian religion; and several became hopeful and exemplary Christians.

They have now public roads, and have made astonishing advances in agriculture, domestic manufactures, and the mechanical arts; and have made a liberal grant of about 100,000 acres of land for a perpetual school-fund, to be applied, under the direction of the President of the United States, to the education of their children. They have instituted a civil government, and their legislative proceedings are marked by integrity and patriotism. They have divided their country into 8 districts, or counties, laid a tax on the people to build a court-house in each of these counties, and appointed 4 circuit judges. Their incipient jurisprudence appears to secure the respect of the people.

Notwithstanding these encouraging appearances, however, it is not to be disguised, that many things, still remaining among the Cherokees, are greatly to be deplored. Much poverty and wretchedness; several gross vices,—particularly drunkenness, and an almost total ignorance of God, his law, and the plan of salvation;—need to be chased away, before the people generally can reach the proper standard of rational and immortal beings. What has been already done in the way of communicating evangelical instruction, though of inestimable value to such individuals as have received spiritual benefit, and as an experiment of what may be done,—is yet a mere specimen of that benevolent agency, which needs to be extended, not only to every part of the Cherokee country, but to all the Indian tribes in N. America, and to all the heathens on the globe.

[See *Arkansas, Brainerd, Carmel, Chattooga, Coosawaytee, Creek Path, Haweis, High Tower, Valley-Towns, Willstown.*]

CHIAUW, or ZIAUW, an island belonging to the Dutch, in the E. Indian Ocean, situated near the equator, in E. long. about 128°. The Rev. Mr. *Kam*, of Amboyna, has extended his labours here, and occasionally preaches to large congregations. The King is a truly pious man, is much disposed to promote the spread of the Gospel, devotes much time to the instruction of his slaves, and has erected a large house for worship. During one visit Mr. Kam baptized about 2000 persons.

CHICKASAWS, Indians, whose country lies mostly within the chartered limits of Mississippi, but embraces a small portion of Alabama; bounded N. by Tennessee, E. by part of Alabama, S. by the Choctaw country, and W. by the Mississippi; about 120 m. long, and nearly the same in breadth. The population, according to the return of the United States' agent, a few years since, was 6466. In 1823, it was estimated at only 4000: and of this number, it is supposed, 300 are resident whites and negroes.

Like their neighbours, the Cherokees and Choctaws, they are considerably advanced in civilization. They are said to possess more than ordinary capacity for learning, are naturally good-humoured and affable, and exceedingly fond of mirth and ornaments. Their territory is divided into 4 districts; over which are 4 hereditary princes, who are under the direction of a hereditary prince or king. The succession of these is in the female line of the family. Beside these officers, they have a chief counsellor and speaker, and, in every district, a chief warrior, with some other subordinate chiefs. These are all elective. They are governed by laws of their own; but almost all their regulations are very defective. They have, however, passed an act against the introduction of ardent spirits into the nation, which has produced a salutary restraint, and rendered the vice of intoxication less frequent than formerly. The spirit of civilization is evidently advancing, and they are more and more convinced of the importance of education, and of the necessity of a different mode of life from that which they have hitherto pursued. Their previous dependence for subsistence is becoming more precarious, and the only alternative left is to abandon the pursuit of game, and to turn their attention to the culture of the soil. Such a state of things is peculiarly favourable to the introduction of the agricultural and mechanical arts, and the Gospel at the same time.

A school was established among

his people by the *Cumberland M. S.* in 1821, containing between 20 and 30 scholars. The government of the United States allows 400 dollars annually to this institution.

The *M. S. of the Synod of S. Carolina and Georgia* also selected a station, in 1821, situated within the chartered limits of the Mississippi, about 50 m. from its eastern boundary, on an elevated spot of the dividing ridge between the waters of the Tombeckbee and Jazoo, 2 m. S. Mackintoshville, about 30 W. of Cotton-gin-Port, and 70 N. W. Columbus. This station is called *Monroe*. Eighteen months were occupied in clearing land and erecting buildings. In 1823, about 40 acres were under cultivation. In May, 1822, the school commenced; the average number of scholars, who are orderly and industrious, is about 50. Religious meetings are well attended, and several persons have hopefully embraced the truth. Local schools are contemplated in the vicinity.

CHILI, or CHILE, a country of South America, extending, on the coast of the Pacific Ocean, from lat. 25° to 45° S. from the desert of Atacama to the River Biobio. Its length is 1400 m., but it varies in breadth from 140 to 340, to its eastern boundary, which is the great chain of the Andes. It was governed by a Spanish officer, who held the title of Captain-general of the kingdom of Chili, and was the president of the royal audience, established at St. Jago and Conception. But, in 1810, a revolution took place among the inhabitants of this country, who separated themselves from the Spanish monarchy; and, on Jan. 1, 1818, the Chili government issued a proclamation from the directorial palace at Conception, declaring Chili and its adjacent islands an independent state, and for ever separated from the monarchy of Spain. By the constitution of 1818, the Republic was governed by a Supreme Director and a Congress. The former possessed all the executive power, but his acts must have the sanction of the latter. The government is, however, still in an unsettled state. Chili, though bordering on the torrid zone, never feels the extremity of heat, being screened on the E. by the Andes, and refreshed from the W. by cooling sea-breezes. The fertility of the soil corresponds with the benignity of the climate, and is wonderfully accommodated to European productions. Chili is not infested by any kind of insect, except the chiguas, or pricker; nor by any poisonous reptile. In the woods and fields some snakes are found, but their bite is not dangerous; nor does any savage or ferocious beast excite terror in the plains. The chief rivers are the Maule, Biobio, Cauten, Tolten, Valdivia, Chaivin, Riobueno, and Sinfondo, which, with many others, rise in the Andes, and flow W. into the Pacific Ocean. The population is 600,000, exclusive of Indians. It is divided into the three intendencies of Coquimbo, St. Jago, and Conception. St. Jago is the capital.

Mr. *Eaton*, from the *B. & F. S. S.*, became superintendent of schools here in 1821. After successfully establishing schools on the British system, at Buenos Ayres, Mr. *Thompson* also proceeded to this country, and was no less prosperous in the objects of his mission. He was followed by Mr. Heaton, who arrived at *St. Jago*, the capital of the country, Sept. 1821; was favourably received by the Supreme Director of the government, and was immediately engaged to superintend a school for 150 boys. Another school, on a larger scale, was soon opened, in rooms provided by government; and several more were in progress to be established in the Literary Institution.

The *American B. S.* has forwarded a considerable number of Spanish Bibles and Testaments to Chili, which have been gladly received; and the translation has been approved by the Roman Catholic clergy.

CHINA Proper, extends from the great wall on the N., which separates it from Chinese Tartary, to the Chinese Sea, about 1300 m.; and about the same distance from the Pacific Ocean on the E., to the frontiers of Thibet on the W.; lying between 100° and 120° E. long., and between 21° and 41° N. lat. The territories of the empire embrace Thibet, Mandshuria, Mongolia Proper, and the whole of central Asia, between Hindoostan and Asiatic Russia. On the W. it is separated from Independent Tartary by a chain of mountains.

The *population* of China Proper has been estimated at 333,000,000; but is generally supposed to be about 150,000,000.

The *language* is not only one of the most ancient in the world, but is, perhaps, the only one of the early ages, which is still spoken by the living. It is supposed to be used by about one-third part of the inhabitants of the globe. It possesses much ancient literature, which has been, for many centuries, the constant study of the literati of China; who have polished it to a high degree of what they deem an elegant conciseness, and richness of classical quotation and allusion; so that the written style of the learned is nearly as different from the plain language of the people, as that of ancient Rome from the modern dialects of Europe. This language, the most singular upon earth in its construction, and supposed to be so difficult, that any knowledge of it was limited among Europeans, to the curiosity of a few learned men and to the imperious necessities of commercial intercourse, has been conquered by Christian missionaries; and is now rendered tributary to the diffusion of Gospel light among this immense portion of mankind, notwithstanding the violent opposition that is made to Christianity.

The *government* is patriarchal. The emperor is absolute; but examples of tyranny are very rare, as he is taught to regard the people as his children, and not as slaves. The first principle instilled into the people, is to respect their prince with so high a veneration, as almost to adore him. All places of honour or profit are at his disposal, as well as the lives and property of his subjects. He is seldom seen, and never addressed but on the knees. Of the officers, or mandarins, there are 9 classes, from the judge of the village, to the prime minister.

The national pride, and exclusive claim to pre-eminence, of the Chinese, derives most powerful support from the vain idea that their *government* is formed on the model of nature; and is a transcript of the noblest of its visible parts,—*viz.*, the heavens. The form of their cities—the regulation of the palace—the duties of prince and people—the evolutions of their armies—the order of their standards—the make of their chariots—the ascent and descent—the arrangements at their feasts—and even the very shape and fashion of their garments, &c. &c.—were all anciently, and still are in a good degree, supposed to bear a resemblance to something in the visible heavens; to some star or constellation—to some motions, supposed or real—to some grand terrestrial objects, or to some recondite physical principle. They often judge of the intentions of Providence with regard to the events of war, and the destiny of nations, from the appearances in the heavens. Of old, they sent forth their armies—they overturned thrones—they punished oppressors—they

seized on territory; all in obedience, as they supposed, to the aspects of celestial phenomena. If to these erroneous conceptions be joined their antiquity, their vast population, their immense riches, their defect in scientific improvements, their want of sound principles, and, especially, the depravity of the human heart, which they have in common with others,—we can hardly wonder at the high and exclusive tone which they assume; or at their extravagant claims to superiority over the nations of the earth.

The *religion* of China is a strange mixture of superstitions, of which every one receives or rejects as much as he pleases. From time immemorial, peculiar homage has been paid to the memory of the dead by the Chinese. What is known of their religion previous to the time of Confucius, is fabulous and uncertain. This most celebrated ancient philosopher of China, was born about 450 years before the Christian era; and seemed designed to reform, in some measure, the corruptions which prevailed in the civil and religious establishments of his country. He condemned the idolatry practised by his countrymen, and maintained that Deity was the most pure and perfect principle, —eternal, infinite, indestructible, omnipotent, and omnipresent. He considered the sun, moon, &c. the immediate agents of Deity, inseparably connected with Him, and, as such, objects of worship. Many parts of his doctrine were calculated to preserve the superstitious notions still prevalent. By his sage counsels, his moral doctrine, and exemplary conduct, he obtained an immortal name, as the Reformer of his country; and, from respect to his memory, his descendants enjoy, by inheritance, the title and office of mandarins.

Soon after his death, a species of Lamanism was introduced into China from Thibet; and, about the year 65, the sect of Fo was introduced from India. The name was derived from the idol Fo, supposed to be the Budhu of Hindoostan. About the 15th century, many of the literati embraced a new system, nearly allied to atheism; but this is confined to a few. The Chinese, in general, are so far from being atheists, that they go into the opposite extremes of polytheism. In China no religion is preferred or encouraged by government. At the present time, its gods are, to use an expression of the sect of *Fuh, Hangho-sha-soo, i. e.* "In number like the sands of Hang river." Most of the forms of mythology, which make any figure in the page of history, now exist in China, except that their indecent parts, and their direct tendency to injure human life, have been cut off. The idolatry of ancient Canaan, of Egypt, of Greece, of Rome, of Chaldea, and of India, are all to be found here, though with some slight variations. China has her Diana, her Æolus, her Ceres, her Esculapius, her Mars, her Mercury, her Neptune, and her Pluto, as well as the western pagans had. She has gods celestial, terrestrial, and subterraneous; gods of the hills, of the valleys, of the woods, of the districts, of the family, of the shop, and of the kitchen! She adores the gods who are supposed to preside over the thunder, the rain, and the fire; over the grain, over births and deaths, and over the small-pox. She worships "the host of heaven—the sun, the moon, and the stars." She also worships the genii of the mountains, rivers, lakes, and seas; together with birds, beasts, and fishes. She addresses prayers, and offers sacrifices, to the spirits of departed kings, sages, heroes, and parents, whether good or bad. Her idols are silver and gold, wood, and stone, and clay, carved or molten, the

work of men's hands. Her altars are on the high hills, in the groves, under the green trees. She has set up her idols at the corners of the streets, on the sides of the highways, on the banks of canals, in boats, and in ships. Astrology, divination, geomancy, and necromancy, everywhere prevail. Spells and charms, every one possesses: they are hung about the neck, or stitched up in their clothes, or tied to the bed-posts, or written on the doors; and few men think their persons, children, shops, boats, or goods, safe without them. The emperors of China, her statesmen, her merchants, her people, and her philosophers also, are all idolaters.

With regard to future retributions, those of the sect of Confucius profess to know no life to come, but that which their children and posterity shall enjoy on earth: hence their views rise no higher; in this their fears and hopes seem to terminate.

The Elysium of the West, which the followers of *Fuh* look for, is such as the deluded imagination of an Asiatic would naturally paint. Fortified palaces—groves of trees producing gems—pools of fragrant water, yielding the lotus flower as large as the wheel of a cart—showers of sweet odours, falling on a land the dust of which is yellow gold—myriads of birds, of the most exquisite plumage, singing on trees of gold, with the most harmonious and ravishing notes, of a hundred thousand kinds, &c. &c. Such is their paradise; but, in conformity with the comparative contempt in which the female character is held throughout the east, they exclude all women, *as such*, from a participation therein. Those females who have acted well on earth, are first transformed into men, and then admitted into that palace of delights.

The sufferings of the Tartarus which their terrified imaginations have figured, are represented in pictures, as the punishments in purgatory and Tartarus were exhibited in the Eleusinian and other heathen mysteries: with this difference, however,—that these are exposed to public view; those were seen by the initiated only. Lakes of blood, into which women who die in child-bed are plunged; red hot iron pillars, which the wicked are caused to embrace; devouring lions, tigers, snakes, &c.; mountains stuck all over with knives, on the points of which the condemned are cast down, and seen weltering in gore; cutting out the tongue—strangling—sawing asunder between flaming iron posts; the condemned creeping into the skins of those animals in the form of which they are destined to appear again on earth; boiling of the wicked in caldrons; the wheel, or apparatus, by means of which all the operations of the metempsychosis are performed; horned demons, with swords, spears, hatchets, and hooks; wretched mortals alternately shivering with indescribable cold, and burnt to coals with devouring fire;—these, with numberless other such things, are represented with gross and disgusting minuteness. Instead of producing any salutary fear in the mind, they fill the imagination with horrid figures; the real existence of which the better informed surely cannot believe; or which, if believed, must either totally weaken the springs of action, or render those deluded heathens inconceivably wretched even in this life.

Their system of *morals*, as explained by the sect of the learned, contains much that is good. Many of the duties of relative life are set forth with as much clearness as could be expected from a people who know not the true God. But to those who can compare it with the system of Christian ethics con-

tained in the New Testament, it must in all particulars appear defective, and in many exceedingly erroneous; especially if the motives and ends of human actions, and the spirit in which they should be performed, be taken into the account. Some important duties are also entirely left out; and others carried to such extravagant lengths, as to render them not only irksome, but oppressive.

Female infanticide, which still prevails in China, if it had not originally sprung from their doctrine of YIN and YANG, which sets every thing masculine in so exalted, and every thing feminine in so inferior, a light, was doubtless greatly increased thereby.

Their general belief in the metempsychosis, and in the inevitable decisions of a numerical fate, prevents the cordial exercise of benevolence and beneficence.

Their cold-hearted philosophy, indeed, teaches and applauds the practice of alms-deeds. Charity falls clear as the dew-drop from the lips and pens of their sages, but often freezes ere it reach the ground. Even the natural desire which all men, as human beings, feel to assist their fellow-creatures in distress, is greatly weakened in China—often entirely counteracted—by fear of opposing the will of the gods, who send men back to endure poverty and misery in this world, as a punishment for the crimes of a former life; or by a belief that all efforts which tend to counteract the decrees of fate, are not only fruitless, but wrong; or by a criminal selfishness, hardness of heart, and indifference to other people's happiness, which sometimes allows them even to sit still at ease, and suffer another man, close by, to drown in the waves, or his property to consume in the flames, when a little effort on their part might save both.

It is true, indeed, that some of the more rational condemn these evils, and have written against them; especially against female infanticide; but of how little avail can all such well-meant efforts to correct the horrid crime be, while the principles which gave it birth are held in honour! They are inconsistent with themselves. In one part of their writings, they deplore the bitter consequences, and warn men against them; while, in the other, they inadvertently magnify the causes from which they rise, as the only source of excellence and perfection in the universe. They deprecate the mortal stream, and yet feed the impoisoned fountain; they strive to lop the branches, and yet manure the root!

Though vice, in all its diversified forms, exists in China, still, perhaps, its external features do not at first sight appear so gross as in some other countries. But it is not to be concluded from hence, that the degree of it is less than in other parts of the heathen world. For the opinions and customs of all ranks of society not only furnish sufficient excuse for the commission of many sins against the law of God, but have even raised them to a certain degree of respectability and honour; and hence it becomes very difficult to convince them of the moral turpitude of those evils in which their parents, and their best and wisest men, have from age to age indulged. Chinese manners and customs are thrown into so regular and digested a form, as that a stranger, but superficially acquainted with the language and real spirit of the Chinese people, seems to see much to praise, and, comparatively, little to blame: while, at the same time, the nation groans under oppression and violence; their courts are filled with bribery and injustice; their

markets with cozening and deceit; their houses with concubines; their monasteries with ignorant, indolent, and filthy ascetics, "who," to use the words of a Chinese writer, "are not worth the down of a feather to society;" their schools and colleges with high-minded, self-sufficient *literati*, to whose proud and sophisticated minds the humbling doctrines of the Gospel will be no less obnoxious than they were to the sarcastic pride of a Celsus!

Such is the state of China! Such, after enjoying the philosophy of Confucius for more than 2000 years! Such, after Roman Catholic Christianity has existed in it for upwards of two centuries! Such it was, when the mission to China was proposed, and such it is at the present hour! — [See *Canton.*]

CHINSURAH, a town of Hindoostan, in Bengal, with a fortress. It stands on the W. bank of the Hoogly, 20 m. N. of Calcutta. The principal houses are built of brick, with terraced roofs, in the Moorish style. In consequence of a convention entered into on the part of his Britannic Majesty with the King of the Netherlands, it was ceded to the English in 1825.

The Rev. Robert May, who was sent out by the *L. M. S.*, with a view of aiding the mission at Vizigapatam, especially in the tuition of children, for which he had a peculiar talent, was enabled, after a long detention in America, to proceed to India. He landed at Calcutta, Nov. 21st, 1812, and, by a peculiar concurrence of circumstances, was led to settle at Chinsurah. Soon after entering on his labours, he was bereaved of Mrs. May.

In 1816, the number of schools under Mr. May's care was 30, in which there were more than 2600 children. The Rev. Mr. Pearson, who was highly qualified for the work, was afterwards sent out to his assistance; and he was also joined by an European, Mr. Harle, who was fully approved by Mr. Townley and himself, to assist in the superintendence of these seminaries. In the benevolent effort still further to extend the means of instruction, Mr. May finished his earthly career. Mr. Pearson received from the inhabitants a written request to perform the duties of the settlement church, which he accepted. With vigour and success, he, with his colleague, Mr. Harle, carried on the schools; and into one or two of them the British system was introduced, in which it approached the perfection exhibited in England in schools conducted on the same principle.

Messrs. Townley and Hampson, who visited the schools at Chinsurah and its vicinity in 1819, reported, that they were in the most prosperous state; and, of the schools at Bankeepoor, under the particular superintendence of Mr. Harle, their account was equally favourable.

In addition to these engagements, the missionaries were variously occupied.

Mr. Pearson established a printing press, partly under the patronage of the *Calcutta School S.*, the profits of which he designed to devote to the *Bengal A. M. S.* During the summer of 1821, his health suffered interruption, but a short voyage in the Bay of Bengal was the means of his restoration. During his absence, his place was filled by Mr. Trawin, of Calcutta. In the previous spring, Mr. George Mundy arrived at this station. At this period the Bengalee boys in the school manifested a laudable and highly useful spirit of emulation. There was also prevalent among them a strong desire to

learn English; and, in order to attain this object, they appeared to be willing to read the Scriptures, or any other book. Mr. Pearson, aware of the importance of meeting this disposition, compiled a grammar and vocabulary, in Bengalee and English, with a view, when they were printed, to open an English school, in which the reading of the Scriptures should be indispensable; and, by this method, he hoped to pave the way for their introduction into all the native schools.

The native schools at this station were visited by many respectable individuals of intelligence and discernment, who highly admired their economy; and regarded them as models for all schools of this description. The manner in which they were conducted, met also with the entire approbation of his Excellency, Mr. Overbeck, the Dutch governor of Chinsurah, by whose liberality, on the part of his government, they were supported.

The Chinsurah schools were gratuitously supplied with books by the *Calcutta School Book Society*, who ordered 1000 copies of Mr. Pearson's Bengalee and English Grammar to be printed at their sole expense.

Religious books, in Bengalee, were extensively circulated, and scarcely a day passed without numerous applications for them at the Mission-house. Connected with the circulation of religious tracts, the brethren sent copies of the "Gospel Magazine," published at Calcutta, to between 200 and 300 respectable natives of the town; and they intended to pursue the same plan every month. It was understood the magazines were very generally read.

In 1820, a bungalow chapel was erected on the outside of one of the gates of the town. Here, or on the road-side, the missionaries daily took their stand. Mr. Pearson thus describes the plan pursued in the evening native service at the bungalow chapel, which he considered as replete with important advantages.

"On a raised part of the floor we place a table, a stool, and a candlestick; one of us sits down, and the people coming in, take their seats also on stools and benches, in front, and on either side. The missionary opens the Bible, reads, expounds, and prays; then, sitting down again, converses with his hearers on what has been considered. Afterwards tracts are distributed among those who can read. Often," continues Mr. P. "do I think I could sit and converse thus night and day! All is, as it were, clear gain. Independently of the good which, by the blessing of God, we may expect will accrue to the people, here is rapid improvement in the language; in the knowledge of popular objections, with the mode of refuting them; and, best of all, in the exercise of faith and love; for we find that hard words, or hard arguments, if alone, will do just as much as hard stones towards making men Christians." Mr. P. adds, "Mr. Townley is now looking out for another spot of ground within the gates, where it is intended to pursue the same plan of native instruction."

In 1821, an additional native school commenced at a village called Khonnian; the expense of which was defrayed by his Highness the Rajah of Burdwan. The active exertions of Mr. Pearson, in this department, also received the express approbation of his Excellency the Marquis of Hastings. Mr. Townley, who had removed from Calcutta in consequence of illness, now assisted the missionaries in their labours, and a native female school was opened in a room

of the fort, kindly assigned by the Dutch governor for the purpose, under the superintendence of Mrs. Townley and Mrs. Mundy. Mr. and Mrs. Townley, in consequence of the very unfavourable state of Mrs. T.'s health, were, however, soon after compelled to leave India; and arrived in England, April 17th, 1823. In 1824, the mission was prospering—the schools were well attended—the preaching of the Gospel was continued in four bungalow chapels, and the number of school publications in Bengalee, prepared by Mr. Pearson, had increased to 12. The contributions of the Chinsurah branch of the *Calcutta A. M. S.*, for one year, amounted to rupees 773. 2. 3.

The indifferent state of Mr. Pearson's health rendered a visit to this country necessary, where he arrived on the 8th April, 1824.

At the close of the year, the Rev. John Edmonds and Mrs. Edmonds arrived at Chinsurah, to the joy of Mr. Mundy, who greatly required aid in the business of the mission, and was deeply suffering from the loss of Mrs. Mundy, who departed this life after a short illness, on the 30th of the preceding July. This pleasure was, unhappily, of short duration. Mrs. Edmonds being incapable of bearing the climate, Mr. E. was reluctantly obliged to return with her to England, which they reached, March 29, 1827. Mr. Pearson, who embarked on his return to India on the 20th of June, arrived safe at Chinsurah, and resumed the superintendence of the native schools.

The Rev. A. F. Lacroix, formerly of the *Netherlands Society*, the committee of which had deemed it expedient to relinquish their missions in this part of the world, was recently received into connexion with the *L. M. S.*, and will, for the present at least, act in concert with its missionaries at this station, where he had for several years previously laboured.

The present number of the schools supported by the Bengal government is 16; and that of the boys instructed in them upwards of 2000. They are in a state of great efficiency. The mission schools, which are three in number, contain 295 boys, who make encouraging progress.

Besides the preaching in the mission school-rooms (of which another very commodious one, eligibly situated, was lately built, and opened for that purpose), the people still continue to be addressed whenever congregations can be collected. During the cold season, numerous visits are made to the surrounding villages by the missionaries, who on these tours, preach to the natives and distribute tracts. The people listen with apparent attention; sometimes propose serious inquiries, and even manifest much earnestness in the investigation of truth; but, in general, they evince an awful indifference to the claims of Christianity and the welfare of their souls.

Every Sabbath morning the children of the mission schools are collected in one of the school-rooms, when they read the Scriptures, which are explained to them in a course of catechetical instruction. A considerable number of the natives attend on those occasions, and listen with surprise to the definitions (frequently expressed in an admirable manner) which the boys give of the doctrines of the Christian faith. This mode of communicating instruction is frequently employed when the schools are visited by the missionary, who usually addresses the people that assemble at such times.

During the year 1826, great success attended the preaching of the Gospel to the Europeans at this station, a considerable number of

whom appear to be decidedly pious. A church was formed, consisting of about 20 members. Mr. Mundy was ordained to the office of Christian minister in Nov. 1825, on which occasion the Rev. Dr. Carey gave the charge.

The following observations are extracted from the printed Report of the *Bengal A. S.* for 1826.

"In this branch of labour the exertions of the missionaries (at Chinsurah) have been rendered peculiarly useful; and we are convinced that it will be considered as a great honour conferred on the society, that its missionaries have been useful in preserving the influence of real religion during the last 20 years, in this place; the inhabitants of which, without their gratuitous labours, would have been destitute of the ordinances of public worship, and would, doubtless, resemble others who, in similar circumstances, have manifested a fearful indifference to pure and undefiled religion."

The *Netherlands M. S.*, through the means of their late agent, the Rev. Mr. Lacroix, succeeded in forming among the Dutch inhabitants, an auxiliary to the society at Rotterdam.

CHIPPEWAYS, a tribe of Indians in North America; the seat of whose country is about Mackina, Lake Huron, Sault de St. Marie, and the S. side of Lake Superior; but, within a few years, many have emigrated to the extensive country between Lake Superior, and the N.W. end of Lake Winipek. They are very warlike and superstitious. They believe there is one Supreme Being, and many subordinate gods, whom they usually invoke; supposing that they have considerable power and influence over mortals.

Their population is very variously estimated. Mr. Harmon, the author of a volume of travels in the N.W. parts of the continent of America, states—"When the white people first came among them, they were a numerous and brave nation, who could turn out 20,000 or 30,000 warriors; but now they have dwindled down to no more than 800 or 1000." The Rev. Mr. Laird, the missionary among them, whose information must be mostly derived from Mr. Schoolcraft, the United States agent at Sault de St. Marie, and who deserves much credit, says, in 1823, "The Chippeway tribe is one of the most considerable in North America. The usual computation makes them more than 20,000 in number. Their language is spoken from Montreal to the Rocky Mountains." Mr. Schoolcraft has made diligent researches into the language, and has formed a grammar and dictionary, which he proposes to publish, or to resign the manuscripts to any missionary who may desire to use them. These will afford very important facilities to missions among them. The language is said to bear a very striking resemblance to the Hebrew. [See *Fort Gratiot, Machinaw, Sault de St. Marie.*]

CHITPORE, a village in the north part of Calcutta. The *C. K. S.* has recently established a promising native school here.

CHITTAGONG, a district in the S. E. part of Bengal, Hindoostan; extending 120 m. by 25 average breadth; separated from Burman, E., by a range of mountainous forests; the Bay of Bengal is on the W., 230 m. E. Calcutta. It was ceded to the British in 1760, who have here a military force, and a civil establishment. The inhabitants are Mahomedans, Hindoos, and Mugs, with a few Portuguese, amounting in all to about 1,200,000. The Mugs fled from the tyranny of the Burman government.

They resemble the Burmans in language and manners; have no caste; and are intelligent, frank,

and kind. They occupy the country S. of Chittagong, for about 100 m. to Ramoo.

Chittagong, or *Islamabad*, a town and capital of the district of the same name, on the river Chittagong, about 12 m. from the Bay of Bengal. E. long. 91° 45′, N. lat. 22° 20′. Two divisions of the town are occupied by Portuguese catholics, who have two chapels, but are very ignorant. The proportion of Mahomedans is large, and their mosques are numerous, while the Hindoo temples are few.

The Rev. Mr. De Bruyn, from the *Bapt. M. S.*, commenced labouring here in 1812, with very encouraging success, especially among the Mugs. The great enemy of souls, however, beheld with an evil eye these attempts to rescue from his grasp those over whom he had long tyrannized without opposition, and meditated a blow in a way little expected. A young man whom Mr. de Bruyn had taken into his house, and treated as a son, being reproved by him for improper conduct with more severity than usual, Satan so inflamed the passions of this headstrong youth, that seizing a knife, he plunged it into the side of his benefactor and friend; who, after languishing a day and a night, expired; not, however, before he had written to the judge of the court, excusing the rash deed of his murderer, and entreating that he might not be punished. Although the infant church suffered so great a loss, it was not left entirely destitute. A young man, named Rereiro, who had been among the first baptized by Mr. de Bruyn, exerted himself so far as possible to supply the deficiency, until the arrival of Mr. Peacock, in 1818, who was chiefly employed as superintendent of the schools. In the early part of the year, Mr. Ward, from Serampore, visited Chittagong, and baptized 7 converts, which raised the number of members to 100.

On the death of Mr. Peacock, in 1820, Mr. Johannes, who was educated in the Benevolent Institution, proceeded to this station. At this period the church consisted of 150 members, residing in four or five villages. The care of it subsequently devolved on the Rev. Mr. Fink. He was aided in his efforts by 6 native itinerants, but considerable opposition arose. One chieftain, in particular, was so hostile, that he would neither suffer Mr. F. to enter his petty domain, nor allow his people to leave it for the sake of hearing him.

War, with all its attendant evils, has been permitted, since that time, to ravage the district of *Chittagong*, and to disperse the numerous church formed there among the Mugs. Still they have retained their attachment to the means of grace; and, since the conclusion of peace between the Burmese and our Indian government, these poor people, who were originally refugees from the neighbouring province of Arracan, now ceded to the British, have returned thither in a body, with their pastor at their head. Thus, in a most unexpected way, a new and easy access is obtained into the Burman empire; and, from the relative position of that country to China, it seems not at all improbable that, ere long, the extensive frontier of that vast and populous region, may be laid open to the Gospel.

At present the church is very small, and contains no native members. The station is, notwithstanding, exceedingly interesting, chiefly from the promising character of the *Benevolent Institution*, under the care of Mr. Johannes. This school, which is on the Lancasterian model, furnishes the means of a plain English, and a Christian education to about 140

poor children, principally of low Portuguese families, which abound in Chittagong. The temporal benefits which the children receive from being educated in the school, are so great and manifest, that the people continue to send them, in spite of the warnings and solicitations of their priests. And the spiritual benefit received withdraws many from the dark and miserable thraldom of popery, and makes them spiritual worshippers of the living and true God. An interesting society has been formed among these youths for prayer and mutual exhortation on religious subjects, and they have, by subscription, raised a convenient house for holding their meetings, and are collecting a small library for their improvement in knowledge. Mr. Johannes preaches in his school-room every Lord's day, first in Bengalee, and then in English. At the former service the masters of several native schools, and a number of their scholars, attend, with many other persons; and at the latter the children of the Benevolent Institution, with a number who have formerly been educated in it, and some families connected with the army. Mr. Johannes also goes out to different places to preach the Gospel publicly, both on Sabbaths and on other days of the week, and meets generally with a respectful reception; and instances frequently occur of persons, who have been his hearers on such occasions, calling for further conversation. He receives no emolument as a missionary, but draws his salary from the funds of the Benevolent Institution.

The *C. K. S.* has established a lending library here, and has also a depôt of books.

When the Burman emperor repulsed the American missionaries, in 1820, Mr. *Colman* removed to this place from Rangoon, and took charge of the mission; but, in 1821, provision having been made for his establishment at Cox's bazaar, where the Burman language is spoken by a numerous population, he removed to that place, and died soon after.

CHITTOOR, a town of Hindoostan, on the W. frontiers of the Carnatic, chief of a strong hilly district. It is 82 m. W. by N. Madras; E. long. 79° 10′, N. lat. 13° 15′.

The Rev. Mr. and Mrs. Jennings have recently been appointed, by the *L. M. S.*, to this station. Messrs. Crisp and Taylor have engaged to visit this promising field of labour, alternately, every 4 months, until the arrival of the missionary.

Mr. Crisp commenced these periodical visits in the early part of 1826, and, during his stay, formed, in compliance with their own request, a number of native Christians belonging to the place (converts from paganism and Mahomedanism) into a Christian church. He also administered to them the Lord's Supper (on which occasion 70 members were present); preached both to the native Christians and the European residents; baptized 40 natives, including children, and married 11 native couples. Two large native schools, one for boys, and the other for girls, have been established, and are supported at the charge of respectable European residents, who propose to erect, at their sole expense, a chapel for the missionary.

The Rev. Henry Harper, the chaplain at this station (*C. M. S.*), actively superintended the schools for about 3 years, till his removal to Hydrabad, and was otherwise instrumental of much good.

CHOCTAWS, a tribe of Indians, whose territory lies S. of the Chickasaws, chiefly within the chartered limits of Mississippi, but extends to Tombigbee river in Alabama. The soil is fertile,

especially the extensive prairies, with which the country abounds. The population is scattered over a large extent of country, and is estimated by some at 15,000, by others at 25,000; a medium between these is probably nearest the truth. They have made considerable advances in agriculture and the arts of civilized life. Their country is divided into 3 districts, *viz.*, Lower Towns, Six Towns, and Upper Towns; and these again are divided into clans. In 1816, they sold a portion of their country to the United States, for which they were to receive 6000 dollars annually for 17 years. In 1820, they made the following appropriation of this annuity for the benefit of the mission schools in the nation, under the patronage of the American Board: the Lower Towns 2000 dollars a year for 17 years; the Six Towns 1000 dollars for the school for 17 years; and 1000 dollars, for the same period, for a blacksmith's shop; and the Upper Towns 2000 dollars for 16 years, for the school at Elliot: making an amount of 6000 dollars, annually, for the time specified.

In several clans, in the S. E. part of the nation, laws have recently been made to prevent drunkenness, infanticide, and other gross vices. The introduction of whiskey has been, and still is, very destructive to the morals and improvement of the Choctaws. The practice of infanticide has prevailed among them, from time immemorial; and parents have possessed, and frequently exercised, the unquestioned but barbarous right of murdering their own offspring, whenever it was troublesome to rear a child.

The first punishment for the commission of this crime, was inflicted about the beginning of 1823.

They have very vague and fanciful notions of the Great Spirit and of a future state; but these appear to be very seldom the subjects of contemplation, and have no effect upon their conduct. The general feeling is, that the dead cease to be.

As a people, they are in almost total darkness on moral and religious subjects, exposed to various and imaginary terrors from supposed witchcraft and other causes, and addicted to the intemperate use of ardent spirits; in short, ignorant, degraded, and miserable. They are, however, awaking to some just sense of their condition, are desirous that their children should see better days, and are importunately asking the charity of the Christian community to aid them in becoming acquainted with the arts of civilized life and the Christian religion. It is fondly hoped that those who have the means will be prompted to greater exertions, to promote the present comfort and everlasting welfare of this interesting people. Experience has abundantly taught, that the plain truths of the Bible, presented to their understandings and consciences, must be relied upon as the efficient cause of civilization; and that by no other process can any change be expected materially for the better.

Beside the following mission stations, *Bethel*, *Elliot*, *Emmaus*, *I-ik-hun-nah*, *Mayhew*, and *Yokena Chukamah*, several small schools have been opened in private families.

CHOUB, a town on the W. coast of Hindoostan; near Bombay, under the Mahratta government. The *American* missionaries at Bombay established a large school here about 1817, which promises much good.

CHOULE, a district on the W. coast of Hindoostan, about 25 m. S. Bombay; length about 6 m.; population about 30,000, mostly

Hindoos. This was a place of great importance under the Portuguese government; and the stupendous ruins of their fortifications, their ecclesiastical and other public buildings, strikingly evince the opulence and power which that government once possessed here. It is now in possession of the British. The *American* missionaries at Bombay have established schools, and distributed tracts, with encouraging success.

CHRISTOPHER, ST., or St. Kitt's, one of the Caribbee islands, in the W. Indies, 60 m. W. Antigua. It is 19 m. long, and 6 broad, with high mountains in the middle, whence rivulets flow. Between the mountains are dreadful rocks, horrid precipices, and thick woods; and in the S. W. parts hot sulphureous springs at the foot of them. The produce is chiefly sugar, cotton, ginger, indigo, and the tropical fruits.

The natural strength of the island is such, that a garrison of 2000 effective troops would render it impregnable to a formidable invasion. It was first discovered, in 1493, by Columbus, who gave it his own Christian name.

The first English settlement was formed in 1620. For several years, the aboriginal inhabitants lived on friendly terms with the settlers, and supplied them with provisions, till the planters seized their lands.—After a severe conflict, in which many of the Caribbees were inhumanly murdered, they were driven from the island.

It was in the possession of the French and English, alternately, till 1763, when it was permanently restored to Great Britain. The chief towns are Basse Terre and Sandy Point. *Inhabitants*, 20,000, a large proportion of whom are slaves and coloured people. The N. point lies in W. long. 62° 47′, N. lat. 17° 27′.

The *U. B.* in Antigua having been repeatedly solicited to extend their missionary labours to this island, Messrs. Birkby and Gotwald were sent thither in June, 1777.

Having hired a house in the town of *Basseterre*, they commenced preaching to the negroes; but, though these attended in considerable numbers, and the brethren were countenanced in their undertaking by many of the proprietors, the progress of the Gospel was comparatively slow; as, in 1784, seven years from the first establishment of the mission, the number of converts scarcely exceeded 40.

In 1785, the brethren purchased a piece of ground for the establishment of a regular settlement, and the place of worship which they now erected was so numerously attended, that a more spacious church soon became indispensably necessary. This was accordingly completed in 1789: the believing negroes not only assisted in the work by manual labour, but also aided it by pecuniary contributions. On the day of consecration, 18 persons were baptized, and 3, who had previously belonged to other denominations, were admitted as members of the church. The number of baptized persons, at this time, amounted to 279, besides about 80 catechumens.

A sacred flame was now kindled in the island, which continued to spread, until, in the course of a few years, the congregation consisted of 2500; and the attendance on public worship was so numerous, that it was only on the week-day evenings the hearers could be accommodated within the walls of the church: on the Sabbath, when the negroes were in the habit of coming from various distant plantations, great numbers were obliged to remain in the open air around the building.

In 1792, the town of Basseterre was visited by a dreadful inundation; and a hurricane which raged in the ensuing autumn, proved extremely destructive; but, on each of these occasions, the missionaries were mercifully preserved, though their premises sustained considerable injury. The work of the Lord also continued to prosper, and, in the course of a short time, they obtained the privilege of preaching to the negroes on no less than 50 plantations.

The invasion of St. Christopher's by a French fleet, which had previously been anticipated, took place on the 5th of March, 1805; when General Balbot fixed his headquarters in the neighbourhood of the missionaries, and stationed a guard of 4 privates and a corporal at the entrance of their burial-ground. A capitulation, however, being agreed upon, the enemy quitted the island, after levying a contribution, burning six vessels, spiking the cannon, and destroying the powder-magazine; and the brethren were enabled to resume their labours without further fear of interruption.

For some following years, no occurrence worthy of particular narration marked the progress of the mission. Those who were employed in it, however, persevered in their interesting work with unremitting zeal and faithfulness: the vacancies occasioned by the death of some of their number, were soon supplied by other devoted servants of Christ; and, in every year, some of the negroes were received into the church by baptism, whilst others exchanged worlds, rejoicing in the grace of God, and in the atonement of Christ.

In the year 1819 a new settlement, called *Bethesda*, began to be formed on the Cayon estate; and on the 25th of Feb. 1821, the church at that place was solemnly consecrated for the celebration of divine worship;—a circumstance which appeared to excite the most fervent gratitude in the breasts of many aged and infirm negroes, who, on account of their distance from Basseterre, had previously enjoyed but few opportunities of attending, on the Sabbath, to hear the word of God.

In 1824, one of the missionaries at *Basseterre* says:—"It affords us, indeed, great comfort and encouragement that our church is generally filled with attentive hearers, and that the presence of our Lord and Saviour is powerfully felt when we meet in his name. The number of this congregation is about 2000, besides about 500 new people. Those also who were formerly excluded on account of transgressions, constantly attend the public worship. A great proportion of the congregation give evidence that they are children of God. On the first Sunday after Easter, those who had attained to different privileges in the church, had, as usual, a particular meeting: 133 were baptized, or received into the congregation since Easter, 1823, and 72 admitted to partake of the Lord's Supper. At the close of 1825, the congregation consisted of 691 communicants, 737 baptized adults, 554 children, 404 candidates for baptism; 248 were excluded for a time, but most of them still attended worship, and begged for re-admission; and 370 new people;—in all, nearly 3000 souls.

At *Bethesda*, during the year 1825, 23 adults and 79 children were baptized, 131 persons were received into the congregation, 17 were re-admitted, 60 were admitted to the holy communion, 149 were candidates for baptism and reception, 42 had departed this life, and 31 had been excluded. The number of the congregation at the close of

the year was 360 communicants, 509 baptized adults, 276 children under 12 years of age, 313 candidates for baptism, and about 400 excluded and new people,—in all 1858; 168 more than at the close of 1821.

In Jan. 1787, the Rev. Dr. Coke, accompanied by the Rev. Messrs. Baxter, Clarke, and Hammett, of the *W. S.*, visited this island. Their intention, it seems, had, by some means, been communicated to the inhabitants, by several of whom they were received with great cordiality and respect, and encouraged to commence their labours on the very evening of their arrival. After a few days, indeed, both the doctor and Mr. Hammett were invited to preach in the court-house at Basseterre, and 6 or 7 of the principal gentlemen in the town, including the clergyman of the parish, politely asked them to their respective houses; where they had a very favourable opportunity of communicating their intentions and explaining the objects which they had in view. These proved fully satisfactory; and as it was finally arranged that Mr. Hammett should be stationed on the island, a house was immediately taken for his accommodation in Basseterre, and a gentleman at a small town called Sandy Point, promised to use his endeavours for preparing a place in that neighbourhood for the occasional dispensation of the word of truth.

"In Feb. 1789," says Dr. Coke, "I again visited St. Christopher's, and had the satisfaction of being personally convinced of the great benefits which had resulted from the introduction of the Gospel into this island. The labours of Mr. Hammett had been unremitting; and, in the space of two years, through the divine assistance, he had raised a society of 700 members, the greater part of whom, I had reason to believe, were members of the mystical body of Christ. The great Head of the Church had also raised up in this society two preachers, qualified to impart instruction to others; and to these he had communicated a willingness, equal to their ability, to devote themselves entirely to the work of the ministry."

From this period the mission continued to flourish, under the superintendence of those ministers, who, from time to time, visited the island, on the itinerating plan adopted in the Wesleyan connexion. Many of the white residents treated the missionaries with the utmost kindness;—the negroes thronged to hear the word of God; and as a proof that many of them had really profited by the instructions which they received, it was found that they might be safely entrusted with arms for the protection of the colony, when an attack was anticipated from the combined forces of France and Spain. "Nothing," says Dr. Coke, "but the power of divine grace could induce the negroes to offer themselves for the defence of a country in which they were held as slaves; and to protect their masters, many of whom, doubtless, had treated them with severity. And nothing but this persuasion could incline their masters to place in them a degree of confidence which they felt reluctant to repose in others."

In the spring of 1802, the members in the society at St. Christopher's amounted to 2587, and a great blessing appeared to rest on the general affairs of the mission. In the month of April, in the same year, Messrs. Debill and Bradnack, two pious and zealous young men, arrived to the assistance of Mr. Brownell, who had been previously stationed there; and, on the same day that they landed, one of them

preached to such a crowded congregation as struck them with astonishment. Indeed, the attendance on the means of grace had increased considerably during the preceding 12 months; so that Mr. Brownell observes, he was constrained to pray for an enlargement of their borders. "When," says this missionary, "I see the aisles of the chapel closely wedged with white and black people, promiscuously interspersed, without a seat upon which to sit, together with numbers in the yard, who, in former days, could scarcely be brought to worship God in the same place, I cannot but acknowledge that this is the Lord's doing, and it is marvellous indeed."

From this period we have no historical documents relative to the state of the mission in St. Christopher's, till the year 1816, when Messrs. Whitworth, Raby, and Whitehouse, observe—"The fall of the year in this, and in many of the islands, has been sickly; but we feel pleasure in stating, that though many of the members of our societies have fallen victims to death, yet, in their last moments, they witnessed a good confession. During the late festival (Christmas), at which the negro population have a little time at their disposal, such multitudes assembled for prayer and praise as were truly astonishing. Contrasting what we then saw, with the conduct pursued by them at this season, antecedent to the introduction of the Gospel among them, we were led to exclaim, 'What hath God wrought!'"

"In Sept. 1819," says Mr. Gilgrass, "the inhabitants of this island were dreadfully alarmed by a hurricane. Since the hurricane there has been very little trade, or work of any kind, for *free* people, and every article of food has become very dear indeed. Flour was raised in one day, after the gale, from 7*l.* 4*s.* to 10*l.* 16*s.* a barrel. Some of our people have unavoidable fasts two or three times a week; whilst others have no other alternative than that of dying with famine, or of begging their bread from door to door. Many also have not a shed of any kind to screen them by day from the heat of the sun, or by night from the heavy dews and torrents of rain."

Notwithstanding the afflictions which the missionaries and the people of their charge were thus called to endure, the word of God continued to be promulgated with success; and the chambers of sickness and death sometimes exhibited scenes well adapted to support and comfort those whose paramount wish was, that they might be made instrumental in the conversion of sinners. "A coloured boy, about the age of eighteen, belonging to our school," says Mr. Pinnock, "was taken ill of a fever, of which he died. In his affliction, he sent to request that I would visit him. Accordingly I I went; and on my approaching his bed-side, he laid hold of my hand, and pressed it to his bosom with apparent gratitude and delight. On my speaking to him relative to the state of his mind, he told me he was happy, and that he longed to be with Jesus. He then requested me to sing some of the hymns which I had taught in the school, and he occasionally joined with me. At his funeral all the scholars attended, and followed the corpse to the grave; each of them having a piece of black crape tied round the arm, as a badge of mourning. This was a new and interesting sight in this place, and I doubt not it has had a tendency to establish the reputation of our school."

On Saturday, Jan. 1st, 1825, *Wesley Chapel*, belonging to the society, from whose founder it

takes its name, was dedicated to the solemnities of religion, before a very crowded and attentive congregation, at which were many persons of the first distinction.

The chapel is an oblong square, 81 feet by 56, and 30 feet in the elevation. It is a substantial building of stone, with a slated roof; and, when completed, will accommodate, it is supposed, about 1500 persons.

"After the close of the opening service," says Mr. Morgan, one of the missionaries, "we waited on his Excellency at the government-house, to express our sense of his kindness, in contributing to the erection of the chapel, and in attending at its dedication. He expressed, with much feeling, his satisfaction as to the chapel and the services; and said, that our well organized school had given Mrs. Maxwell, as well as himself, much pleasure; and that our labours should have, as they justly merited, his countenance and support."

The following account of the various stations on this island, the number of which has of late greatly increased, is given in the last Report.

Sandy Point.—"A variety of pleasing circumstances in combination, induce the hope that the state of this society is improving. Still we must lament the superficial religion, and consequent inconsistency, of many among us. The piety of some of our members has, however, obviously deepened during the past year. Solid religion, we believe, is extending among us, though not rapidly. Number in society, 623;—2 Whites, 94 Free Coloured and Blacks, 527 Slaves, and 41 on trial."

Deep Bay.—"The condition of the society connected with this place excites our warmest gratitude, and presents a most joyful contrast to its state a few years ago. The society, including those on trial, has been more than doubled since Dec. 1824; and those who have been united to us have almost invariably brought forth fruits meet for repentance. The chapel has been too small for us since May. Our classes are frequently obliged to stand on the outside. Catechetical instruction continues to augment their Scriptural knowledge. Number, 302;—2 Whites, 20 Free Coloured and Blacks, 280 Slaves, and 34 on trial."

Palmetto Point.—"It gives us great pleasure to report that the work of God in this place is in a prosperous state. Number in society—8 Free Coloured and Blacks, and 105 Slaves. Total, 113; and 9 on trial."

Old Road.—"The state of society, in this place, is by no means so prosperous as we could wish. Latterly, the congregations have greatly increased, and we hope we shall yet see good days in this place. Number in society — 6 Whites, 50 Free Coloured and Blacks, and 192 Slaves. Total, 248. On trial, 11."

Half-Way Tree.—"During the past year, this society has suffered a small declension in numbers, and the want of sufficient diligence in some of the remaining members gives us great pain. Not many have come forward during the year for admission into society. The congregations, however, have recently increased, and we hope that we shall soon see our exertions crowned with success. Number in society—24 Free Coloured and Blacks, and 72 Slaves. Total, 96. On trial, 1."

Basseterre.—"On reviewing the circumstances of the past year, we have cause to acknowledge with gratitude, that the good hand of the Lord has been with us. With regard to our society, though we have not witnessed a great increase

of members, yet some have been added to the Lord, who promise fair to be ornaments to the cause they have espoused; and we have reason to hope that most of our members are growing in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. Number in society — 24 Whites, 263 Free Coloured, and 426 Slaves. Total, 713. On trial, 10."

Cayon and Nichola Town.— "Our chapel in Cayon is occupied by the society there, and that of Nichola Town, alternately, as we have no house to preach in at the latter place. We cannot but regret that so promising a spot of the missionary field should have so little cultivation. Our preaching is generally well attended, especially on the Sabbath. Number in society — 19 Free Coloured and Blacks, and 367 Slaves. Total, 386. On trial, 5."

Schools.—Extract from the Fifth Annual Report of the St. Christopher's Wesleyan Methodist Sunday School Institution:—

Basseterre.—"The children belonging to this school have continued to reward the labour bestowed upon them, both as it regards regularity of attendance and general improvement: 4 boys and 6 girls have, during the year, been admitted into the society. Several of the children have received clothing during the year. The present number in this school is 284—203 girls and 81 boys.

"*The Country Children's School* in this town affords some encouragement to perseverance; although the limited attendance of the children, owing to their various occupations on the estates, materially impedes their improvement in reading. There are in this school 132 children—47 boys and 85 girls; and 6 teachers, who also belong to the other school."

Palmetto Point. — "The state of this school, we regret to say, is quite discouraging. The number on the class-papers, at present, is 31—16 girls and 15 boys."

Old Road.—"The school in this place is in an improving state. The number of scholars, at present, is 113—76 girls and 37 boys."

Half-Way Tree.—"It gives us great pain to state, that the school in this place is nearly dissolved. The number of children, at present, is only 14—10 girls and 4 boys."

Sandy Point.—"Throughout the past year, this school has much improved, and yielded us much gratification. Number of children, 259—103 boys and 156 girls. The average attendance is 121.

"Our Friday-night school was originally established for the benefit of adults; but as few have availed themselves of its advantages, the young have been admitted; and its present condition affords us no ordinary degree of satisfaction. It is composed of adults and children; and through the present year has been so enlarged, that the number is now 253. About 50 of these are adults. Some of our children attend our Sunday-school also; but the majority are youths of both sexes, who have no instruction elsewhere, or at any other time. The application and advancement of the scholars are subjects of grateful reflection."

"About 60 children, from a few of the neighbouring estates, receive catechetical instruction in the chapel, on Thursday afternoon."

Deep Bay.—"God has blessed the school in this town in a very especial manner. The number of scholars is 249—99 boys and 150 girls, under the care of 13 teachers. The average attendance is 131."

Cayon. — "Our school in this place is not, at present, in a very flourishing state. The number under instruction, during the past

year, has been 36 boys and 64 girls, with only 3 teachers."

Nichola Town.—"The children mentioned as being under catechetical instruction in this place, have, during the year, been formed into a school, in which there are 18 boys and 30 girls, whose improvement, although they have been under the care of but one regular teacher, has been satisfactory.

"There are, at present, in the schools of the Institution, 1388 children, being an increase, during the year, of 445."

Adult Schools.—"The number in each school is as follows:—Basseterre, 20; Palmetto Point, 8; Old Road, 62; Half-Way Tree, 42; Sandy Point, 50; Nichola Town, 10. Total, 192."

CHUMIE, a mission station, in South Africa, among the Caffres, situated on the Chumie river, in the midst of a fertile and populous country. The village is laid out on a regular plan, to which all the Caffres submit who build on the premises.

In 1821, the Rev. J. Brownlee, and W. R. Thompson, missionaries, and Mr. John Bennie, assistant, commenced labouring here. The colonial government supports the two missionaries, and the *Glasgow* Missionary Society the assistant. This mission was commenced in compliance with the earnest solicitation of Gaika, one of the principal chiefs of the Caffres, for a Christian instructor, and one to teach him and his people the most useful arts of civilized life. A small congregation of attentive worshippers has been collected, and of the piety of many hope is indulged. The missionaries are extensively gaining influence with the Caffres, and the way is rapidly preparing for the introduction of the Gospel and the arts of civilized life. Mr. Brownlee has lately removed to Tzatzoe's Kraal.

CHUNAR, or CHEMARGUR, a town and fortress of Hindoostan, in Allahabad, chief of a district which is fertile to the north, and mountainous to the south. The fort, built on a rock, was unsuccessfully attempted by the British in 1764; but in 1772 it was ceded to them by the Nabob of Oude. It is seated on the right bank of the Ganges, 15 m. S. S. W. Benares, and 68 E.S.E. Allahabad.

Mr. William Bowley, a young man born in the country, and connected with the *C. M. S.*, was settled at this place in 1816. From the time of his arrival, he was diligently occupied in forming and superintending schools for the natives. To one central school be attached others in the surrounding villages, at convenient distances, so as t admit of stated or occasional visitation. He also conducted the assemblies of native Christians. At the end of 1817, the state of his schools was as follows:—1. *An English Free School*, contained 24 boys, chiefly of European extraction, or sons of native Christians: all read the Scriptures, many of them wrote, and a few learned arithmetic. 2. *A Persian and Hindoostanee School*, had 33 scholars, 26 of whom were native Christians, and 7 heathens: all the native Christians, and 3 of the heathens, read Martyn's Translations. 3. *A Persian School* in the town, had 26 Hindoo and Mussulman children, 2 only of whom read the Persian and Hindoostanee Gospels. 4. *A Hindee School*, had 35 boys, learning writing and arithmetic; of these 20 had learnt, from a tract, the Ten Commandments, in verse. Beside these, a Sunday-school was opened for the native Christians, for the repetition of passages of Scripture, and catechising. The Rev. Mr. Corrie, on visiting Chunar at the commencement of 1818, says,—"The usual number of Europeans who attend Divine service regularly

is about 40, and that of native Christians, who attend worship in Hindoostanee, about 70 or 80. The number in both congregations has been gradually and regularly increasing, and testifies, of itself, to the diligence and exemplary conduct of Mr. Bowley, and of the blessing attendant on his labours. I conversed with ten Hindoos, who appear to be fully convinced of the truth of Christianity, though not yet prepared to encounter the consequences of an open profession. Some of them even join Mr. Bowley occasionally in prayers. One of them, on being asked what he considered the great peculiarity of the Christian religion, answered, that in every other system of religion, works were made a condition of justification, but in Christianity only faith in Christ is required; while, wonderful to say, it produced more exemplary holiness than any other system. The whole congregation almost were in tears during a sermon in which Mr. Bowley set before them the Saviour's sufferings; and, during the communion, the greater number appeared deeply affected, and all of them exceedingly serious and attentive."

A convenient spot of ground for the erection of a church having been fixed on, Mr. Turnbull, the proprietor, on being requested to dispose of it, generously offered it as a gift, for the purpose intended; and the Marquis of Hastings was pleased to aid the collection by the very liberal donation of 1000 sicca rupees.

In the month of July a brahmin and a moonshee were baptized. At this interesting service, after the regular worship, and an address from Mr. Bowley, they both came forward. The brahmin then addressed the hearers:—"Behold! I declare before all, and let Hindoos and Mussulmans pay attention to my words: I have been on pilgrimage to Jugger-nauth, to Dwarka-nauth, to Budee-nauth, and to the different Teruths (or Pilgrimages); but, in all my travels, I found not the true way of salvation, till I came to this place, and heard the Gospel, which by God's grace I am convinced is the only way to happiness; and I truly believe and declare, before Hindoos and Mussulmans, that if they do not embrace the Gospel, the wrath of God will abide upon them, and they shall be cast into hell." On saying this, he drew out his brahminical thread, and broke it asunder before the people, saying, "Behold here the sign of my delusion!" and then delivered it to Mr. Corrie.

After him, Moonee Ulee, the moonshee, thus addressed the people:—"Attend brethren, and hearken unto me. I was a Mussulman, and had spent much of my time in the company of learned men of the same profession. I have studied the meaning of the Koran, and I have paid adoration at the tombs of peers—[saints, or spiritual guides]. In those days, whenever I saw a Christian, my spirit was stirred up within me to slay him; but on hearing the holy Gospels, light has sprung up in my mind, which has increased; and I have been more confirmed in this faith since I saw the Pentateuch and Psalms. To receive Christian baptism, I have come from Delhi. My mind has, moreover, been strengthened and established by the instructions which I have received from the Rev. Mr. Corrie; and now, before all my brethren present, I embrace this true way of salvation."

After this, Mr. Corrie addressed the people from Matt. xxviii. 19; and then baptized the two candidates, the brahmin by the name of Keroul Messeeh, "Only Christ;" and the Mussulman by that of Moonef Messeeh, "Eminent Christ."

The church having been com-

menced, the Calcutta corresponding committee were naturally anxious to provide the station with an ordained missionary. This, however, could only be accomplished by the removal of Mr. Greenwood from Kidderpore, where he had no employment as an ordained minister; and various reasons urging this measure, he arrived at Chunar, Jan. 13th, 1819. Mr. Bowley continued his wise and zealous efforts, assisted by Nicholas, one of the natives educated by Mr. Corrie: the place of divine worship was usually crowded on Sundays by native Christians, and the heathen were occasionally drawn to hear the words of life—among whom some instances occurred of saving conversion to the Christian faith. In addition to his labours during the past year, Mr. Bowley was employed in a revision of Mr Martyn's Hindoostanee translation of the New Testament. Two of the Gospels had been printed by the *Calcutta Auxiliary Bible Society*, and from these he derived essential help in his labours for the good of the natives.

In the following year, Mr. Bowley wishing to superintend the press, visited Calcutta, and was there solemnly set apart to the sacred ministry, by the imposition of hands, according to the usage of the German Lutheran church. Mr. Greenwood regularly officiated at Chunar twice on Sundays, and on Wednesday evenings to the European inhabitants of the station. The schools also were prospering, and new ones were opened.

A gentleman in the Company's service, who visited this place, bears the following testimony to the exemplary state of the native Christians:—

"It was delightful to witness the beautiful order and decorum of the native women. The first sight of such a congregation of worshippers is, of course, the more striking, because one has hitherto been accustomed to see the women of this country under such very different circumstances.

"The whole appearance of the barracks, of the houses of the invalids, and of those of the native Christian women, was such as reminded me of a country village in England on the Sabbath day. Some were sitting at the doors, and others in the verandas, reading; and the whole of them were so quiet, that one could not but be sure that the Gospel of peace was known there. I have not seen any thing like it in India before; on which account, perhaps, it was the more observable by me: but the natives themselves, Mr. Bowley told me, say that the place has been quite altered since the Gospel has been preached. The hawkers and venders of goods now never think of going to the barracks on a Sunday; for they only meet with reproof or advice, instead of selling anything; and the very coolies of the place have learned something of Jesus Christ, for the women talk of him to all who will listen."

In 1821, Mr. Bowley says:—"I have baptized four adults (two males and two females), and nine children, four of native Christians, the rest adopted by Christians. One of the men was an Hindoo teacher, who, so long ago as when Mr. Corrie was at Benares, intimated his wish to be baptized; but fear of the world, and shame, made him shrink from the ordinance.

"The native Christians continue," say the missionaries, "to conduct themselves to the satisfaction of all that love our Lord Jesus Christ here, with the exception of one or two who were suspended from the communion, but who have been restored upon manifesting true signs of penitence. The communicants are about 50. From

our sacramental collections made from the native Christians, together with a pecuniary aid received from a Christian afar off, we are enabled to dispense to poor indigent widows 22 rupees per month: they also subscribe about 12 rupees per month to the *B. & C. M. S.*, and we obtain about the same sum from the European invalids for these societies. But really I feel pained to accept so much from them, being satisfied that they are willing beyond their means and power. We have public Hindoostanee service three times a week, besides a meeting for prayer every Sunday morning, and a monthly prayer meeting for the propagation of the Gospel. Our Christian attendants are from 80 to 100, and heathens from 3 to 30." Mr. Bowley's report of the schools at this period is also encouraging. The labours of the missionaries were subsequently continued, and prospered.

In 1824, Mr. Bowley's important Hinduwee Testament (altered from Martyn's) had been completed.

The Bishop of Calcutta, accompanied by the archdeacon, passed Sunday, Sept. 12th, 1825, at this station, of which the latter gives the following account:—

"At Chunar, I may say, we beheld more than had previously been told us. On Saturday morning, 57 of Mr. Bowley's congregation were admitted to confirmation, together with nearly the same number of Europeans. Next day, a still greater number of native Christians communicated, together with a large number of Europeans. Several gentlemen came from Benares, and some officers from Suttimpore. The whole had the appearance of a jubilee; and the fine church, which the Bishop calls handsome and appropriate, was entirely filled."

Mr. Bowley continues to labour with assiduity at Chunar. He has been joined by Mr. J. Landeman, a country-born person, who was dismissed to his station by the Calcutta committee, on the 15th of Dec. On the 17th of Feb. he opened one of the schools, which is in the bazaar, for public worship, for the special benefit of the heathen, intending to hold Hindoostanee service there twice a week, in addition to the services in the church; about 50 were present. The novelty soon attracted great crowds, especially of the higher class of the natives; and a subscription was, in consequence, opened for the erection of a chapel and schoolhouse in the bazaar. Several of the natives appear to have already felt here the power of the Gospel: 8 adults received baptism in the course of a few months; of these, 3 were devotees, 2 of whom were deeply learned in all that belongs to the Hindoo system.

Besides his usual ministration in the church, Mr. Bowley has, since his return to Chunar, opened a chapel in the midst of the native town, where he is attended, on the evenings when he officiates, by a considerable number of natives of respectability, who would not, for fear of incurring reproach, enter the church. He is heard with much attention; and only on one occasion has any one offered to dispute on the points of controversy. An adult, somewhat advanced in life, and a youth, have, in consequence of this service, proposed themselves as candidates for baptism, and been admitted.

The last report of the Calcutta auxiliary states, that there are 6 schools at Chunar,—one for English, one for Persian, one for Oordoo or Hindoostanee, one for Nagree Hinduwee, and two for Kythee Hinduwee. The number of boys generally attending is 180; no return of the girls' schools has

been received. Nearly 100 persons partook recently of the communion.

Archdeacon Corrie, after his visit to this station, gives the following account of it:—

"The congregation of Hindoostanee worshippers is rather on the increase: the day I was there, upwards of 200 attended, of whom at least 50 were unbaptized natives. I conversed with some of the recent converts, who appeared to be really sincere. Among them, some are natives of villages in the neighbourhood, who, at first, were greatly opposed by their relatives; but, retreating to Chunar, continued to receive renewed strength and encouragement by attending on the means of grace. By repeating their visits home at intervals, they have at length overcome prejudice so far as to be heard with attention on the subject of their change; and in one case, the convert, who is one of several brothers, brahmins, who are the principal cultivators of the village, has been acknowledged by his family, and allowed to resume his place among them. These circumstances afford much encouragement to Mr. Bowley. They have made the subject of Christianity much talked of; and he finds himself more and more attended to by the people generally. He has purchased a house in the bazaar, which he is fitting up for a schoolroom, and for the purpose of preaching: the cost of the whole will be about 700 rupees, which Mr. Bowley has received from various friends in the neighbourhood. Of those natives who attend Christian worship, one whole family have become candidates for baptism. The first of the family who became impressed with the subject of religion was the eldest son. About 2 years ago, he proposed himself for baptism; but his father entreated Mr. Bowley to delay, and he also would consider whether he should not join with his son. Mr. Bowley, on this, recommended delay to the son: he has continued steady; and the father and mother, and some other members of the family, are now resolved to embrace Christianity.

CICACOLE, or CHICACOLE, a town in Bengal, about 60 m. N. of Vizagapatam, and capital of a cicar of the same name. By the establishment of schools, the dispersion of the Scriptures, and the occasional labours of the missionaries at Vizagapatam, the folly of idolatry begins to be felt, and many are making promising advances towards the religion of Christ.

CLAN WILLIAM, a town in Cape Colony, S. Africa, about 250 m. N. Cape Town.

The *Netherlands and S. African M. S.* have aided missionary operations here since about 1817, which have been followed by pleasing fruits among the colonists and slaves.

COCHIN, a province on the W. coast of Southern Hindoostan, lying between those of Malabar and Travancore, 80 m. long and 70 broad. Nearly one-third of this province is attached to that of Malabar. The remainder, which contains extensive forests of teak, is governed by a Rajah, who is tributary to the British, and generally resides at Tripontary.

The white and black Jews, who had 7 synagogues, were estimated, by Dr. Buchanan, at 16,000. The Dutch inhabitants, who are numerous, were formerly Christian in their religion, but they have, generally, relapsed into idolatry or Mahomedanism, or become Roman Catholics, for want of protestant instruction. The native and country-born Portuguese population is very large.

Cochin, a sea-port of the above

province, situate on a low island, formed by a river which, a little below, enters into the sea. Here, in 1503, the Portuguese erected a fort, which was the first possessed by them in India. In 1663, it was taken by the Dutch; and taken from them, in 1795, by the British, to whom it was ceded in 1814. The traffic of this place is considerable, and the chief exports are pepper, cardamoms, teak, sandal-wood, cocoa-nuts, coir cordage, and cassia. It is 97 m. S. S. E. Calicut. E. lon. 76° 17′, N. lat. 9° 57′.

The missionaries of the *C. M. S.* at Allepie and Cotym have successfully laboured here, as opportunity offered, principally among the Jews and Dutch, who speak English. A respectable congregation of this class has been collected, who have repaired a large church, which was found in a very decayed state. A Malayalim schoolmaster has been appointed to this place. The Rev. Sam. Ridsdale, who has also been fixed at this station, gives the following account of it:—"I have the use of a noble church—a congregation of about 200, who understand English—and immediate prospect of establishing a native service. I have also a school of 20 children, the number of which, I hope, will shortly be doubled; and the prospect of establishing other schools, amounting to about 1000 children.

The *Jews' Society at Madras* established schools here in 1821, under the direction of Mr. Michael Sargon, a converted Jew; the Jewish scholars in which amounted, in 1823, to 116. Some considerable obstacles, however, have lately arisen, which, for a time, are likely to impede the progress of this labourer.

COLD SPRING, a village of Seneca Indians, Alleghany Reservation, in the S. W. part of New York, in the midst of a numerous Indian population.

The *Society of Friends* has, for several years, supported here a flourishing school.

COLOMBIA, in the N. W. part of S. America, including the countries of Caraccas, or Venezuela and New Granada. These two countries separately declared their independence, and were united in a republic by a law passed Dec. 17, 1819. It is bounded N. by the Caribbean sea, W. by the Pacific Ocean, S. by Peru, and E. by Guiana; extending from S. lat. 4° to N. lat. 12°. The population, in 1822, was 2,644,600; a very large proportion are Indians. The prevailing religion is Roman Catholic.

Schools are authorized by law, and supported by the public funds. Colleges have been built, and universities endowed, by the generosity of individuals, or by the grants of government. The Lancasterian system of instruction has been introduced in some places, with its usual success; and provision has been made at the several colleges, for the education of native youths at the public expense. The intercourse between the Republic and the United States is becoming more easy and frequent. A passage is ordinarily made from La Guira to New York in 15 days.

Such has been the policy of the Spanish government in keeping their subjects in ignorance, that very few can read; consequently the distribution of the Scriptures must be very limited for some time to come. The *American B. S.* has forwarded Bibles and Testaments to Colombia; many of which have been sold, or gratuitously distributed.

COLOMBO, the capital of Ceylon. It was built in 1638, by the Portuguese, who, in 1656, were expelled by the Dutch; and the

atter surrendered it to the British in 1796. The fort, upwards of a mile in circuit, stands on the extremity of a peninsula, and is strong both by nature and art. The city is built more in the European style than any other garrison in India, and is nearly divided into four equal quarters by two principal streets, to which smaller ones run parallel, with connecting lanes between them. The Pettah, or Black Town, without the walls of the city, is very extensive; and in the street next the sea is an excellent fish-market. On the rivers in the vicinity of Colombo, there are about 300 flat-bottomed boats moored, with entire families on board, who have no other dwellings. The inhabitants amount to above 50,000. Colombo is the chief place for the staple trade of the island, and is situated in a rich district on the W. coast, toward the S. part of the island, 65 m. W. S. W. of Kandy. E. long. 80° 2′, N. lat. 6° 53′.

In and about Colombo are thousands of half-caste people, who understand the English language, and need instruction as much as the heathens. Two long streets are almost exclusively inhabited by Mahomedans, who are firmly rivetted to their wretched delusions. They view the Christian religion with contempt, and will hear nothing on the subject. There are many who bear the Christian name, but they are awfully deficient in Christian knowledge and practice. Since 1817, Colombo has been the seat of an archdeaconry for the whole island, under the direction of the Bishop of Calcutta.

In the year 1740, the Rev. Messrs. Eller and Nitschmaun, jun., of the *U. B.*, visited the island of Ceylon. On their arrival at Colombo, every thing appeared auspicious to their undertaking, as Mr. Imhoff, the Governor, received them with the greatest kindness, and readily agreed to facilitate their journey into the interior of the country. The Cingalese, to whom they addressed themselves, were, at first, very reserved, in consequence of having been cautioned against them, as men whose principles were completely atheistical. The absurdity of this idea, however, became sufficiently obvious when they began to speak on religious subjects; and, after a short time, the natives appeared to listen to them both with attention and pleasure. But it unfortunately happened at this juncture, that Mr. Imhoff retired from his situation; and as some persons at Colombo had begun to hold devotional meetings at their houses, the new Governor was persuaded to issue an order for the removal of the missionaries from the island. Short, however, as was their stay at Ceylon, they had a pleasing instance of usefulness, as, through their instrumentality, a surgeon, named Christian Dober, was brought to a saving acquaintance with divine truth, and afterwards removed to one of the Brethren's European settlements, accompanied by a Malabar, who was also instructed in the things pertaining to his everlasting peace, and was admitted into the church by baptism in 1746.

In 1805, the *L. M. S.* sent out several missionaries to Ceylon; one of whom, the Rev. Mr. Palm, was appointed, 8 years after, to the Dutch church at Colombo. He had previously been useful in visiting and reviving some schools that had been formed; and in the situation to which he was thus introduced, has better opportunities than ever of being serviceable to the missionary cause.

In 1812, the Rev. Mr. Chater, of the *Bapt. M. S.*, was recommended to attempt the establishment of a missionary station in this city. One

circumstance particularly favourable to the undertaking was, that a fount of Cingalese types, for printing an edition of the New Testament in that language, was then casting, under the patronage of the *Calcutta Auxiliary B. S.*, at Serampore; and the President and Secretary of that society expressed their decided approbation of the projected mission, as tending to bring their new type into operation and effect.

On the 20th of March, Mr. and Mrs. Chater embarked for Ceylon, and, after a voyage of about 26 days, arrived in safety at Colombo, where they were received with much kindness by the Governor, and some other gentlemen of the colony; and though no immediate opening appeared for the accomplishment of their principal object, their proposal of establishing a school was cordially approved. The periodical accounts of the *Bapt. M. S.* were also introduced among some respectable persons, who appeared rather friendly. In addition to these pleasing circumstances, Mr. C. soon afterwards obtained permission to preach in English, previous to his acquiring the Cingalese language; three friends agreed to purchase a warehouse, and to put it in decent repair, for the celebration of divine worship; and in Mr. Palm he found an agreeable neighbour and a cordial friend. Mr. C. preached twice a week in English.

In 1814, Mr. Chater says — "I have been directing one of my Dutch friends to try if he could not find out some Cingalese families to whom I might endeavour to impart some spiritual benefit. He has accordingly found a *mahandaram*, who is a well-disposed man, and much wishes for religious instruction for himself, his family, and his neighbours. I go to his house, which is 2 m. from the fort, every Sabbath morning at 7 o'clock, and he welcomes me in the most cordial manner. On the first occasion, only his own family were present; but on the following Sabbath, he had collected 14 or 15 grown persons, besides children, of whom 8 or 9 were females. The mahandaram can speak no English; but he has brought a nephew to me, who speaks it better than almost any Cingalese I ever heard; and it is he who acts as my interpreter. This, whilst it is an immediate attempt at doing good, will help me forward in the language more than almost any thing else."

On the last Sabbath in May, a young man, named Sierce, formerly a member of the Dutch church, was publicly baptized; and, as a little Baptist church had now been formed, the ordinance of the Lord's Supper was solemnly administered on that day week. About the same time, some pious soldiers belonging to the 73d regiment, who had recently come from New South Wales, obtained leave to attend the services of the sanctuary, and appeared likely to strengthen the infant cause.

Mr. Chater now turned his attention to the attainment of the Portuguese language, which is more generally used in Colombo than any other; and his services in it were very acceptable.

In 1817, he observes—"It is with no small pleasure I inform you, that translating into Cingalese, with the aid of a brahmin, named Dhun, is become an easy and pleasant work to me. Our congregations, in general, are small; but the Lord does not seem to have forsaken us. On the contrary, one after another is reclaimed from a life of sin; and, so far as we can judge, they appear to become new creatures in Christ Jesus. Two of our members, who appear to be Christians of the right stamp, recently left this place for England;

and it is truly satisfactory to reflect, that they found 'the pearl of great price' whilst in Colombo. Since their departure, 3 more have proposed themselves for baptism; and a fourth has joined our experience meeting, who affords good evidence that he has 'received with meekness the engrafted word.' Some others, also, are under serious impressions, which we hope will terminate well."

In 1818, new stations were occupied by Mr. Griffith and by Mr. Sierce (the latter of whom had, for some time, given himself up to the missionary cause), at *Point de Galle*, and at a village called *Hangwell;* but, in 1819, Mr. G. was compelled, by extreme ill health, to quit his station at *Point de Galle*, and return to England.

Early in the ensuing year, the aspect of affairs began to brighten; as the attendance on public worship, both in the Portuguese and Cingalese languages, was much more numerous than it had been for some time past: new openings presented themselves for the introduction of the Gospel into some of the adjacent villages; and three natives of Ceylon, two of whom had formerly been Boodhist priests, expressed an inclination to make a public avowal of their change of faith, by submitting to the rite of baptism.

After a long continuance of apparently unproductive labour, Mr. Chater had the pleasure, in Sept. 1824, of receiving into the church 8 members, chiefly young persons; and several others appeared to be under hopeful impressions. In 1825, other additions were made to their number; but the schools fluctuated much from sickness and other causes. Mr. Chater published a free translation of Alleine's Alarm, in the Portuguese language, and was appointed Secretary to a *Religious Tract S.* recently formed.

In 1826, the congregation supplied by Mr. Chater considerably increased; and the mode he adopted, of employing native Cingalese to read the Scriptures to their countrymen, proved the means of exciting much attention in the surrounding villages. At one of these, called *Ooggalla*, a very pleasing circumstance occurred. The mahandaram, a native headman of the place, one of whose sons had previously been united to the little church at Hangwell, was baptized with his wife and other son; publicly assigning, on the occasion, intelligent and scriptural reasons for renouncing the errors in which he had been educated. The subsequent conduct of this family well accorded with their profession, and the case has excited considerable attention and inquiry in the neighbourhood.

Mr. C. has found it expedient to request the assistance of Mr. Sierce at Colombo. Several additions have been made to the church at Hangwell; a native youth, called Carolis, is appointed assistant there, and Mr. C. himself will visit this station as often as he can.

In 1814, several *Wesleyan* missionaries arrived at Ceylon, and two were stationed at Colombo. As the government seminary at that place contained many Cingalese youths who had acquired a sufficient knowledge of the English language to enable them to interpret it to their countrymen, and as native congregations could easily be collected in the different schools which were opened, Messrs. Harvard and Clough resolved, in this way, to disseminate the truth; and, under their superintendence, several of the villages in the neighbourhood were supplied, every Sabbath, with public means of religious instruction. Divine service was also performed by the missionaries, in different parts of the capital; a Sunday-school (the first

in Ceylon) was established by their exertions; and, on the arrival of a press and types from England, they applied themselves sedulously to the printing of elementary and religious books, of which some thousands were soon put in circulation. They also resolved on attempting the erection of a new and handsome place of worship; and, in the subscription list, they had soon the pleasure of enrolling the names of his Excellency the Governor, the Hon. Chief Justice, the Archdeacon Twisleton, and every member of his Majesty's Council, as well as those of many of the most respectable inhabitants, both civil and military.

The dwelling-house occupied by the brethren, was situated on the main road leading from the fort into the country; and this gave them frequent opportunities of conversing with the natives on religious subjects. The attention with which many of them listened to the things connected with their eternal welfare was highly encouraging; and, on one occasion, the word spoken in the name of the Lord seems to have been crowned with complete success. An individual, known by the appellation of the *Ava priest*, possessing much acuteness of intellect, enriched by scientific and literary research; and who was an atheist in principle, and asserted his ability to disprove the being of a God,—was led to renounce Budhism, and was baptized into the faith of Christ by the name of George Nadoris de Silva, at the fort church.

Shortly after this, another priest was introduced to the missionaries, by George Nadoris, who wished to renounce Budhism, having been long dissatisfied with it, and was ultimately baptized by the name of Benjamin Parks; the first name being chosen out of respect to Mr. Clough, and the second from the same feeling towards Mrs. Harvard's father.

From the first residence of the missionaries in this city, it was their practice to deliver a sermon to children and young people, at the commencement of the year, at Easter, and at Whitsuntide; and, on these occasions, they were generally attended by crowds of natives, both old and young, who flocked together from the surrounding villages. The service held on New Year's-day, 1818, was rendered peculiarly interesting by the attendance of two priests, named Don Adrian de Silva, and Don Andris de Silva; who, having been convinced of their former errors, and having passed the usual time of probation, made an open renunciation of Budhism, and took upon themselves, in the most solemn manner, the name and character of disciples of Christ. Don Adrian was afterwards appointed to officiate as a Cingalese local preacher, and Don Andris as a master in one of the native schools; and it is pleasing to add, that they have continued to prosecute their holy calling, under the superintendence of the mission.

In 1821, there were reported, as belonging to this station, 11 schools, 915 children, and 28 teachers. That right sentiment was making progress appears from the following fact:—

"A few nights ago," says Mr. Fox, "we were requested by the inhabitants of a neighbouring village, where a dangerous sickness had made its appearance, to go and pray with them; hoping that God might be pleased to remove from them a scourge which threatened to lay waste the whole village. The request was rather an unusual one in the Cingalese country,—the people having recourse, almost invariably, under such circumstances, to devil-ceremonies, and other rites

of a similar description. We felt, however, no hesitation in complying with the request, humbly trusting that God would in some way make it a means of good. About 8 o'clock in the evening, hearing that all the village was assembled in a large school-room, we set out, accompanied by Mr. Rask, Professor of the Royal College of Copenhagen. Lamps were hung on the trees as we passed along, and the silence of death was in the village. At length we reached the place where the whole village, old and young, except the sick and their necessary attendants, were assembled; and perhaps a more striking sight can scarcely be conceived,—a whole village assembled on such an occasion. Brother Clough, though very weak, delivered a very appropriate exhortation; and after two prayers had been offered up on their behalf, one in Cingalese and one in Portuguese, with a second short exhortation, the company separated with almost the silence of a departing cloud. Our own minds were not a little affected with the solemnity of the scene; and our hearts were rejoiced that the people were at length brought to exclaim, 'Truly in vain is salvation hoped for from the hills, and from the multitude of mountains; truly in the Lord God only is salvation.'"

In reporting, at the close of the year 1826, the missionaries say—"We feel it a pleasing duty to state, that we have, in some degree, prosperity in all our borders. Our congregations, English, Portuguese, and Cingalese, have been, taking the average for the year, respectable and encouraging. We have now, at the mission-house, 3 classes; one Cingalese and Portuguese, and 2 English. The good work in the fort, among the soldiers, goes forward. The congregation has much improved. The class there is favoured with a steady and pious leader, and the members live in harmony and love." They also announce the printing of the book of Genesis in Tamul.

In 1823, the translation of *the whole Scriptures* into Cingalese was completed on the mission premises in Colombo, under the direction of the *Colombo B. S.*, by the united efforts of Mr. Armour, one of the colonial chaplains; Mr. Chater, Baptist missionary; Messrs. Fox and Clough, Wesleyan missionaries; and C. Laird, Esq.; assisted by some learned natives. Soon after, the *Colombo Wesleyan Native Institution* was formed, and a strong and neat building erected.

Mr. Clough has also finished a Cingalese and English dictionary, which has been printed in an octavo volume of 642 pages, and will be of incalculable use in translating from the English into Cingalese. It contains about 45,000 words.

The *C. K. S.* and the *C. M. S.* have afforded important aid to the mission, by forwarding and printing books to be distributed.

The *Colombo B. S.* was organized in 1812, under the patronage of government, which distributed, during 10 years, more than 9000 Bibles and Testaments in English and other European tongues, obtained chiefly from the kindness of the *B. & F. B. S.* With the assistance of other liberal grants from the *Parent S.*, the *Colombo S.* had, in 1820, printed 6500 copies of the New Testament in Cingalese; and has since printed 1000 copies of the Bible in the same language, besides vast numbers of tracts and portions of the Scriptures.

COLPETTY, a large and populous village in the neighbourhood of Colombo, which is visited by the *Wesleyan missionaries*.

Early in 1817, a school-house was opened; when upwards of 100 boys, and about 50 girls, were admitted. One of the pupils, instructed by Mr. Clough in the mission school at Galle, was appointed the general master, with a native assistant teacher under him; and the girls were placed under the care of an intelligent young woman of Dutch extraction, who had been recommended by Lady Johnstone. In compliance with the prejudices of the natives, the children of different castes were seated apart from each other; and, in consequence of this regulation, numbers were induced to attend, who, otherwise, would never have enjoyed the means of instruction. This school, being under the immediate patronage of Sir A. and Lady J., and occasionally visited by the Hon. Chief Justice and other distinguished characters, soon became the theme of conversation through the circumjacent country, and numerous applications were made for the admission of children from distant villages. One boy, the son of a native washerman, walked to the school every morning, from the distance of 6 miles, and returned in the evening. And another lad, of the highest caste, whose attendance was punctual, cheerfully walked 16 miles every day, to enjoy the advantages of the institution.

In 1823, the missionaries say—"The number of children is not quite so large as formerly; but scarcely a child remains who was at the school at its first establishment: the boys then admitted have gone out into active life, and on passing through the streets and travelling along the roads, we are often gratified in recognizing the faces of our old scholars, now grown up and become creditable young men, employed in respectable situations. On meeting us, they seldom fail to assure us of their sense of obligation, by the significant native salam. In this way the native population is becoming enlightened and moralized, to a degree which will greatly open the way of subsequent labourers." The school having decreased, a more convenient spot was found, and the number in attendance was augmented. It still continues to prosper.

COMBOOCONUM, a village between Tranquebar and Tanjore, Hindoostan. About the commencement of the eighteenth century, the *Danish missionaries* laboured here with success; and, in 1747, their congregation amounted to upwards of 500. Recently, the *C. K. S.* has supported a native priest at this place.

In 1823, the Rev. *G. T. Barenbruck* came here from Madras, with a view of fixing himself in the most convenient place for superintending the establishments of the *C. M. S.* in the Tanjore country.

The Rev. Mr. Mead, of the *L. M. S.*, who removed, in 1825, to Combooconum, for the benefit of his health, continues to labour here. He has a small English congregation; also a Tamul congregation, consisting of about 40 persons. He has performed several missionary tours in the neighbouring country, preached the Gospel to many people, and seen the Scriptures and tracts well received; of the latter several thousands have been put into circulation.

The native readers, of whom there are six, under Mr. Mead's direction, continue to itinerate among the adjacent villages, for the purpose of publicly reading the Scriptures, and conversing with the people on religious subjects. That they perform these services with considerable ability and zeal, is apparent from their journals,

extracts from which have been inserted in the society's periodical publications. The native schools at Combooconum, of which 9 have been formed, contain about 350 boys. It is proposed to build a chapel here, towards the expense of which several hundred rupees have been subscribed on the spot. The brahmins in the vicinity appear very friendly, hear the Gospel, and subscribe to the schools.

CONGO TOWN, a town of liberated negroes, Sierra Leone, W. Africa, upon an inlet of the bay of Sierra Leone, about 2 m. W. Freetown, formed in 1811. In 1819 the number had increased to about 400, exclusive of children. The inhabitants are in an advanced state of improvement. The *Wesleyan missionaries* have a chapel here, and several members.

In 1817, the *Church missionaries* attempted to unite this with Bassa and Cosso Towns, under the name of Wilberforce Town; but such is the distance of Congo Town from the other two, that it is thought the union of this to them will exist only in name.

CONJEVERAM, a populous city in the Carnatic, Hindoostan, W. Madras, divided into Great and Little Conjeveram. The city is very ancient, and has 2 pagodas, which bear the marks of great antiquity. The people are blinded by the grossest superstitions; yet many listen to Christian teachers. The *Church missionaries* at Madras established schools here under native teachers, in 1817, which have been highly useful. They often visit the schools, and give much religious instruction to these benighted Pagans.

CONSTANTINOPLE, the chief city of the Turkish empire, situated on the W. side of the Bosphorus, between the Black Sea and the Sea of Marmora. E. long. 28° 50′, N. lat. 41°. Including the suburbs, it is upwards of 30 m. in circumference, and presents a grand appearance. The number of inhabitants is by some estimated at 1,000,000, but it is commonly computed at 400,000; of whom 200,000 are Turks, 100,000 are Greeks, the remainder are Jews, Armenians, Franks, and various other nations. The Turks are Mahomedans. Its public edifices are very numerous and splendid. There are 14 vast and magnificent imperial mosques, richly endowed with ample revenues, derived from the rents of real estates, long ago devoted to their support. The revenue of the grand mosque of St. Sophia is more than 1,000,000 piastres per annum, equal to 125,000 dollars. Attached to these are colleges, called Medarses, devoted to teaching the principles of the Mahomedan religion and jurisprudence: and imareths, or hotels, where the students are supported free of expense. At these hotels, more than 30,000 souls are daily fed. There are also upwards of 200 mosques; and 36 public libraries, each containing from 2 to 6000 manuscript volumes, which are attached to the mosques; and about 20 Christian churches. Here are also about 2050 schools, established and endowed by the wealthy men of the Ottoman Empire, in which the children are instructed gratuitously in various branches of literature, and in the principles of their religion. Such liberal and systematic measures to perpetuate Mahomedanism should awaken the zeal of Christians to extend the knowledge of the Saviour.

The Rev. *James Conner*, from the *C. M. S.* was stationed here from 1819 to 1821, during which time he was usefully employed in procuring the translation of nearly the whole Bible into modern Greek, and in opening channels for the circulation of the Scriptures throughout the islands of Candia, Rhodes,

and Cyprus, and in all parts of Syria.

In this city, some important results have followed immediately the labours of the *London Jews' Society*. A spirit of inquiry prevailed to a very considerable extent amongst the Jews of Constantinople, and a great number of copies of the Hebrew Old and New Testaments had been actually purchased by them. The Rabbis took the alarm, and in vain attempted to put a stop to the circulation of the sacred books, or to the discussions which were continually taking place on the subject of Christianity. It appears that Mr. Wolff was by no means aware of the result with which it had pleased God to bless his labours at Jerusalem, until his arrival at Constantinople; when, on presenting himself to the Rabbis assembled in their college for teaching the law, they imprecated curses upon his name and his memory. On his inquiring the cause, he was told that he had been disseminating his errors at Jerusalem; and that certain Jews had written down his arguments, and had come to Constantinople, where they had already turned away many of their brethren from the ancient faith. They informed him that there were about 300 Jews who were more or less affected with his errors. The zealous missionary rejoiced to receive such unexpected testimony to the power of the Gospel from the lips of unbelieving Jews, and immediately replied, "I am delighted to hear it, and I hope that I shall soon add you to the number." He continued to preach the Gospel to his inquiring brethren until his departure for England. Several applied to him for baptism; but, at the recommendation of the British ambassador, he declined complying with their earnest request, fearing lest, in the political excitement which then prevailed in Constantinople, his motives should be misconstrued, and he should be accused of improper interference with the subjects of the Ottoman Porte.

The committee are at this time anxiously looking out for a duly qualified missionary—a man of warm piety and sound discretion—whom they might send to Constantinople, to strengthen the hands of Jewish believers, and to prosecute the good work thus happily begun.

The *British and Foreign B. S.* has recently employed two agents here and in the vicinity, viz. Messrs. Leeves and Barker, who are still industriously promoting the circulation of the Scriptures. This is a very commanding post for observation and labour, owing to its central situation, its extensive commerce, the great influence of foreign merchants and travellers, and the facility of communication with the N. of Europe, the shores of the Black and Caspian Seas, and the most interesting countries of the Mediterranean. For many years, however, the disturbed state of the country has greatly retarded benevolent efforts.

In a letter, dated Dec. 27, 1826, Mr. Leeves says:—

"I cannot close, without mentioning that an important event has taken place among the Jews of this capital. Several Jews had come to Mr. Hartley, of the *C. M. S.*, and myself, professing their belief in Christ, and desiring baptism. This coming to the knowledge of the Jewish Rabbis, two of the number were seized, bastinadoed, and thrown into prison. Three others secreted themselves, and were baptized by Mr. Hartley. They were subsequently discovered, and the Jews demanded of the Porte the execution of one of them, which was refused by the Turks; but they were all condemned to the bagnio for six months, with an Armenian, in whose house they were found. Here they still are, and hitherto

firmly maintain the faith, which, under the view of death, they had boldly professed, when brought before the Grand Vizier and other authorities. Since they were in prison, they have suffered much ill-treatment, stripes, &c., from the Turkish guards, whom the Jews bribed to use them ill, in the hopes of shaking their constancy; but in vain. I have used, and am using, every means to procure them some alleviation; and, by the interference of our Ambassador, the *extraordinary* persecution they were subject to has been withdrawn from them, although they are still in chains, and labouring in the heavy work of the arsenal. This affair has produced a strong sensation among all classes in this metropolis; and God grant that their patience may remain unshaken, and their sufferings, like those of the Christians in early times, produce its effects upon their brethren! This is a new thing in this capital; and we shall, doubtless, have great difficulties to encounter, even when these new Christian brethren are released, who must still expect to suffer persecution. May Providence lead us to such means as may insure their safety, and leave the way open for others to join themselves to this little band! A youth of 16 is one of the number, who shows great fortitude and zeal, and has resisted all the solicitations and tears of father, mother, and relations, to draw him away from his faith, with offers of money, clothes, and an immediate release from his fetters and prison. He told them, that Jesus Christ was now his father and mother; that he preferred his prison to all they could offer him; and that, when they became Christians, he would acknowledge them as his relations."

A sum of money having been demanded for the knocking off their chains, it was sent as required, but the answer was:—"An order has come from the Vizier not to take off the chains, but to use every possible severity towards the prisoners."—"We are also informed," says Mr. Hartley, "that the Jews have divided 2000 piastres among the Turks who have charge of the prisoners, for the purpose of obtaining their exertions in tormenting them to the utmost possible degree. Thus are our poor friends suffering a continual martyrdom! The object of the Jews is clear: they hope to wear out the constancy of the converts by incessant sufferings; or, if that attempt should fail, to bring them down to the grave." In reference to one, the object was accomplished, in his return to Judaism; two of them, however, adhered to their profession. A friend at Constantinople says, on the 10th of Nov. 1827,—"A few days ago, our poor Jews were, a third time, put in heavy irons; but, I thank God, they are firm in their confession of Christ, under all trials."

COPENHAGEN, the capital of Denmark, situated on the E. coast of the island of Zealand. It is encompassed with walls, and is the best built city in the N. of Europe. E. long. 12° 35′, N. lat. 55° 41′. In 1807, there were, in the city and suburbs, 3156 houses, and 104,000 inhabitants.

In the history of missions, this place deserves particular notice, as being the seat of the *Danish Mission College*, founded by Frederic the IVth, in 1714, which has, for about a century, furnished missionaries to Greenland and to the E. Indies; who have been supported, in part, in the different fields of their labour, from the funds of the institution.

CORFU, one of the Ionian islands, in the Mediterranean, at the entrance of the Gulf of Venice,

45 m. long, and 25 broad. The population is about 60,000; the people are principally of the Greek religion.

Corfu, the capital of the above island, on the E. coast, has a population of 15,000. E. long. 20° 17′, N. lat. 39° 40′. In 1819, the *Ionian B. S.* was established here.

The Rev. Isaac Lowndes, from the *L. M. S.*, removed from Zante in 1822, with the design of making Corfu the seat of the mission. He commenced his labours with favourable prospects. In addition to preaching on the Sabbath, and on Wednesday evenings at his own house, Mr. L. prepared some works in modern Greek. Permission having been granted to him to print tracts at the government press, between 4 and 5000 were printed, in pursuance of this privilege, and many copies of the Scriptures were also circulated.

In the Report of 1825, the following particulars of his labours were given:—

"Mr. Lowndes continues to preach in English, as usual. The attendance is encouraging. His ministry has been blessed to seven young men, who exhibit satisfactory evidence of genuine piety. A *Sabbath-school* has been formed. It is superintended by Mrs. Lowndes, and is in a promising state. A *Charity-school*, established through the instrumentality of Mr. and Mrs. Lowndes, has been attended with considerable success: it meets with the countenance and support of the leading British residents at Corfu. Mr. L.'s *Modern Greek and English Lexicon* is in the press; the edition will consist of 2000 copies; and he purposes to translate into that language the Rev. Mr. Scott's Essays, and some other approved English works. Several tracts of the *Religious Tract Society* have been translated into Albanian, and some are in course of printing. A translation of Mr. Wilson's Modern Greek Spelling-book is preparing in the same language. During the past year, Mr. Lowndes has been instrumental in putting into circulation the following tracts and copies of the Scriptures:—Tracts in Modern Greek, 4843; Italian, 782; English, 680: total, 6305: Copies of the Scriptures in various languages, 1232. Among other places to which the Scriptures and tracts have been sent is Missolonghi; of the Scriptures, to the extent of 500 copies: Mr. Lowndes understands, that they were received with much eagerness by the Greeks, who, while encamped and waiting the approach of the enemy, were often found reading the word of God. He has supplied with tracts many of the Ionian schools, in which they are regularly read as school-books. He has engaged a person to itinerate for the purpose of retailing tracts, as he did formerly when stationed in the island of Zante. Much of his time has lately been employed in correcting the proof-sheets of the *Albanian Version of the New Testament*, printing at Corfu, for the *British and Foreign B. S.* He cannot ascertain that any book was ever before printed in the Albanian language, and thinks it probable that the volume containing the Gospel of Salvation will prove to be the first. He has performed two missionary tours in Corfu, for the purpose of distributing the Scriptures and tracts. In these tours he has met with considerable encouragement. At *Carusades*, during his second tour, he gave public notice that he had books to distribute, and the Greek Primate instructed the people to attend, which they did accordingly, in considerable numbers: so that Mr. L. was not able to meet the wishes of all the

applicants. At *Perulades*, he had the satisfaction of learning that the tracts left there on his first tour had been read by the people. Beside distributing, during these tours, many copies of the Scriptures and tracts, and disposing of school-books, copies of his translation, Mason on *Self-Knowledge, &c.*, he endeavoured to make himself useful by sometimes preaching to the people in their own language, on which occasion he had many auditors. A *Misericordia Society*, commenced by Mr. and Mrs. L., is much encouraged by persons of rank in Corfu; and in the female branch of it Mrs. Lowndes takes an active part."

"On the approach of winter," says the last Report, "Mr. Lowndes resumed his *Greek Lecture*, and had a very pleasing attendance. He was happy to observe, among others, some who had attended during the preceding season. The *Greek Sabbath-school* still contains about 40 scholars, who commit to memory portions of the New Testament, and the Catechisms of Dr. Watts. The attendance on the *English services* has been more encouraging during the past year, and Mr. L. has reason to hope that he has not laboured in vain. The *English Sabbath-school* is in a more promising state, and is better supplied with teachers. The *printing* of Mr. Lowndes's English and Modern Greek Lexicon is finished; and that of the Greek and *Albanian Testament*, carried on under the superintendence of Mr. Lowndes, has advanced as far as the first Epistle to the Corinthians. Another Albanian tract, making the fifth, has been sent to press. Portions of the New Testament in Albanian, have been forwarded to Constantinople, for distribution. Dr. Watts's Catechisms, in Italian, have been printed."

"The *translation* of the Rev. Mr. Scott's Essays into modern Greek is finished, and will shortly be sent to press. The translation of the Rev. Mr. Bickersteith's Treatise on Prayer is in progress. Mr. Lowndes has been amply supplied by Mr. Wilson with tracts, elementary, and other school books, for sale and gratuitous distribution; and he has introduced Mr. Wilson's Greek Spelling-book into several schools. He has also received books, for distribution, from the Rev. Mr. Jowett, of the *C. M. S.* The lamented fall of Missolonghi closed up an important channel for the distribution of books in Greece. Mr. L., however, has been enabled to open a communication with it, through the medium of a gentleman resident in the Morea, who has engaged to take measures for putting into circulation copies of the Scriptures and tracts, supplies of which have been consigned to his charge for that purpose. Mr. L. has again visited *Cephalonia* and *Zante*, and has made arrangements for promoting a constant and extensive circulation of the Scriptures, and the mission publications, in both of those islands. He has also performed another tour in Corfu, during which he preached in Greek to the natives, and on one occasion had more than 300 hearers. The people were, in general, anxious to obtain books. The *Misericordia Society*, established some time since, goes on prosperously. The sum expended in the relief of objects in distress, during the past year, exceeded £80."

CORNPLANTER'S VILLAGE, at Jennesadaga, on the Allegany R. within the limits of Pennsylvania, among the Seneca Indians.

The *Western Missionary Society, New York*, established a school here in 1815, at the urgent request of Cornplanter, which has been

very useful to the rising generation.

CORNWALL, a post town in Litchfield county, Connecticut, on the E. side of Housatonick R. 10 m. N. W. Litchfield. Population, 1662.

In 1816, a *Foreign Mission School* was instituted, and opened May, 1817, under the direction of the *American Board of Commissioners for Foreign Missions;* the Rev. H. Daggett, principal, Mr. John H. Prentice, assistant. The object of this seminary is to educate heathen youths in such a manner as, with subsequent professional instruction, will qualify them to become useful missionaries, physicians, surgeons, schoolmasters, or interpreters; and to communicate to the heathen nations such a knowledge in agriculture and the arts, as may prove the means of promoting Christianity and civilization. The constitution also provides, that American youths of acknowledged piety may be admitted into the school at their own expense.

In 1823, the number of pupils was 36; of whom 15 were from 9 different tribes of American Aborigines, 9 from the Sandwich Islands, 1 from New Zealand, 1 from Malayan Archipelago, 1 from the Portugal, 3 from China, 2 from the Greek Islands, 1 Jew, and 3 young men of the United States. Since the commencement of the school, a very large portion of the pupils has been hopefully pious; and many have returned to their native lands, to publish the Saviour to their benighted countrymen.

The government of the United States has paid 400 dollars a-year, for four years, to defray the expenses of 4 Indian youths at this school.

COSSIPORE, a very populous district, N. and in the immediate vicinity of Calcutta, where the *C. K. S.* has a circle of several very flourishing Bengalee schools.

COTTA, a village in Ceylon, about 6 m. S. E. of Colombo, situated in a very populous district. Inhabitants 4500.

The Rev. Samuel Lambrick, of the *C. M. S.*, entered on this desirable station in Dec. 1822. A piece of ground of about 5 acres was purchased in perpetuity from government; and a dwelling-house and printing-office erected. The people among whom he laboured are nominally, Christians, though many of them profess to hold buddhism also; they seem, in fact, to be budhists in heart, while, for temporal interest, they call themselves Christians. Lamentable ignorance, however, generally prevails among them. Mr. L. in addition to the establishment of schools, has been exceedingly active in the discharge of his ministry, but hitherto he has seen but little fruit, and mourns over the spiritual torpor of the people.

The Rev. Joseph Bailey arrived at this station on the 28th of August, 1826, and Mr. and Mrs. Selkirk, on the 1st of Sept. The schools, since Mr. Selkirk's arrival, have been placed under his charge: in seven schools there are 161 scholars, with an average attendance of 108. In addition to these, there is an English school containing 16 boys.

The masters of the respective schools come to Mr. Selkirk's every Saturday afternoon; when he receives an account of the attendance during the week, and gives such directions as appear necessary to each master. The meeting is concluded with reading a portion of Scripture and Prayer.

Mr. S. reports, in November, 1826, that the attendance of the boys had rather increased.

During his visit to Ceylon, Bishop Heber examined the different

schools, and expressed much pleasure in the progress of the children; and announced on the occasion, his intention of giving a benefaction to the society of 200 rix-dollars, and directed that the children should have a dinner provided at his expense.

The ground for a *Christian Institution* has been cleared, and the building is expected soon to commence. Some pieces of land, contiguous to the mission premises, have also been purchased, which will be found of great advantage.

The *Printing Department* is coming into action; a second press has been obtained; several pieces, in Cingalese and in English, have been printed; St. Matthew's Gospel, of Mr. Lambrick's version, has been circulated, and he was about to put to press either the Book of Genesis or the Acts of the Apostles.

COTYM, a village on the Malabar coast, Hindoostan, about 18 m. from Allepie: including a small circuit, it contains about 1000 houses, and is in the midst of a very populous country. The labours of the missionaries here are principally devoted to the spiritual good of the Syrian Christians on this coast, of whom it is necessary to premise some account.

The *Syrian Christians*, otherwise called *St. Thomas's Christians*, inhabit the interior of Malabar and Travancore, in the S. W. part of Hindoostan. They extend from N. to S. 150 or 200 m., and in breadth 40 or 50. Between 50 and 60 churches belong to this ancient branch of the Christian Church, which has preserved the Syriac Scriptures, in manuscript, from Christ and the apostles; and, unconnected with the rest of the Christian world, has stood for ages, amidst the darkest scenes of idolatry and persecution. The tradition among them is, that the Gospel was planted in Hindoostan by the apostle Thomas. Landing at Cranganore, or Chenganoor, from Aden in Arabia, he was well received by Masdeus, king of the country, whose son, Zuzan, he baptized, and afterwards ordained deacon. After continuing some time at Cranganore, he visited the coast of Coromandel, and preached the Gospel at Melapoor, and finally at St. Thomas's Mount, near Madras, where he was put to death. His tomb long remained an object of veneration. Dr. Buchanan entertained a decided opinion, that we have as good authority to believe that the apostle Thomas died in India, as that the apostle Peter died at Rome.

That Christians existed in India, in the 2d century, is a fact fully attested. The Bishop of India was present, and signed his name at the council of Nice, in 325. The next year Frumentius was consecrated to that office by Athanasius, of Alexandria, and founded many churches in India. In the 5th century, a Christian bishop, from Antioch, accompanied by a small colony of Syrians, emigrated to India, and settled on the coast of Malabar. The Syrian Christians enjoyed a succession of bishops, appointed by the patriarch of Antioch, from the beginning of the 3d century, till they were invaded by the Portuguese. They still retain the Liturgy anciently used in the churches of Syria, and employ in their public worship the language spoken by our Saviour in the streets of Jerusalem. The first notices of this people, in modern times, are found in the Portuguese histories. In 1503, there were upwards of 100 Christian churches on the coast of Malabar. As soon as the Portuguese were able, they compelled the churches nearest the coast to

acknowledge the supremacy of the Pope; and in 1599, they burnt all the Syriac and Chaldaic books and records on which they could lay their hands. The churches which were thus subdued, are called the *Syro-Roman Christians*, and, with the converts from other tribes, form a population, of nearly 150,000. Those in the interior would not submit to Rome; but, after a show of union for a time, fled to the mountains in 1653, hid their books, and put themselves under the protection of the native princes, by whom they have been kept in a state of depression. These are called the *Syrian Christians*. About 10,000 persons, with 53 churches, separated from the Catholics; but in consequence of the corrupt doctrines and licentious manners of their associates, they have fallen from their former state, and very few traces of the high character which they once possessed, can now be discovered.

With regard to the actual number of these people, it is difficult to arrive at any exact conclusion. It appears, however, most probable, as well from the reason of the case, as from the accounts of Anquetil, Du Perron and others, that they were a much more numerous body of people in former times than they are at present. They now themselves reckon up 88 churches belonging to their body, of which 55 have maintained their independence of the Roman Pontiff. According to the most accurate estimate that can be formed, the number of families belonging to these 55 churches amounts, at the lowest computation, to 13,000; the majority of these are poor, and support themselves by daily labour; others employ themselves in merchandize and agriculture. Though many among them are most highly respectable, especially those of the class termed Tarragan, yet there are none who can justly be styled men of property; there are very few indeed among them possessed of property to the amount of 5000 rupees.

The number of officiating priests, commonly called Catanars, is 144. These are wholly supported by the offerings of the laity, on festival days, and on the administration of the occasional rites of the Church, which, for the most part, afford but a very scanty support; and in very few instances do the monthly offerings received by a Catanar exceed five rupees. They are generally of the best families, and consequently upon their character, as to morals and information, depends, in a great degree, that of the districts in which they reside.

The Syrian Christians are, in themselves, awfully sunk and degraded. The total disregard of the Sabbath, the profanation of the name of God, drunkenness, and, to a considerable extent, especially among the priesthood, adultery,—are very prevalent among them.

In 1806, this people was visited by the late *Dr. Buchanan*, who presented their case to the public, in his Christian Researches, since which much has been done to meliorate their condition. He commenced a translation of the New Testament into the Syrian language, which has been completed and published since his death, and copies sent to each of the churches.

Some account of other means adopted for their welfare remains to be given.

Colonel Munro, the Company's resident in Travancore, having erected a college at Cotym, for the education of the Syrian priests, wished to place an English clergyman on the spot. Accordingly the Rev. Benjamin Bailey proceeded,

with Mrs. Bailey, overland to Travancore, and they were fixed at Cotym about the beginning of 1817. All the measures planned by Col. Munro were cordially approved by the Syrian clergy, and aided by them so far as it had been practicable, to carry the arrangements for their accomplishment into effect. For the translation of the Syrian Scriptures and Liturgy into Malayalim, the vernacular language of the country, a number of learned Catanars were assembled by the Metran; and at this period they had advanced in their labours as far as the First Book of Samuel in the Old Testament, besides the Books of Psalms, Proverbs, and part of Isaiah; and in the New, to the Epistle to the Philippians. The execution of this work was superintended by the Rev. Mr. Bailey, and the expense of it was borne by the *Calcutta Aux. B. S.* The College also was committed to the charge of Mr. Bailey, for whom a house was erected adjoining that institution.

In the course of 1818, her Highness the Rannee of Travancore presented the College with 20,000 rupees, which were laid out in land; besides a previous gift of 1000 rupees, for erecting a chapel, and furnishing the buildings of the College. She also annexed to it a tract of land in the neighbourhood of Quilon, at least 7 m. in circumference, with several subsidiary grants, in order to render it productive; and, lastly, appointed a monthly allowance of 70 rupees from the state, for the support of a hospital, to be attached to the college. The Rajah of Cochin, also, emulous of her Highness's bounty, presented 5000 rupees for the benefit of the Protestant missions; the whole of which was appropriated by the resident to the support of the southern mission, under the Rev. Mr. Mead, of the *L. M. S.*

Till the end of 1818, at which time Mr. Fenn arrived, Mr. Bailey was the only missionary resident at Cotym; and the number of his occupations prevented his making so much progress in the arrangements of the college as he wished, and, consequently, this accession was of great importance.

In Dec. 1819, the missionaries wrote: — "The year has been an anxious one. The departure of the late resident depressed our spirits at its commencement; and a constant succession of events, perplexed in their connexion, and important in their consequences, has kept our minds on a continued stretch, and occupied much of our most valuable time; while they have been as a dead weight upon our spirits. The efficiency of the missionaries, in the past year, has therefore been small." Of the College they say:—"The number of students receiving instruction is 25; their studies are the Syriac and the English: 3 of the students are surpassed by very few of the catanars in their knowledge of the Syriac. Their progress in the English is small; the pronunciation they are gradually acquiring, and 6 or 7 of them can read any book with tolerable ease: beyond this, their knowledge of the language can scarcely be said to extend. Besides the students, there are 18 children receiving instruction in English. The difference of these from the students consists in their having received no ordination, by which the students are irrevocably set apart to the clerical office." There was also a school at this time in Cotym, the scholars of which varied from 30 to 50 in number; and another on the college property in Calada, having 16 scholars, the instruction being

then confined to Malayalim. In reference to the improving state of the Syrian Church, the missionaries give the following facts:—"The first is the marriage of the clergy, and the few objections seriously made against it by any. From the present dissolute state of the morals of the clergy, the metropolitan is anxious for the measure. The number of catanars now married is nearly 30. Another favourable circumstance is, the pleasure with which the metropolitan and several of his clergy have received Mr. Bailey's present of the English Liturgy in their native tongue. Of their own accord, some of the catanars have read it in their churches. There are, besides, other marks of improvement; as a growing decorum in the house of God, &c."

Through subsequent years the missionary work was prosecuted with energy and effect. The translation of the Scriptures proceeded in the Malayalim, and preparation was made for printing them. Hopeless of any thing better, at least for a long time to come, Mr. Bailey, without ever having seen a type-foundry, or its apparatus of any kind, and eager to get some portion of the Scriptures and some other works respectably printed, as soon as possible, set himself to endeavour to form his own types, with such aid as he could find from books alone, and from common workmen. He had recourse chiefly to the Encyclopædia Britannica; and, with the instructions which he derived from this and another smaller work or two, a common carpenter, and two silversmiths, he succeeded so completely, that he sent a specimen of his types, in print, to the Resident, who much admired their beauty and correctness, and complimented Mr. B. on his success. Mr. Bailey counted upon being able to prepare a sufficiency of types for the printing of the whole Scriptures, in little more than a quarter of a year. Besides the correctness and beauty of his types, noticed by Colonel Newall, he afterwards so reduced them in size, that they could be printed at one-half of the cost of the old types.

A permanent reduction in the expense of printing also took place, involving another interesting circumstance in connexion with Mr. Bailey. The printer, sent from Madras, was dismissed. In the mean time, a youth, adopted some years ago by Mr. Bailey as a destitute orphan child, had acquired the art of printing sufficiently to succeed as head printer, to which office he was appointed on a salary of 7 rupees per month. This little incident added singularly to the completeness of Mr. Bailey's work in the edition of the Malayalim Scriptures. The translation was entirely his own—the types were formed by himself from the very mould—and the printing was executed by an orphan boy, reared up by his charity.

About this time Mar Athanasius, a metropolitan from Antioch, paid a visit to the Syrian churches. At the time of his arrival, the retired metropolitan, Philoxenus, had resumed his pastoral cares, in consequence of the death of Dionysius, who had succeeded him: the Malpan Philip had been appointed successor to Dionysius; but the return of Philoxenus to his labours, for a time at least, was thought necessary. Over these metropolitans, and the whole Syrian church, Athanasius assumed uncontrolled authority, as having been deputed by the patriarch of the mother church of Antioch, and commenced a series of violent measures. He endeavoured to persuade the catanars to renounce their allegiance to their metrans—denied the validity

of the metrans' title, and the orders which they had conferred—insisted, if he were acknowledged, on their being stripped of their robes, and resigning their cross and pastoral staff—and excited such a tumult, by his proceedings, as compelled the resident, Col. Newall, to remove him from the country.

This event has, as might have been expected, in some degree affected the interests of the mission; but it appears, from recent accounts, that its effects are gradually subsiding.

The college, which, on Mr. Fenn's departure, was placed under Mr. Doran's superintendence, contains 47 students, who are divided into 6 classes. In consequence of the general disorder which had arisen from Mar Athanasius's proceedings, many of the students had left the college, and Mr. Doran had supplied their places with boys from the grammar-school.

The greater part of the boys in the grammar-school having been transferred to the college, the proficiency of the boys in this school is not great; the whole number is about 70, of whom some are day-scholars from Cottayam, and some heathen children. After giving an account of their studies, Mr. Baker adds—"On the Sabbath, the larger boys attend the English service in the college chapel, while the smaller boys go to one of the Syrian churches in the village; and the whole receive religious instruction in the afternoon." The parochial schools are 29 in number, and contain 770 scholars; of these 445 are Syrians, and 325 are heathens. "Many of the former schools," says Mr. Baker, "were very thinly attended; and this, added to the total failure of contributions from the churches, has led to the necessity of giving up some of them; besides being thinly attended, several were so inconveniently situated, that they could be visited but seldom, and then not without considerable labour and difficulty. It was therefore deemed advisable to remove the schoolmasters from thence, and to place them in some of the more populous districts nearer home; and this has been accordingly done in two or three instances.

Petitions for schools having been presented by the heathen population around us, some schools have been opened in the vicinity of Cottayam, with the prospect of much good; many petitions were presented, but they could not all be attended to, as the mission funds would not allow of more schools being established."

It appears, from the list of schools, that, while most of them have kept up their numbers, several, which used to be well attended, are now almost deserted. The schoolmasters are, however, continued; and there is no reason to doubt but that the people will send their children again, after a time. In such schools as have continued to be well attended, the attention of the schoolmasters has been regular; and several of them, though heathens, have given considerable satisfaction by their diligence in teaching the catechisms and other religious books.

The press, which continues under the superintendence of Mr. Bailey, is still in active operation.

CRANBERRY, a town in the central part of New Jersey, from N. to S.

In May 1746, the Rev. David Brainerd removed from Crossweeks to this place, with the whole body of the Indians under his care, and in less than 12 months they had cleared about 40 acres of land. Here he continued till March 20th, 1747, when, owing to the ravages of pulmonary consumption, his labours, as a missionary, were terminated, and he bade farewell to

his beloved church and people, and died at Northampton, Massachusetts, Oct. 9th, 1747. He was soon succeeded by his younger brother, Mr. John Brainerd, under whom the affairs of the mission continued to flourish for several years. The school was also in a prosperous state. Many of the Indians, in advanced life, were very anxious to learn to read and understand the Scriptures.

The number of Indians increased to about 200, and many were hopeful subjects of renewing grace.

CREEK PATH, a town of the Cherokee nation, on the S. side of Tennessee river, in Alabama, about 100 m. W. S. W. Brainerd.

The Rev. Wm. Potter, from the *American Board of Commissioners for Foreign Missions*, came here in 1820. In consequence of an urgent request from the principal Cherokees in this place and its vicinity, the Rev. D. S. Butrick, and John Arch, a native convert, left Brainerd in March, 1820, and visited Creek Path, to inquire into the expediency of establishing a school. Such was the zeal of the Cherokees on the subject, that, in a very short time, they erected two schoolhouses, in which schools were soon opened, and the scholars in both amounted to 60. One for girls was under the care of Catherine Brown, a native convert, who devoted herself to the advancement of this mission until her death, July 18th, 1823. Soon after the commencement of this mission, a considerable awakening prevailed among the people, and numbers were the subjects of salutary convictions.

A church was soon organized, which consisted of 10 native members in 1823. A *Female Benevolent Society* was formed in 1821, consisting of 14 members, which forwarded, the first year, six dollars to an education society in W. Tennessee.

CREEKS, Indians inhabiting the W. part of Georgia, and E. part of Alabama. Their country is extensive and fertile. The population is estimated at about 20,000 souls. They are a warlike tribe; have a general idea of a Supreme Being; but observe no religious days, nor any religious rites, unless the green corn dance be one. Confidence and generosity were formerly their characteristic virtues; but a desire of gain, caught from the whites, has chilled their liberality; and abused credulity has taught them suspicion and deceit.

The introduction of whiskey has produced a very pernicious effect. The more reflecting are fully convinced that, with respect to their future destiny, it is a question of civilization or extinction; and a question, the decision of which cannot long be postponed. They have, therefore, become very solicitous for the establishment of schools, and the introduction of the various arts, from which the whites derive their superiority. In some of these they have made considerable progress.

In 1735, the *United Brethren* attempted a mission among the Creeks, which was soon relinquished.

In 1807, they made another effort on *Flint R.*, about 60 m. from Milledgeville, the seat of government in Georgia. Here their prospects were flattering at first; but the mission has since been abandoned.

The *American Baptist Board* has a station among the Creek Indians, named *Withington*, in the town of *Tuchabanchee*, Georgia, on the Chatahooche R., in the neighbourhood of the late Big Warrior. Suitable buildings having been erected, the school was commenced, May 12th, 1823. The number of scholars soon increased to 37, which was about 50 at the

commencement of 1825. In less than a year, previous to Sept. 1823, nearly 3000 dollars had been forwarded to this station; 2000 dollars from the Board, the remainder from individuals and associations in the vicinity. This is called the Withington Station, as a tribute of respect to the late Mr. *John Withington*, of New York, who bequeathed 40,000 dollars to different benevolent institutions.—[See *Asbury*.]

CREMEN, a town in Livonia, where the *United Brethren* superintended an institution for the education of schoolmasters, for several years, which was sanctioned by the Ecclesiastical Court of the empire in 1739; in consequence of which, the number of pupils soon amounted to 70.

These measures extensively excited a desire for religious knowledge in different parts of the country.

CRIMEA, a peninsula of European Russia, in the S. part of the government of Taurida, formed by the Black Sea on the W. and S., and the sea of Azof on the E., about 200 m. long and 124 broad. The population is estimated at 300,000. A large portion of these are native Tartars, who are rigid Mahomedans. There are also many Jews, Armenians, and Greeks. This is becoming a very interesting field for missionary labour, and much attention has been excited on the subject of Christianity, especially among the Jews, by the distribution of Bibles and Testaments, furnished principally by the *B. & F. and the Russian B. S.* The *Tauridian A. B. S.* has become very efficient. The Sultan Kategerry has taken up his abode at *Sympheropole*, the modern capital of the Crimea, and manifests a deep interest in the spiritual welfare of his countrymen. He has a school under a Tartar teacher, who uses the Scriptures, as a school book, instead of the Koran.

On the west side of the Crimea, about 20 m. from the south coast, is the town of *Baktcheserai*, which is regarded by the Tartars of the Crimea as the seat of learning, and has contained 31 mosques. The population was formerly 20,000, but, in 1800, the number was reduced to 5776; of whom 3000 were native Tartars, 1162 Jews, and the rest were principally Armenians and Greeks.

Here the Rev. Dr. Ross, of the *Scotch M. S.*, laboured for some time, but afterwards removed to Astrachan. The Rev. J. J. Carruthers, of the same society, having become sufficiently master of the language, began to itinerate through the Crimea. At first he was very favourably received; and copies of the New Testament were readily accepted, but were afterwards, in many instances, returned. The Greeks were hostile from the first, and represented him as an infidel, and his books as impositions. But, in the midst of these difficulties, the work of conversion began to appear. Mehmed, a Tartar, the first-fruits of the mission, was baptized Aug. 6, 1823. Soon afterwards, three other Tartars requested to be taken under Mr. C.'s care, with the view of being instructed in the principles of Christianity; and as, after some time, they not only renounced the delusions of Mahomedanism, but appeared to give evidence of true piety, he baptized them also.

It is painful to find that various difficulties subsequently arose: that Mrs. C. was prevented from pursuing her endeavours to instruct the Tartar females; that Mehmed conducted himself inconsistently; and that Mr. C. has recently retired from this benighted part of the earth.

CROIX, ST., one of the Virgin islands, 20 m. long, and 7 where broadest, lying 40 m. S. by E. of St. Thomas. It belongs to the Danes. The chief town is Christianstadt, on the N. coast, with a

fine harbour, defended by a fortress. W. long. 65° 28′, N. lat. 17° 45′.

In 1733, this fine and extensive, but long neglected, island was sold by the crown of France to the Danish West India company; and the Lord Chamberlain Pless, having purchased six plantations, applied to Count Zinzendorf, for some of the *United Brethren* to go out as overseers of his estates, and at the same time to employ themselves in the religious instruction of the slaves; accordingly, 4 married couples, and 10 unmarried brethren quitted Herrnhut, in August, for these purposes.

After a tedious and dangerous voyage, the colonists arrived at St. Croix in June, 1734; but the insalubrity of the climate, added to their incessant labour in clearing the land, had such an effect upon their health, that they all sickened; and before the expiration of the year, 10 of their number were removed to the world of spirits. Their places, indeed, were supplied, early in the ensuing year, by a second company of 11 persons from Herrnhut; but these were soon attacked by the same diseases which had proved fatal to their predecessors; and, as the colony did not answer in other respects, the few who survived, either went to St. Thomas, or returned to Europe, and the idea of a settlement in St. Croix was for a time abandoned. The negroes, however, were not left wholly destitute of instruction, as the missionaries in St. Thomas visited them occasionally, and were successful in awakening their attention to the important truths which were thus sounded in their ears.

The first persons who succeeded in establishing themselves on this island were Mr. George Ohneberg and two other brethren, who were joyfully received by the Christian negroes; but both they and the slaves in their neighbourhood were for some time kept in a state of constant alarm by the repeated attempts of some wicked incendiaries to burn their houses. In some instances, the fire was discovered and extinguished before it had done much mischief; but, in others, the huts of the negroes were completely consumed; and Ohneberg's house was eventually destroyed, though his furniture was happily rescued from the conflagration. Nothing, however, could shake his resolution of remaining at his post; and when his inflexibility on this point became known, the torch of persecution was extinguished, and the mission began to assume such a promising aspect, that the brethren, who had previously resided on one of the company's plantations, purchased an estate of 4 acres, to which they gave the name of *Friedensthal*, and erected a church and dwelling-house upon it. The number of persons who attended the preaching of the Gospel also rapidly increased, and upwards of 100 negroes were annually received into the church by the rite of baptism.

In 1765, a new mission-house at the west end of the island was unfortunately destroyed by fire. But in the course of a few years, in addition to the rebuilding of this edifice, a second church was erected, and, in 1771, the settlement in this district received the name of *Friedensberg*.

The ensuing year was a period of severe trial. By a hurricane which occurred on the 31st of August, the church, the dwelling-houses, and all the offices of Friedensthal, were completely blown down; the newly erected house at Friedensberg was removed from its situation, and materially injured; and the brethren and their families, who had sought an asylum in their cellars, were, for several hours, kept in constant expectation of death. The famine and epidemic

sickness which followed the tempest swept off many of the slaves, and diminished the number of the missionaries. Amidst the general distress, however, the cause of God continued to flourish; the negroes appeared more and more anxious to ascertain the way of salvation; and such was the spirit of hearing among them, that, notwithstanding the public services at Friedensthal were held for nearly 12 months in the open air, the auditory frequently consisted of more than 1000 persons, and many were every month admitted to the privilege of Christian baptism. Such, indeed, was the rapid progress of the mission, that it soon became desirable to obtain a third and more central situation; and, in 1778, an estate was purchased for that purpose, to which the brethren gave the name of *Friedensfeld*.

In 1796, Colonel Malleville, formerly the Commandant of St. Thomas, and a kind patron of the missionaries, was appointed Governor General of the Danish West India islands, and took up his residence in St. Croix, which had been constituted the seat of the government. But the joy which this event diffused among the brethren was of short duration; as this excellent friend was seized with a fit of apoplexy which proved fatal. In compliance with his own desire, his remains were interred in the burial ground of the missionaries at Friedensthal; a funeral oration having been previously delivered by the incumbent of the Dutch Calvinistic church, in which he had been educated.

St. Croix, together with St. Thomas and St. Jan, was spared the horrors of bloodshed by the capitulation of the Governor in 1801; but the brethren at Friedensberg were severely tried, in consequence of their mission-house being occupied as a hospital for the British troops. For some time, indeed, the regular services were performed in the chapel, and attended by numerous congregations; but the situation becoming every day less tolerable, it was relinquished. Some of the missionaries went to Friedensthal, and others were kindly accommodated on a neighbouring plantation, for about 2 months, when the hospital was removed to the west end of the island.

On the 23d of February, 1819, the new church at Friedensfeld was consecrated to the worship of the living God; and on that interesting occasion, a great number both of the coloured and white inhabitants of the island, comprising several members of the legislature, assembled together; indeed, the congregation was so numerous, that not a third part could obtain admittance within the doors; and the services of the day appeared to be attended with a peculiar blessing.

The most recent intelligence relative to St. Croix is contained in a letter of the late venerable Matthew Wied, dated Friedensberg, August, 1823, in which he says—"As to the progress of the mission in this island, though we cannot speak of any great awakening among the negroes, yet we may declare, to the praise of God, that He carries on his work in our congregations, and also leads many to us from among the heathen, who earnestly inquire what they must do to be saved."

CROSWEEKS, or CROSWEEKSUNG, a place about 20 m. W. Amboy, New Jersey, on the road from Amboy to Bordentown. This was formerly an Indian village, where the Rev. David Brainerd successfully laboured in 1745-6, in which time many became hopefully pious; and he baptized 38 adults and 36 children. Here about 150 Indians became resident, moral, industrious, and to a considerable extent civilized. On May 3, 1746, he removed with the whole body of the

Indians, about 15 m. to *Cranberry*, where he closed his labours among Indians.

CUDDALORE, a town, in the Carnatic, Hindoostan, near the fort of St. David. E. long. 79° 46′, N. lat. 11° 41′.

Two missionaries from the *C. K. S.*, were stationed here in 1737, who laboured many years with much success, and were useful to the soldiers in the fort. In 1749 they had a congregation of 341 members. In 1750, Mr. Hutteman, who accompanied Mr. Swartz to India, settled here, and his faithful labours were greatly blessed. The apostolic Gericke, who spent more than 30 years in India, made this his principal station. He came hither in 1767, and, during his labours, a very considerable church was gathered. Mr. Holzberg succeeded him, and continued many years. In 1803, the communicants amounted to 102. At the last dates this station was vacant.

CUDDAPAH, the capital of a district of the same name, in Golconda, Hindoostan, which is said to contain from 60 to 80,000 inhabitants. E. long. 29°, N. lat. 14° 28′.

To this place Mr. Howell, late superintendent of the native schools in connexion with the Bellary mission, under the patronage of the *L. M. S.* removed in Nov. 1822. At the request of T. Lascelles, Esq. Registrar of the Zillah Court, he took charge of two native schools, previously established by that gentleman; and having united them, they soon increased. A native female school was also established, and schools were opened at the following villages, situated within a distance of 10 m. from Cuddapah, viz.—*Sharpett*, *Ootoor*, *Chinnaar*, and *Gunganpally*. The aggregate number of native children in the several schools, into all of which Christian instruction was introduced, was about 150, and their progress was very encouraging. Besides these engagements, Mr. Howell preached in the schoolroom to a congregation of natives, fluctuating between 40 and 50; translated the catechisms used at Chinsurah and Bellary, into Teloogoo, examined the Canara version of the Old Testament, and distributed numerous copies of the Teloogoo New Testament.

In the following year the success of his labours was apparent. He says — "In my last communication I stated my intention to baptize two or three adults, but since then the Lord has so disposed the hearts of the people, (who, it would appear, were for a long season 'halting between two opinions,') as to cause households to forsake their lying vanities, by turning from darkness to light, and from the kingdom of Satan to the kingdom of his dear Son, as will appear from the list of baptisms I have the pleasure to transmit. The number baptized by me is, 74 men, 25 women, 40 boys, and 21 girls: and with those baptized previously to my coming here, make a total of 119 adults and 67 children." All of these had nominally embraced Christianity, while a regular church had been formed of 10 members, in which three pious natives were appointed deacons.

Mr. Howell made a tour of about 100 m., preached to great multitudes, and distributed tracts very extensively. Although his health suffered much from excessive heat, his labours, twice suspended through the two succeeding years, were resumed, and that with the most happy results. In 1826, the schools, previously increased, had been reduced to four, and the time thus gained was devoted to important purposes. The native church, augmented to 21 members, had diminished, in consequence of

removals, to 9; and a prayer-meeting was held every Friday morning. A Hindoo, about 25 years of age, of the Sanessi sect (or caste), who came to Cuddapah in the month of Oct. 1825, unattired, with long clotted hair, and his body besmeared with ashes, had embraced Christianity, had been baptized, and prayed, when called upon in the social meeting, with much propriety. A chapel had been completed and opened on the 11th of Oct., the expense of which was defrayed by subscriptions on the spot. By the aid of respectable European residents, a workshop was established for native Christians who had not the means of supporting themselves. A selection of psalms and hymns, in Teloogoo, had been revised, and the Book of Psalms and the history of Joseph had been translated into the same language. About 1200 Teloogoo tracts had been circulated, principally at Hindoo festivals. Copies of portions of the Scriptures in the same language had been distributed among respectable natives and children in the schools; and English tracts had been occasionally given to travellers and to individuals in the cantonment.

The Rev. Mr. and Mrs. Crisp have recently been sent to aid Mr. Howell.

CULLIAN, a large town in Hindoostan, about 40 m. N. E. of Bombay, and about 15 E. of Tannah. It was formerly the seat of a petty rajah, and has now the appearance of decay.

The Rev. Mr. Nichols, of Tannah, established a school here in 1818. The visit of an Englishman is so rare, that it excites much curiosity and suspicion among the people, and especially among the brahmins, whereby the prosperity of the school has been greatly retarded.

CULNA, a town on the W. bank of the Hoogly, 47 m. N. of Calcutta. This place has lately called forth the efforts and liberality of the *C. M. S.*

From the spot where the society's premises are, a continued range of houses extends 4 m. south-easterly, on the western bank of the bend of the R., down to Gootipala, below Santipore, on the eastern side; and there is an equal range for 4 m. westerly towards Burdwan. The inhabitants form, according to the account of the natives, 18 or 20,000 houses or families; if only 5 persons are supposed to be in one family, the number would amount to between 80 or 100,000 souls. The inhabitants opposite Culna, straight across the R. in Santipore, are stated by the natives as forming not less than 20 or 22,000 families.

"In this region," says the missionary "a considerable part of the population are brahmins; but the general occupation of the bulk of the people is in different branches of trade, and employments in offices; in agriculture not many are engaged. The place properly called Culna, is chiefly inhabited by those who come from different parts of the country to carry on their trade here: this may be a reason why the people there have not the simplicity which villagers generally have, but are more deceitful; and yet they have not so much of the liberty which people in other towns possess, where they care but little for one another; for the first people of the place have great influence over the others. I have also formerly observed, that the people who often came from that quarter were very obstinate idolaters; and even now, idolatry is carried on there with far greater force than it is in Burdwan."

In Jan. 1827, it was stated that there were nearly 1000 boys and girls in the 9 schools, mentioned

by Mr. Deerr in the following extract:—

"In Culna and Ombica, which are united, we have established 4 boys' schools, and 4 for girls; one of the girls' schools is on the missionary premises. Besides these, two boys' schools lie easterly of us, one at the distance of 2 m. and the other of 4; and, at the same distances, 2 are established westerly; and 1 boys' school is opened at Santipore, with the design of obtaining access to that interesting place."

In Sept. Mr. Deerr writes,—

"The schools are promising indeed. The 8 boys' schools are full of large boys—more so than in any other station occupied by our society in this presidency; neither are the female schools, comparatively speaking, ill attended. One thing is particularly pleasing, viz. that in Culna and Ombica, where the bulk of the people reside, there is no native Bengalee school; but all the children are under our instruction. With the principal inhabitants of the place I have already formed an acquaintance. I look for success, however, only to the blessing of our Lord, whose grace is not confined to any particular place. I would not omit to mention, that the lower classes in Culna are as much depraved as in any other place; they are equally addicted to imposition and deceit."

The circumstances of the mission having rendered it probable that Mr. Deerr might not be fixed at Culna, and the inhabitants having been apprized of this, a petition, addressed to Archdeacon Corrie was drawn up, and signed by 15 of the principal inhabitants, which at once exhibits the desire which they feel for Christian instruction, and their view of the advantages which they expect to derive from the labours of a missionary.

CUTTACK, a district in Orissa, Hindoostan, between 20° and 22° N. lat. 140 m. long, and 60 broad, containing about 1,200,000 inhabitants. The temple of Juggernaut is about 40 m. distant. The influence of the Gospel has greatly lessened the number of attendants. Missionaries have taken advantage of the favourable opportunity afforded for the distribution of tracts. At a late festival, those of the *B. M. S.* distributed about 8000 pamphlets in the Bengalee language.

Cuttack, a fortified town, and capital of the district of the same name, 250 m. S. W. of Calcutta, is calculated to contain 5741 houses. Every foot of it is esteemed holy ground, and the whole of the land is held free of rent, on the tenure of performing certain services in and about the temple.

The Rev. Messrs. Bampton, Peggs, and Lacy, from the General *B. M. S.*, arrived here in 1822. The study of the language at first chiefly occupied their attention: from its affinity to Bengalee, of which they had acquired some knowledge, they were soon able to make excursions among the natives, and to hold intercourse with inquirers, who would sometimes visit them from a distance of 20 m. English preaching was begun on Sunday mornings and evenings, for the benefit of the European residents; few, however, attended. A monthly missionary prayer meeting was established; and, in 6 schools, the missionaries collected 120 scholars. Four are Orissa—3 for boys and girls, and one is the evening school for adults; one is Hindoostan; and the sixth is English.

CUTWA, a town on the western banks of the river Hoogly, in the province of Bengal, district of Burdwan, 75 m. N. of Calcutta. At the period when the Mahrattas were contending with the

Mussulmans, it was once the scene of "confused noise, and of garments rolled in blood;" and it still retains many signs of ancient warfare. The Rev. John Chamberlain, of the *Bapt. M. S.*, entered this new field of effort in 1824, and laboured in it and its neighbourhood most indefatigably and zealously. Two years after, he wrote:—"But little success attends the work in this place; yet, blessed be God! I am not without hope, nor without some encouragement. Kankalee and his wife, who have been baptized, are a comfort to me, and in him we daily see the triumph of truth. He was once an idle, religious beggar; but since he has turned from dumb idols to serve the living and true God, he labours cheerfully with his own hands to provide things honest in the sight of all men. Three others, who live at a distance, give us hope. People are often coming to hear; and when they seem attentive, nothing so gladdens my heart as to tell them of the love of our Saviour."

Another circumstance ought not to be omitted:—A Hindoo, named Brindabund, had been also for many years a religious mendicant. His hair had been suffered to grow so as almost to conceal his eyes, and he had indulged in smoking to such an excess as nearly to deprive himself of sight. He first heard the Gospel at a large fair between Cutwa and Berhampore. He was observed to pay great attention the whole day; and was seen sometimes to laugh, and at other times to weep. At night he came to Mr. C., and said, in allusion to the custom among the natives of presenting flowers, "I have a flower (meaning his heart) which I wish to give to some one who is worthy of it. I have, for many years, travelled about the country to find such a person, but in vain. I have been to Juggernaut, but there I saw only a piece of wood; THAT was not worthy of it: but to-day I have found one that is, and He shall have it—Jesus Christ is worthy of my flower." His subsequent conduct proved his sincerity. He learned to read: from being an idle devotee, he became an industrious old man; and was, for some years, a most devout, judicious, and indefatigable preacher of the Gospel.

In 1810, Mr. Chamberlain left Cutwa; his place was supplied by the Rev. Wm. Carey, jun.; and at the commencement of the next year we have the following account of the mission from Dr. Carey:—"The church at Cutwa is now small; but they have lately had the addition of one member, a native; and I hear of six or seven more who are desirous of being baptized. One of these is a native merchant, of considerable property, who formerly had a house of gods. After hearing and reading the Gospel, he expelled his idols, tied them up in straw, and sent them to brother Chamberlain, who sent them to Serampore. This was a year and a half ago. He also clave up a fine Rutha, or car, of the god Krishna, and used it for fire-wood. His ci-devant temple is filled with merchandize. There are others who adhere to him, and who have received the word of God. These people, living too far from Cutwa to attend the Gospel (about sixty miles), have, I understand, sanctified the Lord's day to reading the word and carrying on the worship of the true God in the best manner they are able. Their heathen neighbours have taken every opportunity in their power to injure them, and have, by some false charges in the Zillah Court of Beerbhoom, occasioned one of them considerable expense. I hear, however, that the magistrate has been informed of this villainy, and obliged them to enter into security respecting their

future conduct. The place where they live (Lakra-koonda), is a large town lying on one side just at the entrance into the Mahratta country, and on another, just at the entrance into South Bahar; both which countries the merchant often visits in the way of trade."

Through subsequent years, Mr. Carey exerted himself greatly, both in personal labour, and in sending out and watching over a considerable number of native brethren employed as readers and itinerants. By these means a general knowledge of the Gospel was diffused through a great part of the districts of Burdwan and Beerbhoom, and many thousands became acquainted, in some measure, with the nature of the Gospel message. Nor were these endeavours wholly unattended with immediate fruit. About 70 persons were baptized in ten years, of whom the far greater part continued stedfast in their profession, while two or three discovered a desire to be useful to their countrymen.

By the Report of 1825, we have intelligence of increasing attention and seriousness on the part of the people, and also of many additions to the church. Some of the converted Hindoos had died in the faith, sustained in the last conflict by the consolations and hopes of true religion. A quotation from a journal of one of the native preachers will shew that they are not deficient in an acquaintance with Divine truth, or unskilled in the mode of conveying it to others:—"Spoke to a brahmin," says Kangalee, "who asked me what I thought of Ram Mohun Roy's way?" I said, "that he was like a man who shews me a fine house in the jungles, but cannot point out the way or door to it. Ram Mohun Roy points out one God, but does not point out the way to him; and so his instructions can be of no use to me: Christ is the door, and none can go to God but by him."

Mr. Carey, more recently laments, that although his hearers are often deeply affected under the word, instances of conversion are few; still, those who have been united in church fellowship afford him pleasure by their general steadiness and consistency, and two or three have lately expressed a wish to join the church, though he is not yet quite satisfied of their piety. Mrs. Carey has endeavoured to revive the female school at this station, but hitherto can procure none but the children of native Christians. The prejudices of the heathen, stronger in this distant part of the province than in Calcutta and its environs, not allowing them to send their daughters.

D.

DACCA, the richest district in Bengal, 180 m. long, and 60 broad.

Dacca, or *Selapore*, the capital of Dacca, situated on a branch of the Ganges, N. E. Calcutta, 170 m. travelling distance, containing 150,000 inhabitants, of whom more than half are Mahomedans, and a few are Armenian and Greek Christians. E. long. 90° 17′, N. lat. 23° 42′.

The Rev. O. Leonard, from the *Bapt. M. S.*, accompanied by a native, arrived in 1816. In 1822, there were 1300 pupils in 17 Bengalee schools, into most of which the Scriptures were introduced without exciting alarm. A school for indigent Christian children in the city formed many into valuable members of society, who would otherwise have been wandering about in vice and wretchedness.

The hands of Mr. Leonard have lately been strengthened by the accession of Mr. D'Cruz, from

Serampore. Mrs. Peacock, the widow of a missionary, has also gone to Dacca to take charge of the female schools. Several interviews have been held by the missionaries with the Suttya Gooroos, a singular sect of Hindoos, who have renounced idols and profess to approve Christianity, of which, through the medium of the Scriptures in their own language, they have acquired considerable knowledge. While these have excited some hope, Mr. L. has been encouraged in his exertions for the young, by pleasing evidence that two of his pupils have died in the faith of Christ. Very little fruit has yet been reaped at this station in the conversion of the natives. The missionaries, however, still labour abundantly in preaching the Gospel, both to stated congregations and to occasional assemblies of heathen and Mussulmen. On Sabbath days they have two English services, and two also during the week. They have likewise corresponding services in Hindoostanee and Bengalee. They associate their preaching with the superintendence of the large and interesting circle of schools under their care; converting nearly every school into a chapel, and every visit into a season of worship. They are called, every week or fortnight, to preach to 300 or 400 paupers, who are regularly collected near the English church to receive public alms from the funds of the vestry. They also attend all religious festivals and assemblies of the natives within their reach, to preach and otherwise make known the word of God; and, during the cold season, make excursions into the adjoining districts.

The *C. K. S.* has a depot of books in this place.

DELAGOA BAY, situated on the E. coast of S. Africa, and extending from about 26° to 27° S. lat. It presents to emigrants, superior advantages to any in Africa; it is spacious, and extends about 60 m. from N. to S. and 20 from W. to E., and is much frequented by whales. Three large rivers fall into the bay: Manica is the most northern; Machavanna, on the S., and Delagoa, the central river, is navigable for nearly 200 m. by large boats, and for more than 40 m. by vessels which draw about 12 feet water. The following countries are in the vicinity of the bay. *Inyack* lies S. of the cape and island of that name, and contains about 10,000 inhabitants. The natives are a naked, timid race: they have no religion; yet use circumcision, and are under the influence of witchcraft. Their king is tributary to the king of *Mapoota*, which is bounded N. by Delagoa Bay, and contains 20,000 inhabitants. These people are a fine race of Caffres, and warlike. In religion and manners they resemble those of Inyack. The people of *Temby* are tractable and industrious, and, including *Panyelly*, amount to 25,000. These countries are all tributary to the king of Temby. The language of the people is only a different dialect to that spoken by the Caffres, the Bootchuannas, and the inhabitants of the Comoro Islands. A large tract of land, in the vicinity of the bay has recently been ceded to the British by the natives, on condition that they should be supplied with Christian teachers. Accordingly a mission was commenced here, in 1823, by the *W. M. S.*

The Rev. Mr. Threlfall, in his praiseworthy zeal, but contrary to the intentions of the committee, went from Cape Town alone, and fixed himself near the coast, which is exceedingly unhealthy. He was, in consequence, soon attacked by

disorders incident to the bay, and after great sufferings, was at length taken off by a vessel. The intention of the committee was to form a regular mission-establishment inland of the bay, on the higher and more healthy parts; and for this purpose Mr. Whitworth was sent out to join Mr. Threlfall. On his arrival at the Cape, however, he found Mr. T. on board a vessel there under strict quarantine, in a distressing state of sickness; and as permission could not be obtained for his landing before the expiration of a long quarantine, the crew being also sickly, Mr. W. went on board to afford consolation to his afflicted brother, under an engagement to remain until the time of quarantine should be expired. The mission thus suspended, is, for the present, vacant.

DELHI, a province of Hindoostan, 240 m. long and 180 broad, bounded on the N. by Lohore, N.E. by Serinagur, S. E. by Oude, S. by Agra, and W. by Agimeer Having been the seat of continual wars during the 18th century, it is almost depopulated; and though it possesses, in general, every advantage that can be derived from nature, it is but little cultivated. The principal rivers are the Ganges and Jumna, which enter on the N. E. border. The country having enjoyed a state of tranquillity since 1800, it may be expected to improve in cultivation, &c. From this period the city of Delhi and its district has, in reality, been subject to the British government; but the people are nominally under the authority of the emperor of Hindoostan and are now all that remains to the great Mogul, of his once extensive empire.

Delhi is the capital of the above province. It is the nominal capital of all Hindoostan, and was actually so during the greatest part of the time since the Mahomedan conquest In the time of its splendour, it covered a space of 20 miles, from the appearance of the ruins. The present city is built on the left bank of the Jumna, and is about 7 m. in circuit, surrounded on 3 sides by a wall of brick and stone, in which are 7 gates. The palace stands on the bank of the R. surrounded by a wall of red stone, about 1 m. in circuit. Adjoining it is a fortress, now in ruins; and there are many splendid remains of palaces, with baths and gardens. The grand mosque is a magnificent edifice of marble and red free stone, and there are 30 others of an inferior size. The streets are in general narrow, except 2 that lead from the palace to different gates; and there are many good houses, mostly of brick. Caravans arrive annually from Cashmere and Cabul with shawls, fruit, and horses. Precious stones of a good quality are to be had at Delhi. It is 320 m. N. W. Calcutta, E. long. 77° 6′, N. lat. 28° 41′

The Rev. Mr. Thompson, of the *Bapt. M. S.*, removed from Patna to Delhi in 1822. Soon after his arrival, disease, which was prevalent in Bengal, began its awful ravages in this imperial city; sweeping away, among the first, four members of the royal family, besides numbers of inferior rank. Still more awful, however, were the proofs exhibited of spiritual death. But while the missionary was much discouraged on this account, he distributed a number of Gospels among the Afghans, who are supposed to be descended from the twelve tribes of Israel. Some of them, when leaving Delhi, repeatedly solicited Mr. T. to accompany them; assuring him that their own countrymen would be very anxious to possess and to search the writings of inspiration.

He was afterwards much engaged in extensive journeys to the N. and N. E. of Delhi, during which he

distributed large quantities of the Scriptures, and religious tracts, in various languages. Among his accounts of these, he says—"Some strangers from Nahn, in the hills, were one morning at the jogee's, whither I had gone to read the Gospels and pray. They consisted of 2 vakeels from the Nahn Raja, with their attendants. Our books are not new to these people, Sookha having been amongst them, and read and distributed pretty widely. Some who had not an opportunity then, now took tracts. One of the vakeels had taken tracts in 1818, at Kurnal, and was entrusted with the books (Punjabee Scriptures) which Captain Bird had obtained of me for the Nahn Raja, his master. These people lend an attentive ear whenever I have been reading at the jogee's, or they attend at my house.

"These vakeels and their attendants gave me a horrible account of the sacrifice of *eight and twenty human lives*, under the fallacious name of Suttee, which took place not 2 months ago in the hills. The individual who died was Isree Sein, the Raja of Mundee, a town and rajaship in the hills; and the persons who were thus cruelly burnt, were not all wives or concubines, but some of them slave girls. One ranee, being pregnant, has escaped the flames for the present; another, through good interest, perhaps, was emboldened to declare her determination not to be burnt, and they have not dared to immolate her. Some 30 years ago, a raja having been slain in battle, 25 women were burnt with his corpse. Twelve years ago, the betrothed wife of a brahmin, only 7 years old, was cruelly burnt with his corpse. Many more instances of murders under the cloak of Suttees, were related by them, as having taken place in the hills, of which they were either eye-witnesses or received most certain information."

In his journal Mr. T. also noted a fact which deserves attention. "I found," he remarks, "that of all who came to hear me, such as were most remote from the British provinces were the readiest and most unreserved in receiving our Scriptures. I know not how it is, but the western nations certainly possess a thirst for knowledge above those in Hindoostan."

In 1823, Mr. T. was cheered by an event, highly gratifying to himself, and which excited a great sensation in this populous city. An aged brahmin, held in the highest estimation among his neighbours for his attainments in Sanskrit literature, and for his knowledge of the Shasters, after hearing the Gospel for some time, publicly renounced idolatry; and, notwithstanding all the efforts made both to allure and terrify him from his purpose, openly professed his faith in Christ, and was baptized by Mr. Thomas in the presence of many spectators. On this occurrence the Serampore brethren observe—"This renunciation of Hindooism, being in that part of the country quite a new thing, has procured much attention to the doctrine of the Gospel. It seems to shew, among other things, the *safety* with which Christianity may be promulgated in the darkest parts of India. All the threatened opposition to this man's open profession of Christianity, ended in a few expressions of personal dislike from his old acquaintance, on account of the course he had taken, and his having tacitly condemned them and all their religious observances, by nobly daring to follow his own convictions of the truth. For all this, however, he was prepared; and by sustaining the whole in the spirit of genuine Christianity, he in a great measure disarmed the resentment of his neighbours and acquaintance. So completely quiet were they,

indeed, in the expression of their dislike, that not only was there no reference to any European (at the time of his baptism), but the attention of the lowest person in the native police was not officially called to the transaction."

The church at present consists of 11 members in full communion; of whom, however, only 2, Kiaba and Sookha Misr, are natives. The latter is actively engaged in spreading abroad the knowledge of the Gospel in the neighbouring countries, and seems to meet with great acceptance among the people. His own character is much improved, and he gives pleasure and satisfaction to all who know him.

Mr. Thompson's labours are abundant and highly interesting. In English, he has regular worship on Sabbath morning and evening at his own house, and the same on Wednesday evening; and, except on the first Monday of the month, when he holds a missionary prayer-meeting at his own house, he has a prayer-meeting on Monday evenings at the house of one of the members of the church. The usual congregations, at these times, amount to about 20 persons. Hindoostanee worship he has at his own house every Sabbath afternoon, which is very variously attended; and, indeed, on every afternoon he has worship of this kind, varying in some degree according to the number and circumstances of the visitors he may have. He also frequently conducts worship in Hindoostanee, with a number of Christian drummers in the military lines, at some distance from his house.

To preach the Gospel to the heathen, he continually frequents several places which are the head-quarters of some Hindoo sects, and also some ghats, which are places of great resort. In addition to these, he attends many religious assemblies in the city and neighbourhood; and, in spring, he travels to the great annual assembly at Hurdwar, and in November, to that at Gurrmookteswar. On all these ocasions he finds opportunities of circulating the knowledge of the Gospel to an unusually great extent, and of marking the progress which is made in the work of missions. Many resort to him for instruction, and he has now several very promising inquirers.

The *C. M. S.* sent Annud Messeeh, a native teacher, to Delhi, in 1822. His time is usually employed in reading and conversing with the Hindoos, brahmins, and others, who seek him for the sake of information in the Christian Scriptures, and, as is sometimes the case, in the hope of confounding him and entangling him in his talk. He is under the eyes of Mr. Fisher, the chaplain, and with him pursues his scriptural inquiries. "He is as warm-hearted and regular in the good cause," says Mr. F. "as he ever was."

DEMARARA, a settlement in Guyana, on a river of the same name, contiguous to Essequibo. The river is 2 miles wide at the mouth, defended by a fort on the east bank, and navigable upward of 200 miles. The country produces coffee, sugar-canes, and the finest kinds of wood; it was taken from the Dutch by the British in 1796, and in 1803; and it was ceded to them by the Dutch in 1814. This settlement and that of Essequibo form one government, and the capital is Starbrock.

In December, 1807, the Rev. John Wray was sent hither by the *L. M. S.*, in compliance with the solicitations of Mr. Post, a pious and respectable Dutch planter on the east coast of the colony. He commenced his labours on the plantation of *Le Resouvenir*, belonging to Mr. P., who had upon it about 500 slaves, under the most encouraging circumstances. A few months

after his arrival, he announced the conversion of more than 20 negroes —that upwards of 200 had learned Watts's First Catechism—that he had baptized 4 adults, and several children—and that his congregations were large and attentive. This success increased during the year 1808; so that early in the ensuing spring the number of slaves admitted into the church by baptism amounted to 24, and not less than 150 appeared to be seeking the salvation of their souls. Nor was this all—the truths they had learned they were anxious to communicate to others. "I am informed," says Mr. W. "that some, at the distance of 20 m., who have never seen our chapel, have learned Dr. Watts's First Catechism; and 10 of our people, who best understand it, have taken 8 each under their care, to instruct them, to watch over their conduct, and to settle disputes among them. The manager of these slaves, who attends our place of worship, is astonished at the change wrought among them. Before they heard the Gospel, they were indolent, noisy, and rebellious; but now they are industrious, quiet, and obedient."

Whilst Mr. W. was rejoicing in the blessing which thus rested on his labours, he was called to endure a severe trial, in the removal of his friend and patron, Mr. Post, who fell asleep in Jesus, amidst the sincere and bitter lamentations of his slaves. Desirous that the privileges of Christian instruction should be enjoyed after his decease, he had secured to the use of the mission, the chapel and the dwelling-house of the minister; and generously assigned 100*l.* sterling, as an annual contribution to his support, so long as one should be provided by the society to preach the doctrines of the reformed church. Other friends, however, were afterwards raised up, among whom were some planters, whose prejudices had been removed by the advantages which they beheld accruing from missionary labours.

In the early part of 1811, Mr. Wray was introduced to *Mahaica*, a village upon the coast, about 25 m. from town, and in the vicinity of several estates. The gentlemen residing here not only expressed a desire that a missionary might labour among them, but actually subscribed 1000*l.* towards the erection of a place of worship. Mr. W. afterwards remarks, with respect to the mission at *Le Resouvenir*, "One of the negroes told me that 113 had come to him to be instructed; and I am sometimes astonished to find how correctly they learn the catechism from one another. About 200 attend public worship regularly, several of whom can conduct the singing without the assistance of white people; and many begin to pray, in our social meetings, with great fluency, and very often in scriptural language."

The colonial government having, on the 25th of May, issued a regulation which was found to operate almost to the total suppression of the religious assemblies of the negroes, Mr. W. visited England; and a representation of the restriction being made to the government at home, the evil, which had thus originated, was removed. Shortly after his return, a proclamation was made, recalling the previous one, and stating, among other things, that instructions had been received from his Royal Highness the Prince Regent, to give every aid to missionaries, in the communication of religious knowledge; an announcement which was accompanied by the most friendly and liberal conduct on the part of the governor. The effect of this was very apparent, in the increased attendance of the slaves—6 or 700 of whom frequently assembled. Soon after, the Rev. Mr. Davies, who had been sent out

previously to the death of Mr. Post, opened a large and commodious chapel at *George Town*, towards the erection of which the inhabitants contributed upwards of 600*l.*; and about 60*l.* was subscribed by the negroes—each of whom gave half a bit, or twopence halfpenny. About the same time an *A. M. S.*, including people of colour and slaves, was formed at *George Town*, and the subscriptions raised in the first instance amounted to 80*l.*

Mr. W. subsequently removed to Berbice, amidst expressions of affectionate regard, and poignant regret on the part of his people. In December, the Rev. Mr. Elliott, who had for some years laboured at Tobago, paid a visit to Demarara, and was highly gratified at witnessing the success of his brethren. "Some *thousands*," he remarked, "know that Christ is the Son of God, and the Saviour of sinners; and I doubt not that some *hundreds* believe in him to the saving of their souls." For nearly two years, the directors were unable to obtain a resident successor to Mr. W., though during that time the chapel was supplied by Mr. Davies, and other missionaries. Mr. Elliott also appears to have laboured with equal zeal and success; in the first instance at George Town, and afterwards on the west coast, where his services were so abundantly blessed, that a striking improvement was visible in the morals of great numbers; and scarcely a Sabbath elapsed without some offering themselves as candidates for baptism.

Immediately after the arrival of the Rev. John Smith, in 1817, at *Le Resouvenir*, the attendance was much increased, and in a short time the chapel was found insufficient to accommodate all the people that flocked together. Some of the planters would not suffer their slaves to attend, but others found it most conducive to their own interests to give them permission. In one of Mr. S.'s letters, he says, "The white people attend much better than they have hitherto done, and express themselves much pleased with the decent behaviour and clean appearance of the negroes, who are usually dressed in white. With respect to the religion of these poor people, I believe it does not consist in outward appearances so much as in the honesty and simplicity of their conduct. Their masters speak well of them in general; nor have I heard (though constantly inquiring) more than *one* complaint made by any planter or manager in consequence of religion." The exception alluded to is worthy of notice. One of the planters said, "that the man concerning whom inquiry was made, was *too religious*; and that, not satisfied with being religious himself, he was in the habit of sitting up at night to preach to others. In every other respect, however," said he, "he is a good servant; so much so, that I would not sell him for 6000 guilders, which, according to the present exchange, would be about 460*l.* sterling."

In June, 1819, the church members are stated to amount to 107; and Mr. S. mentions his having baptized 249, of whom about 180 were adults. Among various instances which might be adduced of the happy effects of his ministry upon many of the negroes, the abandonment of a custom may be mentioned, which they had long considered, not only as innocent in itself, but as an important source of profit to their families. The plantation slaves, comprising nearly seven eighths of the whole negro population of Demarara, are usually allowed a piece of ground, which they are expected to cultivate, for the purpose of furnishing themselves with such necessaries as their other

means do not provide for them; but the only time they have for carrying their produce to market is the Sabbath, that being the market-day. "Although," says Mr. S., "this practice is a shameful violation of the Lord's day, and extremely fatiguing to the negroes, who are often compelled to carry their saleable articles, such as yams, Indian corn, bananas, &c. to a distance of six, eight, or even twelve miles; yet the trifling profit they derive from their labour, and the pleasure they find in going to the market in town, strongly attach them to it. With pleasure, however, I see many of our baptized negroes abandon this practice—a practice so specious in its appearance to them, and so deeply rooted by custom, that nothing but the power of religion could cause them *voluntarily* to relinquish it. Many, very many, now neither go to market, nor yet cultivate their grounds, on the Sabbath; and yet these are the persons that make the cleanest and best appearance, and have more of the comforts of life than most others. The reason is obvious—they are diligent in raising live stock, fowls, ducks, turkeys, &c., which they dispose of to persons who go about the country to purchase them. By not going to market, they have less inducement to spend their money in buying useless or pernicious articles; and by a little economy, such as the Bible teaches, they make their money go further than others."

In the autumn of 1820, as many of the negroes resided at a considerable distance from Mr. S.'s place of worship, it was proposed to build a chapel at *Clonbrook*, about 15 m. from Le Resouvenir, and that the Rev. Mr. Mercer, of the *L. M. S.*, then in the colony, should instruct the negroes in that quarter. And, with a view to interest the gentlemen of Clonbrook in this object, a recommendatory certificate of the good effects of religious instruction was given by Messrs. Van Costen and Hamilton, the attorney and manager of the plantation Le Resouvenir.

After stating that the number of adult negroes baptized during the preceding year was 320; that the number admitted to the Lord's table, during the same period, was 61; that the total number of members of the church was 203, and that of marriages 114;—Mr. Smith observes:—"We have now many candidates, both for baptism and the Lord's supper: our average congregation is 800 persons. We have certainly much cause to be thankful to the great Head of the Church, for the success that attends our labours. We behold, every Sabbath, an overflowing congregation, behaving with praiseworthy decorum; and we see them zealous for the spread of Christianity. They are fast abandoning their wicked practices for more regular habits of life, as is evident from the number of marriages, few of which (not as *one* in *fifty*) have hitherto been violated. A great proportion of them are furnished with Bibles, Testaments, Dr. Watts' First or Second Catechism, and a hymn book; and these being their whole library, they usually bring them to chapel on the Sabbath. Our congregation, young and old, bond and free, are catechised every Sunday; first individually, in classes, and afterwards collectively. This department is managed by Mrs. Smith."

Mr. Smith at the same time added, that the Mission Register contained the names of about 2000 persons, who had professedly embraced the Gospel at Le Resouvenir and the adjoining plantations. His subsequent labours, and those of Mrs. S., who took an active part in the instruction of the female negroes, were attended with the most

gratifying results. But, instead of their efforts meeting with that sanction and countenance from the civil authorities, and other leading individuals, which they merited, they had in many instances to contend with increasing opposition and reproach. This, however, was not universally the case. Some of the white inhabitants candidly acknowledged the advantages resulting to the negroes from the labours of the missionary; while several respectable gentlemen, in the neighbourhood of Le Resouvenir became subscribers to the *Demarara A. S.*; and gave their testimony to the improved character and good behaviour of the negroes who had received the benefit of religious instruction.

The contributions of the Le Resouvenir branch of the *Demarara A. S.* for 1822, amounted to about £200.

To enter into details of those transactions which afterwards occurred, is at present impossible: suffice it to observe, as the report for 1824 states, that Mr. Smith, who, "at the period of the previous anniversary, was peaceably and usefully labouring in the midst of an extensive slave-population, by whom he was universally respected and beloved, was, on the 21st of August, 1823, taken into custody; his private journal and other papers seized; and himself and Mrs. S. lodged in the Colony-house. After a painful imprisonment of 7 weeks, during which period he was refused all communication with his friends, Mr. Smith, a minister of the Gospel, was summoned before a court-martial, to be tried on a charge of conspiracy against the peace of his Majesty's government, and for abetting the late disturbance among the slaves of the colony. Being thus made amenable to a military tribunal, he was deprived of those ordinary civil rights and privileges which belonged to him as a British subject. An immense mass of evidence was brought forward by his accusers, which, instead of establishing his guilt, served, on the contrary, to show the general excellence both of his personal and official characters. The court, nevertheless, thought proper to find Mr. Smith guilty of death! and he was accordingly sent as a felon to the common gaol of the colony. The sentence of the court was referred home for his Majesty's decision. His Majesty was pleased to remit the sentence; but Mr. Smith was required to quit Demarara, and to enter into his recognizance not to reside, in future, in any part of the British West Indies. Before, however, these determinations of his Majesty's government reached Demarara, his happy spirit had ascended to that place where "*his judgment shall be brought forth as light, and his righteousness as the noon-day.*"

The congregation of Mr. Davies suffered greatly from these distressing events: it, however, revived in the course of 1824. The last report states, that the average attendance at the chapel on the Sabbath, is about 400: but as the congregation consists chiefly of negroes from the adjacent country, the fluctuations in the attendance, arising from the seasons of the year, are considerable. Those who attend the Wednesday evening services, amount to about 140. The number in church-fellowship is 130, of whom upwards of 50 have been admitted since Mr. Davies's return to the colony in 1823. Most of them had been his hearers for many years.

Beside the services above mentioned, there are, during the week, two catechetical meetings, and two meetings for religious conversation and prayer.

In the Sabbath-school there are 300 adults and 100 children. Most

of the teachers, who were educated by Mrs. Davies, are well acquainted with the principles of the Christian religion, and are regular attendants at the chapel. Some of them have been lately admitted to communion. The children of the Sabbath-school are also instructed on other days during the week.

A distressing bereavement was, however, in reserve for this station;—Mr. Davies departed this life, after a comparatively short illness, on the 20th of April, 1826.

The *Wesleyan missionaries* have also laboured for some years in Demarara. Their cause greatly suffered from the events to which allusion has been made. The existence of martial law for some time prevented their evening meetings; and a hostile spirit against missions of every kind prevented the attendance of the slaves, and many others, on the Sundays. The chapels, especially in the country, were for some time nearly deserted—the societies were greatly scattered,—and though the two missionaries escaped the hand of legal violence, they were exposed to many obloquies and insults. One of them, indeed, but narrowly escaped a base attack from certain white people, who waylaid him on his return by night from his duty in the country. The clouds began, however, afterwards to disperse. In 1824-5, there was much cause for gratitude; and in the last report the following statements are made:—

"In *George Town*, our course has been unobstructed, nor have we been without considerable encouragements. Our congregations throughout the year, and at each of the different services, have been large, attentive, and orderly; they consist of persons of all the varieties of grade and station of which the colony is composed; but chiefly of slaves and free coloured people. Nor has the regular administration of the word and ordinances among this people been in vain in the Lord. A considerable number have been added to the society, chiefly young people of both sexes; and it is a matter of great joy to several of our old members, and to us also, to see their children, for whose conversion they have long and ardently prayed, giving themselves to the Lord. During the last year increased exertions were made among the slaves belonging to this station."

Mahaica.—"Here many are inquiring their way to Zion, with their faces thitherward. Since the repeal of martial law, and the restoration of religious ordinances, the congregations have much increased, and a considerable addition has been made to the society: many more are anxious to be added; but the want of chapel-room obliges the missionary to refuse them, or to put them off and only select a few.

"We continue to preach at *Glazier's Delight*, about 5 m. up the coast, and there we have an increase in the congregation, and also of members to the society.

"The little place fitted up as a chapel at *Mahaicony*, continues to be well attended; the society has increased, and several are on trial. Numbers in society—9 Whites, 182 Free coloured, and 1392 Slaves. Total 1583."

Schools.—"There are, in the Sunday-school in *George Town*, about 126 scholars. Most of them are free children, attending the ordinary week-day schools, which are very numerous here. We direct the children, without exception, to remain in the chapel during our Sunday forenoon service. The visitor for the day also catechises them; and this is done likewise more largely by the preacher in town on two mornings of the week.

We have several young people quite devoted to the work of teaching, of whose piety we have pleasing evidence."

DETMOLD, a town of Westphalia, in the county of Lippe, with a fortified castle, 17 m. N. N. W. Paderborn.

Here is a *Jews' Society*, in connexion with that at Berlin, kept in operation chiefly through the exertions of the venerable Baron von Blomberg. Mr. Petri, formerly the missionary of this society, has been received under the patronage and control of the *L. S.* He has been for some time at Hamburgh; but, upon the pressing solicitations of Baron Blomberg, the committee have resolved that he should be again stationed at Detmold, where he may be the means, on the one hand, of carrying on the work already commenced amongst the Jews in that neighbourhood, and on the other, of awakening afresh the zeal and the energies of professing Christians on behalf of their Jewish brethren.

Mr. Petri has probably before this commenced his tour through the Westphalian provinces, which are the proper sphere of the *Detmold Society's* operations.

DIGAH, a populous town in Bahar, Hindoostan, on the S. bank of the Ganges, near the extensive cantonments at Dinapore, 320 m. N.W. Calcutta.

Two native brethren connected with the *Bapt. M. S.* were sent hither several years since. In 1816, Mr. Chamberlain visited the station; and says in his journal dated Jan. 3—"We assembled this evening to hear four natives declare what God had done for their souls. Their declaration was very interesting and encouraging. One of these persons is a native of Bhurutpore, a town beyond Agra. He was on his way so far for Jugunnath, but here divine mercy shone upon him; he was picked up by the native brethren by the way side. Another is a native of Joypore, which is still further beyond Agra. He was arrested by divine grace on his return from Jugunnath, by meeting with the brethren Brindabund and Kureem. Two others were Byraggees from those parts of the country; one of them was a Gooroo, who had made many disciples. He had been under a conviction of his sins for some time before he heard of Jesus and his salvation. He told us, that he had, from the pressure of his sins upon his conscience, been accustomed to go out into the fields, and call upon God to shew him the way of salvation. Upon which he declared, that, at a certain time, he saw, in a vision, a form much like a European, which told him to go to the Europeans, from whom he would learn the true way to obtain safety. This wrought so much upon his mind, that he told his disciples what he had seen and heard, and that he had determined to act accordingly. Many of them endeavoured to dissuade him from his purpose, but he invited his disciples to a farewell feast before he left them. A few attended to his invitation; and these were very urgent, persuading him not to act so rashly. The result was, that he, and one who cleaved to him, left all, and came to Dinapore in quest of salvation to be gained from the Europeans. Here they, at different times and places, met with the native brethren, who proved the waymarks to conduct them to the fulfilment of their wishes." Mr. C. afterwards sat down with 23 persons, 9 of whom were natives, at the Lord's Supper.

After this the Rev. Mr. Rowe was appointed to this station, and native schools were opened. The missionaries procured the discharge

from the army of a serious young man of the name of Stewart, who assisted Mr. Rowe in his school, and made much progress in the Hindoostanee. "Of late," says Mr. R. in 1819, "we have had three or four inquirers, who examined the Gospel message with considerable attention; but there is not one among them of whom we can say, 'Behold, he prayeth!' I was lately visited by a rich Mussulman of Patna, into whose hand I put an Arabic Bible, which I had for sale on account of the *Bible Society*. He was much pleased with the printing, read the first chapter of Genesis, and was so delighted that he immediately purchased it."

In 1820, female education was making progress. Mrs. Rowe had compiled a Spelling-book and Grammar of the Hindoostanee language, which were published by the *Calcutta School Book Society*. The station had sustained a loss by the death of Mr. Stewart, and some other circumstances had occurred to exercise the faith and patience of the missionaries; but still they met occasionally with incidents, such as the following, adapted to cheer them with the hope that their labour would not be in vain in the Lord. "Some-time ago," say they, "a man of the name of Narion came from Chandpore, a village about 60 m. N. of us. He was then very anxious to be baptized, and appeared to be equally anxious to obtain a salary, and to be employed as an itinerant. We thought his latter request rather premature, and could not help doubting the sincerity of his profession on account of it. We therefore advised him to return to his village, to follow his occupation—a smith,—and to do all in his power for the good of his neighbours; and promised that one of our native brethren should visit him in the course of a few months, to see how he was going on, after which we would consider the propriety of his baptism. A few days ago, two of his relatives came hither. They say Narion works at his trade, and reads and explains the Scriptures to some of his relations and neighbours daily. From their account there are 10 of his family who have renounced idolatry, and are of one mind respecting the Gospel. He is persecuted by many, and especially by those of his own caste; but he is determined to persevere. He wishes to be baptized in his own village, that he may make a public profession before those who know him."

In the following year, the number of schools under the direction of Mr. and Mrs. Rowe, was 7, containing in all 178 boys and 46 female pupils. After continuing his labours and superintending those of native itinerants with still greater success, Mr. R. was removed by death in 1823. Mr. Burton was appointed, since that period, to this station; the schools having been superintended in the interim by Mrs. Rowe. Several members of the native church having left the neighbourhood, the number, according to the last accounts, is reduced to 4. This includes the 2 itinerants, who are constantly engaged among their countrymen at fairs, and other places of public resort, besides regularly preaching at six places, including the city of Patna, every Sabbath day. Mr. Burton, while acquiring the language, is not without more congenial employment; preaching at Dinapore to a number of Europeans, chiefly soldiers, and superintending the schools, which were under the direction of Mrs. Rowe, who has lately found it necessary to return to this country.

DINAGEPORE, a city of Bengal,

capital of a district of the same name, 240 miles N. Calcutta, containing 40,000 inhabitants. At the close of 1805, a new *Baptist* church was formed here. Several of the members who resided in the neighbourhood, with Mr. and Mrs. Biss, were dismissed from the Serampore church for this purpose, who chose the Rev. Mr. Fernandez for their pastor. Schools were subsequently established; the children were fond of reading the tracts put into their hands; and the general aspect of the mission was very encouraging.

In 1821, more persons were said to have been baptized here than at any other station of the society. The number in the church was 72, and the whole number of those who had renounced caste was 167. Idolatry, indeed, was visibly declining among the natives at large in that district; many large temples, built by former Rajahs, were hastening to ruin; and the pecuniary allowance allotted for their support by the native government was reduced, and annually decreasing. This station continues to enjoy a considerable share of the divine blessing. The members of the church, in full communion, amount to 85; of whom 12 were baptized and added to the church during the year 1826, viz. 7 men and 5 women. The church is nearly equally divided into two portions: one residing upon premises belonging to Mr. Fernandez, and close to his own house at Dinagepore, the civil station of the district; and the other on a factory, the property of Mr. F., at Sadamahl, about 24 m. from Dinagepore. The native preachers reside at Sadamahl, and besides conducting worship regularly with the Christian congregation, labour in proclaiming the Gospel in the market places and villages in the vicinity. Through these labours, several of the late accessions have been made. Mr. Fernandez visits Sadamahl as frequently as possible, but resides at Dinagepore. Here, on every evening during the week, he conducts family worship in Bengalee, at which from 20 to 40 of the Christian people generally attend. After singing, he reads the Scriptures, gives an exposition and suitable address, and concludes with prayer. On Friday evenings a prayer meeting is held in the house of one of the native brethren in rotation; and a prayer meeting is likewise held amongst the sisters every Wednesday morning, in the same manner, in their own houses. On the Sabbath there are two regular services—one at half-past 9 a. m., and the other at 4 p. m. The morning service, being attended only by Christians, is held in the hall of Mr. F.'s house; but that in the afternoon is in a commodious bungalow chapel, and is attended by the servants, the masters, and some children of four schools established by brother F., and a few people from the town, as well as the Christians. There is also, as at all the other stations, a prayer meeting on the evening of the first Monday of each month, for the spread of the Gospel.

It is necessary to observe, that all the expenses of this station are defrayed by Mr. F. himself, except that some gentlemen contribute to the support of his schools. He has expressed an earnest desire that the *B. M. S.* should take Sadamahl under its care, and supply it with a missionary; and he has generously offered to make a present of the factory there; which perhaps might be made, without improperly interfering with the missionary's spiritual labours, to furnish all the expenses of the station. The arrangement is not without difficulty, but its accomplishment is hoped for before long.

In Oct. 1826, the Rev. Mr. Mack had an opportunity of visiting

Dinagepore and Sadamahl (at the latter he had the pleasure of baptizing four young men), and was greatly delighted with the humble and affectionate deportment, and indeed the whole appearance, of the people. Their revered pastor seemed to rule them all by love.

DINAPORE, a town in Bahar, Hindoostan, on the S. bank of the Ganges, 11 m. from W. Patna, for the defence of which an extensive military cantonment has been constructed by the British. E. long. 85°, N. lat. 25° 38′.

In 1806, the lamented Rev. Henry Martyn was stationed here as chaplain, missionary, and translator, and laboured with unconquerable perseverance and zeal for some time. He was very active in the establishment of schools; and, through his instrumentality, a large house for worship was erected at the expense of government.

The missionaries at Digah have entered into his labours.

DINDEGAL, or DINDIGUL, a fortified city in Mysore, Hindoostan, the capital of a district to which it gives name. E. long. 78° 5′, N. lat. 10° 23′.

The *Society for Promoting Christian Knowledge* takes this within its field of labour. Here a chapel was erected, at the expense of a Malabrian and Portuguese congregation, about the year 1800, which has been occasionally visited by missionaries and catechists.

DINGLE, a sea-port and borough of Ireland, in Kerry county, where the *Wesleyan Society* has a missionary.

DIX COVE, a British fort on the Gold coast, W. Africa, 40 m. S. W. Cape-coast Castle, where *The African Institution* has recently opened a school.

DOMINICA, one of the Caribbe islands, which lies about half way between Guadaloupe and Martinico, and is 28 m. long, and 13 broad. The soil is thin, but it is well supplied with rivulets, and the sides of the hills bear the finest trees in the West Indies. It was taken by the British in 1761, and confirmed to them in 1763. The French took it in 1778, but restored it in 1783; and in 1795 they made an unsuccessful attempt—for all the Frenchmen that landed, were either killed or taken prisoners. The capital is Charlotte Town.

In the month of Dec. 1788, the Rev. Dr. Coke, accompanied by a few missionaries, visited Dominica, and met with a very cordial reception from some of the inhabitants, particularly from his Excellency Governor Orde.

After spending a few days there, Dr. C. determined on leaving Mr. M'Cornock on the island. The missionary thus appointed, immediately commenced his labours with great zeal. Multitudes flocked to hear him; and his preaching was attended with such success, that in the space of a few months, about 150 individuals appear to have been deeply impressed. But whilst the work was thus prosperous, the devoted missionary fell a martyr to the cause he had espoused.

Those who had been benefited by his ministry were now left without a pastor, and several years elapsed before another missionary could be sent to supply his place. Many, however, to whom the word of God had been blessed, retained their stedfastness, and continued to shine as lights amidst the gross darkness by which they were surrounded.

In 1794, Mr. Cook was appointed to take charge of the mission; and he continued to labour with unremitting assiduity till 1796, when another missionary was sent to succeed him. Under the instrumentality of this person, the congregations began to increase both in number and respectability. The

preaching of the Gospel was evidently productive of real benefit to many individuals; and peace and prosperity appeared likely to be long enjoyed by the society. Flattering, however, as these prospects seemed, they were found to be delusive: the hackneyed notion, that preaching to the slaves would inspire them with ideas of equality, began to spread among the planters, and gave rise to a determined opposition; and before the month of Oct. 1796, had expired, the missionary received a summons to appear in the field, on the ensuing Sabbath, to learn the use of arms. Surprised at such an unexpected call, he waited first upon the Colonel who had summoned him, and afterwards upon the President, with whom the measure had originated; and petitioned that he might be exempted from military service, in order that he might attend to his ministerial duties. His petition, however, was treated with contempt; and, after being told that he was considered as a very suspicious character, who disseminated pernicious doctrines among the slaves, he was peremptorily ordered to quit the island.

After the lapse of about two years, Mr. Dumbleton proceeded to Dominica, where he found the society in a very low state, and the prejudices of the planters by no means removed. In consequence of a recommendatory letter from an English nobleman, however, the Governor was induced to promise him his protection; and when the people perceived that they could assemble for religious worship without molestation, their numbers were rapidly augmented, and before the end of the year the congregation had become very considerable. Prejudice began now to subside; and, in the year 1800, many individuals, who had formerly protested against the residence of a missionary in the colony, were ready to contribute towards the erection of a new chapel.

Mr. Dumbleton was succeeded by Mr. Boocock; but this missionary was much debilitated by the effects of an unpleasant passage, and preached but twice after his arrival. His death plunged the society and congregation into a state of deep distress; as no preacher was on the island to supply his place, and many months necessarily elapsed before any assistance could be procured from England.

Mr. Shepley arrived at Dominica in February, 1803, and had the satisfaction of re-uniting those members of the society who had been scattered whilst destitute of a pastor. He had, also, invitations to visit several of the estates; and on some of these he found that the negroes, with the consent of their masters, had erected wooden huts for the celebration of divine worship. Mr. Shepley was afterwards joined by Mr. Richardson, as there were now two principal establishments formed in the island; the one in the town of *Roseau*, and the other at *Prince Rupert's Bay*, about 30 m. distant. The marshy situation of Prince Rupert's Bay, however, proved so extremely unhealthy, that Mr. Shepley was repeatedly seized with an intermitting fever, which brought him almost to the grave; and Mr. Richardson, after an illness of 5 days, was called to his eternal reward.

In December, 1805, Mr. John Hawkshaw arrived in Dominica; and after spending a few days at Roseau, he went to St. Rupert's Bay, the place which had already furnished to other labourers abundant employment and an untimely grave. Although the people had been severely tried by a violent hurricane, yet, previously to his arrival, they had contrived, through the further generosity of their

friends, to rebuild another chapel, capable of accommodating a congregation of about 1000 people; and at the time he visited this insalubrious spot, the society consisted of nearly 600.

After preaching at this place about a month, with considerable success and much personal satisfaction, he was seized with the same malignant fever which had already proved fatal to Messrs. M'Cornock and Richardson, and from which Mr. Shepley and Mr. Dumbleton (the latter of whom had some time since returned to Dominica) had escaped with extreme difficulty. On hearing of this circumstance, Mr. Dumbleton hastened from Roseau to visit his afflicted brother, and soon witnessed his departure from this world.

From this time, nothing of particular interest occurs in the history of this mission, till the year 1813, when Mr. John Willis, who was appointed to it, narrowly escaped destruction from the effects of a hurricane which destroyed the missionary buildings.

In 1816, Mr. Boothby commenced his labours at Dominica; where he found things in a very discouraging state, there being neither a chapel nor a residence for a minister. Premises, however, were, at length, obtained in Roseau, for these purposes; and the exertions of the missionary began to be evidently crowned with success, when, by a mysterious providence, his work was cut short, and he was summoned to enter into his rest.

In 1822, the Earl of Huntingdon arrived at Dominica, to assume the government of that island; and, having assured the missionaries of his countenance and protection, in October, 1822, he laid the foundation stone of a new chapel in the town of Roseau; the opening service of which, accompanied by several persons of distinction, he afterwards attended.

In 1824, Mr. Felvus appears to have been zealously engaged in communicating religious instruction to the negroes in a district of the island called *St. Joseph's;* and in alluding to the Roman Catholics, who are there very numerous, he observes, "Their superstitions are such as many persons would scarcely credit. On Good Friday there was a great stir among them, in driving Judas and the Devil out of the church; and for this purpose, all the old barrels, drums, and staves, they could procure, were brought into use, and the noise and tumult were intolerable. The day following, at the sound of a bell, all the good Catholics ran into the sea, to wash away their sins."

"Another form of superstition practised among them, is, to take a bottle of water, on Good Friday, to the priest; and when he has consecrated it, they take it home, as a charm against evil spirits and thieves, and as a pledge of good fortune."

"When an African is baptized by a priest, and admitted into the Romish church, should he be afterwards robbed of his property, instead of going to an Obeah man, to get him to perform certain magical tricks, in order to put the thief to excruciating pain, until he die or restore the stolen goods; he brings a number of candles to burn in the church, and is told that as long as those candles continue burning, the depredator will be in torment."

The following account exhibits the last reported state of the mission:—

Roseau.—"Our members here have long been remarkable for steadiness; evincing to all the sincerity of their faith, by a consistency of character becoming the Christian name. The past year

(1826) has been one of general prosperity. The work of God has continued to advance in the same progressive manner which has always distinguished our society in this place."

"Prejudice has likewise yielded to the force of truth in the minds of many respectable individuals formerly belonging to the church of Rome."

Saint Joseph.—"Here we have had to contend with serious difficulties. Our proceedings have been regarded with jealousy, and our minds wounded by a spirit of opposition; yet, under every disadvantageous circumstance, our society has prospered, and the influence of religion is evidently extending among the slaves in Layon-Valley. The conduct of those who belong to us is such as merits the highest approbation."

Calihdut.—"Here we have no society; but pleasing prospects present themselves."

Prince Rupert's.—"Here we have suffered considerably from the want of a chapel. The situation of the people calls loudly for Christian sympathy. Visited only once a month by a preacher—destitute of a chapel—poor in their circumstances, and unable to build one,—they can only wait till Christian liberality comes forward to their relief. Here we have upwards of 100 members, with the prospect of increasing usefulness."

Lasoye.—"Here the same want meets us. This society is visited once in two months; and, considering the little influence we have over them, continues to prosper. Here we have the largest congregation in the whole island: the people hear with attention, and the general testimony borne in their favour by those who are competent judges, assures us they have not received the grace of God in vain. Number in society—Whites 12, Free coloured 177, Slaves 274; total 463."

Schools.—"The state of the *Dominica* Sunday-school is such as calls for our gratitude. In number, we have increased something; in regular attendance much. We have also been favoured with a number of teachers, who appear to take great interest in the school. Those children who can make it convenient to attend, are also taught three mornings in the week, and catechised by the missionary. The blessed effects of religious instruction have been seen here, as well as in other places. We have many young persons, of both sexes, who were brought up in the school, who are now steady members in the society, and adorn their profession by a useful life. Others are teachers in the school; and several of the larger girls are met in class, preparatory to their being admitted into the society. Number in the school—boys 60, girls 78, teachers 16; total 163."

Mr. Dawes, agent of the *C. M. S.*, opened a school at Roseau in 1823, and procured the organization of an auxiliary society, which is cordially patronized by the most distinguished and respectable persons on the island.

DONEGAL, a town of Ireland, where the *W. S.* has a missionary.

DOORGAPORE, a town in Bengal, Hindoostan, 4 miles from Calcutta, in the midst of a numerous heathen population.

In 1819, a station was formed here by the *Bapt. M. S.*; where a neat place of worship now stands by the side of the public road, in a very favourable situation for collecting a congregation. It has been visited by several labourers. In 1826, it was stated that a number of poor natives of the lowest class, whose conduct had always been so riotous and disorderly as greatly to

annoy the missionaries, had come forward of their own accord, to request that a service might be held once a week for their accommodation; and even offered, out of their own property, to defray the expense of lighting the chapel on the evenings when they assemble.

DRESDEN, a city in Germany, on the Elbe. Population, in 1811, 45,000, many of whom are Jews. It contains 11 Lutheran churches, 2 Catholic, and 1 Calvinist.

The *L. J. S.* stationed Mr. J. P. Goldberg, a converted Jew, in this city, in 1822, to instruct his brethren according to the flesh. He has opened a school for Jewish children, and his labours have been much blessed. An institution has been formed, under the patronage of many distinguished men, for promoting true biblical knowledge among the Jews; and a Ladies' Association also, under equally distinguished patronage. The greater part of the Jews begin to inquire into the truth of Christianity; and the New Testament, and other works, are read with avidity by multitudes.

DUM-DUM, a military station, about 7 m. N. E. of Calcutta, occupied by the E. I. Company's artillery.

The *Serampore* missionaries have long preached the Gospel to the European soldiers here, as circumstances would allow; and have employed a native brother to preach it in Hindoostanee and Bengalee to their wives, who, in general, are either natives, or the daughters of European soldiers and native mothers; and therefore speak the native languages. From these labours a church has been raised, of a very pleasing character. Its members are liable to be scattered over all parts of the country; and though this subjects their religious principles to rather severe trial, yet they frequently are made the means of doing good, and of spreading the knowledge of salvation where it was unknown or unattended to before. The number of members in communion at present cannot be less than 20; these are all females, with the exception of 4 soldiers, and the native preacher, whose ministry has been greatly blessed; and there is now a good work going on amongst the Europeans. During the year 1826, nine women were baptized, and added to the church: there was, also, one soldier; but he has fallen away.

Soobhroo devotes much of his time to the instruction of his flock, and the remainder to the superintendence of two native schools, and the preaching of the Gospel both in them and in the bazaars and villages around the station.

DUSSELTHAL, an asylum for Jews, near Dusseldorf, at the junction of the Rhine and Dussel rivers, in the Prussian dominions. E. long. 6°. 46′, N. lat. 51°. 14′.

In 1819, Count Von Der Recke erected an institution here for the reception of orphans and the children of criminals; and in 1822, enlarged his original plan, so as to embrace such Jews as may desire a knowledge of the Christian religion, and wish to be colonized. According to their dispositions and talents, instruction is given in agriculture, the mechanic arts, or manufactures. This is intended as a preparatory school for the American Jewish colony; and there is much reason to hope that there will soon be gathered, by this means, a people of the Lord from among the descendants of Abraham. In April, 1823, the Count states, "We are already pretty numerous here: about 80 Christian children, among whom the grace of God is richly displayed, live happily and contented in our asylum. With the Jews of the institution, we are something

like 120 persons, to whom the hand of the Lord gives daily bread." Early in 1824, 9 young Jews were learning different trades, and pressing applications were made by Jews from different parts to be received into the institution for the sake of Christian instruction, far beyond the means of accommodation.

The Count has purchased, for the sum of 20,000 rix-dollars, an estate of 40 acres, with buildings used as a monastery, the whole encompassed by a wall; and provided for the permanency of the institution in case of his decease.

The Rev. Mr. Treschow, who visited it in 1826, was gratified by its improved state. He says, "The workshops are in full activity, and I was delighted, not only to see the proselytes cheerfully employed, but also to hear from their lips expressions of gratitude for the happy change they have experienced, from a wandering life to regular and useful industry; but the workshops have still a very humble appearance, and all is regulated by the laws of strict necessity. An addition of pecuniary means would be an access of neatness, and many improvements. An institution here exists, in which 24 adult Israelites are brought up, by the aid of Christian charity, in habits of regularity, cleanliness, and industry; submitting to rules and privations, from which, a few years back, they would have shrunk with horror; and, under rebukes, suffer themselves to be instructed, reprimanded, and corrected, like children, listening to the sound of the Gospel, and *every day bowing their knees before a crucified Redeemer.*"

"On Whitsunday, in last year, a most interesting occurrence took place;—8 converts were received into the Christian church, by baptism, in a very solemn manner."

Mr. Treschow says in a subsequent letter,—"I rejoice to say that the institution still goes on well; several of the 8 proselytes, who were baptized on Whitsunday, came originally to Dusselthal, with no other intention than that of working for a short time as journeymen, and were far from intending to become Christians. A few of these still remain in the institution, others of them have left it to exercise their trade in other places, and all of them have continued to do honour to their profession by their Christian conduct."

"A young Jew had been admitted into the institution, where he frequently annoyed the assembled congregation by his irreverent behaviour; but on the last Sunday, when the Rev. Mr. Schmidt, in his sermon, was led to speak of persons whose glory is in their shame, who boast even of the crimes they have committed, in cheating or defrauding their neighbours, this individual was visibly affected, turned pale, and fell into fits. He was carried to his bedroom. After the service was over, he was visited by the minister; on seeing whom, he exclaimed, 'I am lost—lost without remedy!' In the course of the conversation which ensued, he confessed his having cheated a widow of 1000 dollars; said that his whole life had been a series of crimes; adding, that even here he had continued in his wicked course, by assuming a false name, after having robbed a sailor of his passport. The minister did not palliate the guilt of the penitent, but, as he appeared to be of a contrite heart, set forth the atoning power of the blood and the death of the Redeemer, and encouraged him to seek pardon through the Lamb of God, which taketh away the sin of the world. This at length melted the guilty conscience of the sinner, and he felt it his duty to go to

the place where the widow resides, to make an open confession of his crime, and to suffer for it what the law requires. He was setting out for this purpose, when I left Dusselthal. He has a letter from the superintendent of the institution to the widow, and also to the authorities of the place, explaining the reason of his coming; and without presuming to interfere with public justice, the superintendent has, in consequence of his conscientious motives in thus giving himself up to the rigour of the law, recommended him to a favourable consideration. If the widow does not prosecute him, he is determined to pay his debt by working for her. May the Lord guide and strengthen him to persevere!"

This account may be properly closed by a letter received from Count von der Recke, dated Jan. 4, 1827. "Your kind letter of the 17th Nov. last, containing the information that an unknown friend has presented my institution with £50, arrived just at a time when an urgent payment was pressed upon me; and thus I have experienced once more how the Lord truly and mercifully provides for those who serve him, putting their dependance entirely upon him.

"I rejoice in having to give you nothing but favourable accounts respecting my proselyte institution. The advantages of the method I have adopted towards them, are more and more apparent every day."

E.

EIMEO, one of the islands of the Pacific Ocean, more commonly called by the natives *Morea*. It was formerly independent; but having been subjected by the late King, it afforded a seasonable refuge to his son, when expelled from his proper dominions. It is said to be 10 m. or more in length from N. to S.; and about half as much in breadth. It has a very narrow border of low land along its coast, from which the hills rise in steep acclivities, except on the N., where a capacious harbour, called Talu, is sheltered from the prevailing winds, and the land has a gradual ascent to the interior. This harbour is situated in 17° 30′ S. and 150° W. of Matavai. In form Eimeo varies greatly from Tahiti, having spacious valleys, and several land-locked harbours on its coast. The lower hills are fertile; but the air is thought less salubrious than that of the greater island.

Several missionaries of the *L. S.* having been driven from Tahiti, commenced an establishment on this island, at Papetoai, in 1811.

Pomarre showed them much kindness; and, in the summer of the following year, he gladdened their hearts by declaring his entire conviction of the truth of the Gospel, his determination to worship Jehovah as the only living and true God, and his desire to make a public profession of his faith by baptism; but notwithstanding many pleasing appearances, they deemed it prudent to defer this ordinance until he should be more fully instructed in the truths of revelation.

During the years 1813 and 1814 an abundant blessing was poured out on this station, so that the missionaries could report that no less than 50 of the natives had renounced their idols, and desired to be considered as the worshippers of the Most High.

At the commencement of the year 1815, the congregation was considerably increased by an influx of strangers from other islands, whose earnest desire to receive religious instruction prompted them from time to time to visit this

place. The congregation, in general, consisted of about 300, and the number of persons who had requested their names to be written down as professed worshippers of the true God, was increased to upwards of 200; the pupils in the schools, of whom the major part were adults, were about 260. Of those who had desired their names to be inscribed as worshippers of Jehovah, 4 individuals, (1 man and 3 women,) died very happy about this time. The priest of Papetoai (the district in which the brethren resided) also embraced Christianity, renounced idolatry, and publicly committed his god to the flames. His example was speedily followed by many of the natives; and not only were the former objects of superstitious worship cast into the fire, but the morais and altars were destroyed; and even the wood of which they were composed was used to dress common food, of which different classes, and both sexes, partook indiscriminately, in direct violation of ancient customs and prohibitions.

The brethren at Eimeo having heard that the attention of some of the people in Tahiti had been drawn to the subject of religion, some of them went over to ascertain the truth of this report. Upon their arrival, they found that a prayer-meeting had been established in the district of Pare, without the knowledge of any of the missionaries. It originated entirely with 2 of their former servants, named Oitu and Tuaheine, who had enjoyed the means of religious instruction long before, but remained, according to their own language, among the "greatest and most hardened sinners in the place." Oitu, having felt strong convictions of guilt, in consequence of some expressions which had fallen from the King, applied to Tuaheine for instruction, knowing that he had long lived with the missionaries. This was a means of deepening his convictions. Both these men now agreed to separate from their heathen companions, to converse and pray together. This conduct speedily brought upon them the scoffs and derision of their idolatrous acquaintance; nevertheless, several of the young people joined them. These formed the prayer-meeting above-mentioned; and they had frequently assembled, amidst much contempt, prior to the visit of the missionaries. Two of the brethren, after having made a tour of the larger peninsula of Tahiti, for the purpose of preaching to the people, returned to Eimeo, and brought over with them Oitu and Tuaheine, and their companions, that they might be more thoroughly instructed in the knowledge of Christianity.

In this island the Gospel had now been embraced by about 1200 persons; and in every district a place had been built for Christian worship, in which the people held prayer-meetings three times every Sabbath day, and once every Wednesday. Almost every house had family worship daily, and most of the people retired for private devotion twice and sometimes three times a day.

On the 13th of May, 1818, general meeting was convened in imitation of the meetings held in London, when about 2000 of the natives assembled, and agreed to form an *Tahitian A. M. S.*, to aid the parent society in England in sending the Gospel to other nations. Mr. Nott preached on the occasion to this large auditory, who were very attentive; after which the King delivered a sensible and interesting address of considerable length, on the propriety of forming the proposed society. With a view to excite the people to emulation in this good work, he adverted to the formation of similar societies among

the Hottentots in Africa, and to their contributions of sheep or other property, in places where they had no money. He also reminded them of the labour which they had performed, and the pains they had taken for their false gods, and showed how trifling the offerings they were called upon to make to the true God were, in comparison with those they formerly offered to their idols; observing further, that even their lives were sacrificed to the God, that was indeed no God, being nothing but a piece of wood or cocoa-nut husk! He then recommended that they should collect a little property for the spread of the Gospel in other islands, where it was not yet enjoyed. He observed, that although they had no money, they might give pigs, arrow root, cocoa-nut oil, and cotton, to *buy money with*. "Yet," said he, "let it not be by compulsion, but voluntary. He that desires the Word of God to grow where it has been planted, and to be taken to countries miserable as ours was before it came here, will contribute freely and liberally towards promoting its extension. He who is insensible to its call, or ignorant of its benefits, will not exert himself with this view. So let it be. Let him not be called an illiberal man, neither let the chiefs, his superiors, be angry with him on that account." Such was the substance of the King's speech. When he drew to the close of it, he proposed that all persons present, who approved of the plan, and were willing to unite in promoting it, should hold up their right hands. A most interesting sight ensued, when in an instant every hand in the assembly was raised, to signify their readiness to unite in the glorious work of spreading the Gospel of Jesus Christ among the unenlightened heathen. Pomarre then read the rules of the proposed society; persons were appointed as treasurers and secretaries in the several districts of the island; and the people dispersed apparently highly gratified.

In 1823, a new chapel, of coral rock, was commenced at the station in this island, now called *Roby's Place*, Blest Town. A cotton manufactory was also erected. The particulars of the contributions during the year were—10,804 bamboos of oil—being 1578 more than the preceding year—192 balls of arrow root, 105 baskets of cotton wool, and 17 pigs. The Deputation paid their official visit to this island in 1824, and on this occasion thus wrote:—

"The church that was organized here in 1820 has greatly increased, and now numbers among its communicants no fewer than 210, who appear to be truly pious and consistent professors of the Gospel, living in great peace and harmony with each other, while their spirit and deportment adorn the doctrine of God their Saviour. Often have we surrounded the table of the Lord with this worthy flock, with inexpressible delight, while we have assisted in the administration of the Holy Supper. Difference of clime and of colour from ourselves seemed but to endear these our Christian brethren and sisters the more to our hearts. So long as life lasts, we shall remember these sacred seasons, both with this and all the other churches in these islands, with the noblest feelings of Christian affection; while sorrow fills our hearts that we shall break bread and drink wine with them no more, till we shall drink it new in our Father's kingdom. While we have reason to think well of the piety of the members of the church, a general air of seriousness was ever apparent in the whole congregation, who crowd the place on Lord's days, and on other occasions; and the greatest decency of dress is seen throughout among both sexes, many of whom dress in European clothing."

In the following year, the buildings and various apparatus of the cotton factory were completed. On the 1st of March, Mr. Armitage, its superintendent, received the first supply of native cotton, collected by members of the *Tahitian A. S.* On the 5th of July, the operation of carding was commenced; on the 26th of Sept. that of warping the first web; and on the 30th, the process of weaving. The natives, who were incredulous as to the possibility of producing cloth from cotton, were highly gratified by receiving ocular demonstration of the fact. Since that period, the adult and children's schools have considerably increased as to number, and improved as to diligent application. All the learners are divided into classes, and ranged under proper teachers. Both the schools are now under Mr. Henry's superintendence; Mr. Armitage's engagements, in connexion with the cotton factory, having rendered it necessary that he should relinquish the boys' school. Mrs. Henry has taken the girls' school at *Bunnell's Place*, under her immediate charge.

The number baptized at this station is 10 adults and 38 children. Members added to the church, 31. The whole number in communion, in May, 1825, was 270: in 1825-6, five of the members removed by death; two of them were very happy, and the others with a good hope. During the same period, 3 of the members were excluded; of whom 1, on repentance, has been restored. A Raiatean, who, about two years ago, had acquired undue influence over the minds of some of the judges in Eimeo, and had begun to use it to the prejudice of the missionaries, has become, Mr. Henry hopes, a sincere convert. He came voluntarily to the missionary, and acknowledged his criminal conduct, professed repentance, has been since baptized, and, as far as appears, behaves consistently. A *Benevolent Society*, superintended by Mrs. Henry, has been instituted among the native females, with whom she keeps up her conversation-meetings as formerly.—A good mission-house, 60 feet by 31, has been built by the natives for Mr. Henry, who receives, from time to time, many proofs of their attachment and affection. The people here, urged by the privations and sufferings they have endured from the scarcity of the preceding season, have fenced a considerable extent of ground, and brought it into cultivation.—The cotton factory is still under the direction of Mr. Armitage. It has met with many difficulties, arising from local circumstances; but, under more favourable auspices, no doubt as to its success is entertained. A quantity of strong calico, preferred by the natives to that brought by vessels touching at the islands, has been manufactured.

There is another station of the *L. M. S.* on this island, at *Bogue's Harbour*, called *Griffin Town*, where the Rev. Mr. Orsmond labours.

In 1825-6, the buildings of the *South Sea Academy* were completed: 17 pupils were received; all, with the exception of the young king Pomarre, then about 7 years of age, children of the missionaries, for whose benefit the institution was founded. The natives also erected a chapel, which was opened on the 8th of May, 1825. Two native schools, one for adults and another for children, were likewise formed, and placed under the care of native teachers.—In 1826, the number of youths in the academy, including the young king Pomarre (who departed this life on the 11th of January, 1827, after a few days' illness), was 27. The result of an examination was satisfactory.

Mr. and Mrs. Blossom, with the

full concurrence of the missionaries, removed from Blest Town to Bogue's Harbour, to take the general superintendence of the external affairs of the academy; by this arrangement Mr. and Mrs. Orsmond have been enabled to devote much more of their time and attention, to the work of tuition. Notwithstanding some instances of exclusion during the past year, the church under Mr. Orsmond's care is in a flourishing state. He preaches 3 or 4 times during the week, and the congregation attends with commendable regularity.

Mr. O. continues, as far as his duties in connexion with the academy will allow, to engage, beside his public ministry at the station, in general missionary services. He has prepared a Catechism and a small book of Exercises, in Tahitian; also a dictionary of that language, which is nearly finished. He has also translated several portions of the Bible into Tahitian. The people of the station are laudably engaged in building dwelling-houses, and making gardens for themselves; in which labours they would have made greater progress, had they not latterly employed a portion of their time in the erection of the chapel at Blest Town, of which they have performed a moiety of the stone work.

The marriages, at the two missionary stations in Eimeo, during 1825-6, were 10.

ELIM, first called *Vogelstrings-kraal*, a settlement of the *United Brethren* on New Year's River, near Cape Aiguallas, 10 or 12 hours' ride S. E. from Gnadenthal, 8½ E. from Hemel en Aarde, which last is 7 hours S.W. from Gnadenthal; the 3 settlements thus forming the points of a triangle, each being a day's journey, on horseback, from the other. The first adult heathen was baptized here on Oct. 9, 1825. About 200 strangers celebrated the following new year's festival. In the beginning of Feb. 1826, the settlement had 70 inhabitants, and the gardens were in a flourishing state: the third crop of beans, within 8 months, was in forwardness on the same piece of ground. Brother Luttring had greatly improved their mill, which was resorted to from all quarters. He also attends to a daily school for the children of the settlement, and to a Sunday-school for those of slaves, Hottentots, and farmers. Of the state of this mission he gives the following account:—"Our neighbours are friendly and well disposed towards us; externally we have no cause for complaint. As to the spiritual course of our small congregation, we may with truth assert, that the blessing of God our Saviour attends our labours; though it cannot be denied, that Satan also endeavours to set his snares in the way, when souls are awakened by the Gospel, fearing to lose his prey."

ELLIOTT, a station of the *American Board of Commissioners for Foreign Missions*, among the Choctaws, within the chartered limits of Mississippi, about 100 m. from the northern line, and near the middle of the state from E. to W. It is near the Yalo Busha Creek, about 40 m. above its junction with the Yazoo; 400 m. W. S. W. Brainerd, and 145 N. E. Walnut Hills. W. long. 89° 50′, N. lat. 33° 30′. By means of the Yalo Busha, Yazoo, and Mississippi, it has a communication with New Orleans.

The Rev. Cyrus Kingsbury and Mr. L. S. Williams commenced this station in an entire wilderness, in 1818: they were soon joined by others. In April, 1819, a school was opened, which consisted of about 60 pupils at the end of the year; all boarded in the family.

In 1822 the number was 80; but it was diminished in 1823. The school is conducted on the Lancasterian plan, and the pupils have generally made very satisfactory progress. The annual allowance made to this school by the government of the United States, may average 1000 dollars; beside 2000 dollars for the erection of buildings.

In 1822, the property, consisting of 70 acres of improved land, well stocked, and having convenient buildings, amounted to 15,490 dollars. A church was organized, March 28th, 1819.

Mr. Byington has devoted much time in reducing to four the elements of the Choctaw language. This station was named *Elliott*, in honour of the Rev. John Elliott, who, in the first settlement of New England, laboured much for the salvation of the natives, and translated the Bible into one of their languages.

EMMAUS, sometimes called *Long Prairies*, about 140 m. S. easterly from Mayhew, near the line which separates Mississippi from Alabama, and about 2 m. from the white settlements at the S., on the E. side of Buckatunnee Creek, among the Choctaws, in the most populous clan in the S. E. district.

Messrs. M. Jewell, schoolmaster, A. Dyer, farmer, and A. Gleason, mechanic, from the *American Board of Commissioners for Foreign Missions*, were stationed here in 1822. After erecting suitable buildings for the establishment, a school was opened, July, 1823, with favourable prospects.

ENGLISH BAZAR, a town in Bengal, near Malda, about 170 m. N. of Calcutta.

About 1815, Kristnoo, a native convert of the *Bapt. Mission*, removed from Goamalty to this place, and laboured with some success in this and the neighbouring towns and villages.

ENNIS, a borough of Ireland, capital of Clare county, in which the *W. S.* has a missionary.

ENON, a station of the *United Brethren*, upwards of 600 m. E. of Cape Town, in the district of Uitenhagen, Cape Colony, S. Africa, near Algoa Bay. The brethren commenced their efforts, in 1818, for the benefit of the Hottentots, with the best prospects of success; the government having assisted them in procuring land for a settlement; but early in 1819, the predatory Caffres came upon it, and drove off 235 head of cattle. Not content with this, they barbarously murdered 9 of the Christian Hottentots, and the station was broken up. Most of the stock was, however, retaken, and missionary labour was resumed. Of the rapid and interesting improvements subsequently made, an accurate idea may be formed from the following remarks of the Rev. H. P. Hallbeck, contained in a letter dated Nov. 30, 1821:—

"What I felt at the first sight of this village of the Lord, no language is able to describe: I had, indeed, been informed of the changes that had taken place here since I first witnessed its beginnings; but even the lively descriptions given in brother Schmidt's letters, presented things much more faintly than I now saw them with my own eyes. The wilderness and the impenetrable thicket of 1819 were still present to my imagination. Judge, therefore, of my surprise, when I saw that wilderness transformed into fruitful gardens; that thicket extirpated, and a fine vineyard planted in its place; the lurking places of tigers destroyed, and in their stead the comfortable habitations of men erected. Imagine my heartfelt pleasure, when on the spot where two years ago we knelt down in the fresh track of an elephant, and offered

up our first prayer, I now found a beautiful orange tree, adorned at once with ripe fruit and fragrant blossoms; and when, shortly after my arrival, I was invited to tea under the huge yellow tree, in the shade of which, but lately, there were no assemblies but those of wild buffaloes, elephants, and other dreaded inhabitants of the desert. You used to say, that every tree and shrub planted at Gnadenthal was an ornament, not only to the place, but to the Gospel; and you may say, with equal truth, that every tree and thorn-bush which is extirpated here, to make room for more useful plants, is not so much a proof of the strength of the human arm, as of the efficacy of God's holy word; for by its influence the work was accomplished. It is certainly more than I had expected, to find here a piece of ground nearly 3 times as large as the great garden atGnadenthal, cleared, levelled, and laid out as a garden and vineyard for the missionaries, besides about 40 gardens of the Hottentots; and all this done amidst a variety of other needful work, and even in the most distressing times."

Other proofs of the power of religion were soon visible. Although for two years the people, generally speaking, did not taste a morsel of bread—for it was not to be procured in any way—they did not lose their confidence in their heavenly Father, but said, "He who did not abandon us in our most dreadful distress during the Caffre war, will not forsake us now." Their circumstances continued to be very distressing in the latter end of 1823, in consequence of a great flood, as appears from a letter written by Mrs. Schmidt, Nov. 2, in which she says:—

"Our own buildings have suffered no material injury, nor our garden and vineyard; but the lower part of the Hottentots' gardens, which lie in a line with our corn land, is entirely swept away. The poor people had been very diligent in planting, and it was a pleasure to see every thing was thriving; but now all is carried away, and a bed of stones covers the ground! Much as these misfortunes afflict us, however, we have great reason to thank God that we have built just on this spot; for there is not so safe a place along the whole river, in case of floods. Had we built on the old place, we must have fled to the hills; for nearly all, from one hill to the other, was under water."

Needed relief was, however, ultimately afforded, and the cause of truth and righteousness flourished. During the year 1824, there were baptized 15 adults and 13 children: 9 persons were received into the congregation, and 12 were admitted to the Holy Communion. At the close of the year, the numbers were as follows:—28 baptized adults, of whom 72 are communicants; 82 baptized children: in all, 210 persons. Besides these, there were 29 candidates for baptism, and 89 new people and children. Total of inhabitants, 328 persons.

In Sept. 1825, brother Schmidt says:—

"Enon has been so much enlarged, and in every respect improved, within these few years, that I am often excited to joy and thankfulness towards our gracious God and Saviour, by whose protection, grace, and blessing, the work has been founded and maintained. He has, indeed, fulfilled the promise. Jer. xxxiii. 12."

"As to their external support, the Hottentots find Enon, by the blessing of God, a very eligible place to dwell in. Those that will work may earn their livelihood. Many who came hither without a farthing, and clothed in nothing but a kaross, have, by their industry, become possessed of cottages and

gardens, though they were obliged, with their own hands, to clear away the thicket before they could build or plant: they are likewise decently clothed. All this they effected at a time when no bread could be purchased for them. Though the increase, by the arrival of new comers, who obtained leave to live here, was very considerable, and most of them were very poor, none have suffered from hunger. Several of our inhabitants last year reaped good crops from their gardens. God has given to our own garden-grounds his blessing, and we have reaped an abundant crop of Indian corn, beans, and pumpkins, insomuch that we could supply many that had need. Of the latter fruit, we had about 4000, and by the kind gifts of our friends, our poors' box was able to lend much assistance."

EUSTATIA, ST. one of the least of the Caribbee islands, 10 m. N.W. of St. Christopher. It is a mountain in the form of a sugar loaf, whose top is hollow; yet, for its size, it is the most valuable of all the Caribbee islands. It was taken by the British in 1781, but was afterwards taken by the French, and restored to the Dutch in 1783. It was again taken by the British in 1810, and restored to the Dutch in 1814. It has a town of the same name, with a good fort. W. long. 63° 5′, N. lat. 17° 31′.

The number in the *W. S.*, reported in 1821, was 323, under the care of one missionary. Several instances occurred about this time of the power of religion in reclaiming some of the most abandoned negroes, whose reformation, from the notoriety of their characters, made a great impression in favour of the value of Christian instruction. One instance was that of a negro who cut off his hand to be revenged upon his master, by disabling himself. Another case is thus stated:—"I have on this island four places," says the Rev. Mr. French, "in each of which I preach once in the course of the week. The last of these was opened under the following peculiar circumstances:—a slave belonging to a person on this island, had ran away from his master, and become a most notorious robber; and having got others to join him, he was appointed their captain. He resided with them in the mountains 14 months; but having been surprised while on one of his predatory excursions, he was taken and put in confinement. His master expostulated with him on his conduct; but the slave replied, that no one had cared for his religious concerns, and therefore he had been ignorant and wicked.

The master applied to me, and I told him that if he would suffer me to preach to his negroes, it would save him a great deal of trouble. I went to the robber, conversed with him, and left him apparently sorry for his past wickedness, and purposing to act very differently in future. The master offered me a large warehouse for worship, and has since fitted it up for that purpose. I preach in it to all his negroes, who, with his own family, and many others, attend from the neighbourhood. The late robber himself. I am happy to state, manifests a real change of life and heart, to the truth of which his master bears a pleasing testimony. He has been received as a scholar into our Sunday-school, and has since requested to be admitted on trial as a member of society.

Our excellent governor lately visited, with his secretary and a member of the council, the Sunday-school; and expressed his high satisfaction with the improvement of the children.

In 1823, the missionaries say, "We have much pleasure in being able to report the spiritual prosperity of the society in this island, although the past year has been to our people a year of distress and trial, arising from the want of many of the common necessaries of life. They have, however, manifested the sincerity of their faith by their Christian obedience, and their love for the ordinances of the Lord's house. Our prospects of future usefulness are of an encouraging nature; our congregation is large, and very attentive during divine service, and we receive great encouragement from the ruling authorities."

The missionaries observe, in their last accounts, that "the attachment of the members to the cause of the Lord Jesus, unites the two characteristics of ardency and constancy, which they display by their exertions to promote it. The congregations continue as large as they have ever been, and are deeply attentive. At the E. side of the island, a place for preaching has been recently obtained, and is visited three times a week. The congregation, though small, is regular, and very attentive. Number of members in Town Society—Whites, 13; Free Coloured and Blacks, 76; Slaves 135. E. side do. 20. Total 244. At present there are belonging to the school, 115 girls and 58 boys. Total, 173."

F.

FIJI ISLANDS. These islands lie between 16° and 19° S. lat., and between 177° and 180° E., and 177° and 180° W. long.

Soon after the return of Mr. Davies, of the *L. M. S.*, from a visit to the islands of Raivavai to Tahiti, the members of his church were convened for the purpose of considering the propriety of sending out two of their own body, as teachers, to the island of Lageba, one of the Fiji islands, as the Minerva and Macquarie were on the point of sailing again, in that direction.

It seems that several months before, two strangers, from New South Wales, came to Tahiti, with the hope of procuring a passage to the Fiji Islands. What they had seen while in the colony had given them an unfavourable idea of Christianity; but they acknowledged that the *new religion*, as they called it, had effected much good at Tahiti. They had several times expressed a wish that teachers might accompany them, on their return home, to instruct the Fijians, and had proposed, as a suitable place for an experiment, the island Lageba, which is not disturbed by wars as Takaunove and Bau, and the other larger islands, are. They also added, that Tuineau, the chief of Lageba, is a quiet and friendly man.

At the meeting of the church at Papara, to which allusion has been made, the two strangers being present, it was decided, not in the first instance, to send families, but that two single men should accompany the strangers, as teachers; and provided they were well treated, and a prospect of success presented itself, that one or two families should follow.

Mr. Davies had himself visited the Fiji islands, in the year 1809-10, and had then made some progress in the language. During his short stay there, he wrote down many words and sentences, which, with the assistance of the strangers who were now at Tahiti, he was enabled to revise. He has also compiled a small spelling-book, &c. in the Fiji language, which has been printed. In this little

book, the strangers, before they quitted Tahiti, had made considerable proficiency.

On the 27th of January, the Tahitian teachers, whose names are Hape and Tafeta, were solemnly set apart to their work; and, on the 2d of March, accompanied by the two strangers, sailed in the Minerva, Captain Ebrill, who was bound to the colony of New South Wales.

Presents were given to the strangers, partly for themselves, and partly for the chief of Lageba.

FORT GRATIOT, a military post, Michigan territory, on St. Clair river, which defends the entrance into Lake Huron, and is about a mile below the outlet.

In 1821, the *Northern M. S. of New York* opened a school here for the instruction of Indian children, which was transferred to the *United Foreign M. S.* (United States) September, 1823. Early in 1824, the school consisted of about 15 children, living in the family. The Rev. S. Hudson is the assistant missionary.

FRANKFORT, a large city in Germany, on the Maine, 20 miles above its influx into the Rhine. E. long. 8°. 30′. N. lat. 50°. Population 41,500, of whom about 9000 are Jews. Here are 2 churches for Calvinists, 7 for Lutherans, and 9 for Catholics. Mr. J. D. Marc, a converted Jew, from the *L.J.S.*, has for several years laboured successfully among the Jews, principally in this city. Many have been baptized; the prejudices of others against the Gospel are much weakened; multitudes seek opportunities to converse with Mr. M. on the subject of the Christian religion, and appear desirous to know the truth as it is in Jesus. He now resides at *Offenbach*, which is only a short distance from Frankfort. The brother of the sovereign prince, Christian, who is president of the *Darmstadt B. S.*, has kindly interested himself in his favour, to secure to him the undisturbed exercise of his office among the Jews, under the declared protection of government. An auxiliary society has been established, but its funds are very low, and its efforts much circumscribed: Jews who apply for Christian instruction receive it; but none have been baptized for a long time. Such as appear to be in earnest, are sent to *Dusselthal*, with a moderate sum of money, just sufficient to reach that place; and this is the chief use the society can make of its scanty income.

FREETOWN, a seaport of Guinea, capital of the colony of Sierra Leone. The harbour has three wharfs, and is protected by a battery. It stands on the S. side of the river Sierra Leone, 7 m. above its entrance into the Atlantic ocean. W. Long. 12° 56′, N. lat. 8° 30′.

Some missionaries from the *W. S.* took up their abode here in 1816; and in 1820, so successful were their efforts, that in Freetown and its neighbourhood, there were in society upwards of 1100 persons, almost exclusively blacks and people of colour. Some misunderstandings afterwards arose, but the prospect was soon more favourable. A chapel, built by the Maroons at Freetown, was opened, and others at *West End*, *Congo Town*, and *Portuguese Town*, were regularly supplied. The chapel at the latter place was destroyed by a fire, which almost consumed the whole place; but one of stone was subsequently erected. Towards this work, and the rebuilding of the town, many of the Europeans very handsomely subscribed, among whom were the Governor and the Chief Justice. In 1823, a painful dispensation of providence deprived this mission, in rapid succession, of both its labourers. The society was consequently bereft, for a time, of pastoral care, and

of public ordinances. Two heroic men were at length found to give the preference to this post of danger. One of them, Mr. Pigott, wrote:—

"Through the kind providence of God, brother Harte and myself arrived here on Friday, March 19, 1824, after a voyage of five weeks. Never could two missionaries be more joyfully received. The news of our arrival soon spread; and to see the poor blacks running from one house to another to inform their brethren and sisters—lifting up their eyes and hands towards heaven—thanking and praising God, was such a scene as we never witnessed before; and we could not for a moment regret having left home to preach salvation to those of whom it may be said, 'the fields are white already to harvest.' On Saturday, the 20th, I examined the class papers, and met the leaders, and was happy in finding that the society had been wonderfully preserved. On the Sabbaths the leaders have had service in each of our chapels. In the Maroon chapel some one regularly read prayers every Sunday morning; and occasionally one or two of the leaders gave exhortations. The number of members in society is 81, and there are several on trial. We have called upon several gentlemen, and they promised us every assistance." In little more than 12 months, however, Mr. Harte was no more.

In 1826, Mr. Pigott says—"A little after the death of brother H., I began to urge the friends to get the chapel finished, but was informed that nothing more could be done till an old debt of 93*l.*, which was due for the slates and copper on the roof, was paid. I called a trustee meeting, proposed to pay the shares in small sums, and undertook to collect it myself; and I am happy to say, that during the year, not only has the debt been discharged, but more than that sum again has been collected and spent upon the chapel. Concerning *Portuguese Town*, we have tried our utmost to get the chapel finished, but find we try in vain, unless we receive help from home. In relation to the circuit, the Lord continues to visit us with his blessing. Out of 20 members that form the class at *Portuguese Town*, I believe 18 clearly enjoy the pardoning love of God. Our chapels are pretty well attended; and our number of members this quarter (June) is 94.

Since 1818, the colonial schools at Freetown have been committed to the care of the *C. M. S.*, and of the chaplains, who have superintended the schools, and have faithfully laboured to promote the best interests of the people. In 1823, benevolent efforts were much interrupted by the death of both chaplains, and several of the teachers. Other labourers were sent out, but bereavements still occurred. The Rev. John Raban, assisted by Mr. George Fox and his wife, who have the management of the schools, had, for some time, the charge of this station.

Mr. Raban continued the exercise of his ministry till June 1826, when an attack of dysentery, followed by fever and ague, disabled him from attending to his duties. The usual services at the Court-room had, till Mr. Raban's sickness, been regularly performed; and an increased attention had been manifested by the European part of the congregation. Few interruptions had taken place, till the same period, in the services at *Gibraltar Town*, on Sunday and Wednesday evenings. A small chapel was opened there on the 9th of April: from 50 to 70 persons generally attended, with much devotion; and several adults had been baptized, or were candidates for baptism.

At Michaelmas, Mr. Raban's disorder, though much abated, still

prevented him from resuming his active duties. Mr. Metzger, from Wellington, and Mr. Betts, from Regent, had, with some interruptions, kept up the services at the Court-house; but those at Gibraltar town had from necessity been left, except in one instance, to the people themselves. There being no prospect of Mr. Raban's immediate resumption of his labours, it was agreed that Mr. Betts should remove, with the consent of the acting governor, from Regent to Freetown, and be there stationed as second rector; and that he should visit the mountain villages for the administration of the sacraments. At Christmas, Mr. Betts reports, that the number of baptisms during the quarter then ending, had been 23; of these, two were adults, who had previously received instruction, and who, there was good reason to hope, were sincere in their profession of faith.

By the returns of the school, it appears that there was an increase in the number of the scholars. The Colonial school-rooms, which had been occupied by the military as a temporary hospital for about 12 months, were restored, in July, to their original occupants: the superior accommodation afforded by these rooms, immediately increased the attendance. The numbers at Christmas were—boys, 344; girls, 195. The number of adults in the last quarter, with boys occasionally attending, was 27.

In the beginning of May, public meetings were held in support of the *Auxiliary Bible, Church Missionary,* and *Prayer Book Societies,* which were attended by the acting Governor. With reference to this circumstance, Mr. Raban writes—"Though all that zeal was not witnessed on these occasions which was ardently to be desired, yet enough was seen to afford encouragement to future exertions, and to call forth thankfulness to God, who put it into the heart of the chief magistrate of the colony to countenance these benevolent institutions, in a manner so public and decided."

FRIEDENSTADT, or *Town of Peace,* formerly a settlement of the *U. B.* among the Indians in Pennsylvania. About 1770, the Christian Indians at Goshgoshuenk removed here, and attempted to form a settlement; but the outrageous persecution of the heathen Indians induced them soon to remove to *Gnadenhutten,* on the Muskingum.

FRIENDLY ISLANDS, a large collection of islands in the Pacific Ocean, so denominated by Captain Cook, from the apparent disposition of the inhabitants. These islands, of which there are 188, including the Harpies and Vavaoo, are generally very low, not exceeding from 10 to 20 feet above the sea. They are all skirted round by a reef of coral rocks, and present a beautiful appearance from the ocean, being almost covered with trees, the most plentiful of which is the cocoa-nut. The soil is generally fertile. Medium E. long. 125°, S. lat. 20°. The natives have no knowledge of God, but seem to entertain some confused notions of the immortality of the soul. Their views of this subject are, however, so indistinct and corrupt, as to produce no salutary influence on their conduct. Navigators who first visited these islands, represented the inhabitants as possessing many social qualities, and much gentleness of character; but subsequent visitors have shown them capable of the greatest excesses of cruelty and revenge.

Of the 3 teachers lately sent by the *L. M. S.* from Borabora to the Friendly Islands, 2 only appear to have reached the place of their destination. These settled in Vavaoo, one of the islands of that group; but their labours do not appear to have been attended with any visible benefit to the inhabitants.

One of them, after the decease of his wife, having fallen into immorality, ceased to bear the office of teacher. His colleague has since removed to Tongatabu, and has taken up his residence with one of the chiefs of that island. [See *Tongatabu.*]

FUTTYGHUR, a town in Agra, Hindoostan, 90 m. N. N. W. of Lucknow, and adjoining Furruckabad.

A *Baptist* missionary has laboured here since 1821. Some of the natives have been baptized, and hope of much usefulness has been awakened. A brahmin, named Porundas, on hearing the Gospel, threw away his poita, and renounced his caste; and another acknowledged that for 9 years he had been anxiously seeking, but all in vain, a solid ground of hope.

G.

GALLE, or POINT DE GALLE, a sea-port on the S. coast of Ceylon, in a rich and beautiful district, with a strong fort and a secure harbour. It is populous, and in point of trade ranks next to Colombo. The chief branch of its traffic consists in the exportation of fish to the continent; but a great part of the products of the island are shipped here for Europe. It is 68 m. S. by E. Colombo, E. long. 80° 17′, N. lat. 62°.

On the arrival of several *Wesleyan* missionaries at Ceylon, the Rev. Mr. Clough was appointed to this place, where he conducted an English service in the Dutch church every Lord's day, and, by the joint subscriptions of some of his hearers, a private house in the fort was fitted up for a weekly lecture, and for the purpose of conversing on spiritual subjects with such persons as appeared to be under serious impressions. The infant cause was also essentially benefited by the decided patronage of Lord Molesworth; who frequently appeared in company with the missionary on public occasions, and was seldom absent from the cottage where the religious meetings were held. On the European residents, this conduct, on the part of his lordship, produced the most pleasing effects; and the military were not only induced to attend to the word of God, but several of the private soldiers united in society, and though a few returned to the world, the residue remained stedfast, and some of them died rejoicing in the salvation of Christ.

Amidst all the encouragements which he received, and the pleasure which he felt in the prosecution of his present avocations, Mr. Clough's attention was anxiously directed to the natives of Galle, as the more immediate objects of his mission. Such, indeed, was his desire to commence his work among them, that he formed the idea of residing entirely with them, in order to study their language, and to exert himself unremittingly for their spiritual welfare; and an event soon occurred, which enabled him to carry this favourite scheme into execution. He was one day visited at the government house by the maha, or great moodeliar of Galle, a man of good understanding and a liberal mind, who, from his rank, was possessed of unlimited influence throughout the district. After the usual compliments, he addressed Mr. Clough in English, and said, "I am come, reverend Sir, to offer my children to your protection and instruction. I have heard that you are desirous of establishing a school for the sons of our native headmen; and I have a house, ready furnished, near my own residence, which is at your service for that purpose. If you will please to see whether it will suit you, I shall consider it an honor to have such a reverend gentleman living so near to me; and will render you all the

assistance in my power." Grateful for such an unexpected and welcome proposal, Mr. Clough hastened to visit the premises, which he found situated in a sweetly retired and romantic spot, about a mile from the fort, and within a stone's throw of the house of the kind proprietor; and, of course, accepted the generous offer. The friendship and patronage of the moodeliar had an astonishing influence on the surrounding population. Mr. C.'s school was soon attended by some of the most intelligent boys in the island; and curiosity was so strongly excited, that he was visited by learned priests, and persons of various classes, who came to inquire respecting the religion which he professed. With these, through the medium of an interpreter, he had frequent opportunities of conversing concerning the faith in Christ; and, in some instances, had the pleasure of seeing them depart, evidently impressed with the result of their inquiries.

Attendance at a grand festival afforded Mr. C. an opportunity of meeting with a learned priest of the Budhist religion, named Petrus Panditta Sehara. The reputation he had acquired raised him to eminence, and secured for him various marks of high distinction. He had resided for a long time with the king of Kandy: at his inauguration as a priest he rode on the king's *own* elephant, and was indeed universally celebrated. His interview with the missionary was followed by others, until about two months had elapsed, when he expressed his first conviction of the divine origin of Christianity, and his wish publicly to profess it. Aware of the sacrifices he would have to make, and the perils to which he would be exposed, Mr. C. laid his case before the governor, who kindly stated, that if the priest, from conviction, embraced the Christian religion, protection should be afforded, and a small allowance granted. In consequence of the unavoidable absence of Mr. C. for a short time, this convert was placed in much danger: 14 of the head priests were sent by the high priest to reason with him, and their number in the course of the interview increased to 57. To their arguments, to the tears and threats of destruction by which his family assailed him, and to large presents brought by the head men of the district, Petrus was immovable; and he retired for safety to the house of an European in the fort of Galle, till he received directions to proceed to Colombo. On his arrival at that city, he experienced every kind and christian attention; and, though affected by the continued entreaties and remonstrances of his relatives, he steadily adhered to the cause he had espoused. On Christmas-day, 1814, he received the ordinance of baptism, in the presence of a large congregation.

This newly converted Christian had received from Mr. C. the valuable present of a New Testament in Cingalese; which not only caused him to read it throughout with a mind bent on the search after truth, but induced him, at a numerous meeting of priests of Budhu, to take the Testament with him, and lecture them, during a whole night, from the Gospel of Matthew, which they heard with no less astonishment than attention.

The literary qualifications of this convert procured for him the situation of Cingalese translator to the government at a certain salary; and as his return to Galle would have exposed him to the insults of those who were most violently enraged at his renunciation of Budhism, it was determined that he should remain at Colombo, under the care of Mr. Armour, the master of the principal

school in that city, and that his studies should be directed with a view to his becoming, at some future period, a preacher of the Gospel among his own countrymen. At the same time, as the change which his sentiments had undergone was likely to produce a peculiar influence on the minds of both natives and Europeans, Mr. C. was requested by the governor to draw up a connected statement of the case; to which his Excellency condescended to prefix an appropriate introduction, and ordered the whole to be inserted in the Ceylon Government Gazette.

The circuit afterwards formed, extended, in one direction, over a tract of country of upwards of 30 miles; and in addition to the services conducted in the chapel in the fort, in the English, Portuguese, and Cingalese languages, there were, in 1824, 12 places supplied with at least one service a week. A considerable part of this work was done by native young men, whom God had raised up on the spot, and who laboured with great acceptance and success. At this time the fort school contained 50 boys and 27 girls: 30 boys and 5 girls read the English Testament, and all of them wrote on paper or slates.

The missionaries remark, in a recent communication:—

"Among the few who compose our little society in Galle, 5 or 6 profess to enjoy a sense of the favour of God, and their conduct in general is such as to give satisfactory evidence of their sincerity. Their attendance at the class meeting, and other means of grace, is very regular; and they seem, upon the whole, to be much attached to our discipline. The members of our congregation in the fort, seem to be generally improving in religious knowledge; and in many, an outward reformation of conduct has been effected. We hope, however, as they become more alive to the privilege of Christian communion, they will avail themselves of it, and be more decided. As it respects the Cingalese, we do not feel at liberty to speak with much confidence, as we have so often been deceived by what we thought promising appearances amongst them. There are some, however, concerning whom we are not without hope; but trust that the kingdom of heaven, like a grain of mustard-seed, is taking root in their hearts. Time alone will prove whether our hopes are well-founded. It is our intention, by God's help, to continue to watch over them, and minister unto them with all care and diligence, trusting eventually that they will bring forth fruit unto perfection."

The *Church, London, and Baptist* missionaries, have laboured here at different times, but have made no permanent settlement.

GALWAY, a borough and seaport, capital of Galway, a county of Ireland. W. long. 9° 30′; N. lat. 35° 11′.

The *W. M. S.* has a missionary here, who labours also at Connamara.

GAMBIER, formerly a mission station of the *C. M. S.* among the Bagoes, West Africa, on the Rio Dembia river, at Kapparoo, a very considerable native town, about 70 m. N.W. of Sierra Leone.

The Rev. J. S. Klein came here about 1813, and removed to Isles de Loss, in 1819, with a view to a more extended field of labour, designing at the same time, to devote some attention to the spiritual good of this people. During his residence, he preached in 23 native towns in the vicinity, and gained much attention by the distribution of books and tracts. Some part of

the time 30 children were maintained and educated in the mission family. A salutary impression was made on the minds of the children; several of the girls became hopefully pious; and the missionary enjoyed the confidence and affection of the natives.

GAMMAP, a village of a chief of that name, in G. Namaqualand, S. Africa, in the vicinity of Angra Piquena Bay, more than 300 m. N. of Great Orange R. The bay is frequented by vessels employed in the fishery, and thus occasional intercourse is maintained between the Europeans and the natives.

The Rev. J. Archbell from the *W. M. S.* commenced his labours in 1821, with a Hottentot assistant; he endured many discouragements and hardships, yet had some pleasing fruits of his efforts, till 1823, when the disturbed state of the country induced him to remove.

GANJAM, a very populous town, in Orissa, Hindoostan, capital of the district of Ganjam, 369 m. S. Calcutta. The Rev. Wm. Lee from the *L. M. S.* removed from Vizagapatam to this place in 1813, with the pleasing prospect of usefulness, especially as officiating chaplain of the settlement.

A house for public worship was erected by the assistance of government, in which a considerable congregation attended, and a native school was established. Mr. L. continued to labour with acceptance and some success till 1816, when the prevalence of a malignant fever among the people, and the state of his own health, rendered it expedient for him to retire.

GAYA, a town of Hindoostan, in Bahar, and the capital of the Bahar district. It consists of two parts: the old town, on a rocky eminence, wholly occupied by priests; and the other part on a plain, the residence of tradesmen and others, called *Sahebgunge*. It is a celebrated place of worship; the last is now visited by numerous pilgrims, and stands on the left bank of the Fulgo. 55 m. S. by W. of Patna. E. long. 85°, N. lat. 24° 49′.

Mr. Forbes, a native of India, resided here on his own estate, which comprised several villages, and laboured in connexion with the *Baptist M. S.* for several years. His efforts appear to have been useful.

GEORGIAN, or WINDWARD ISLANDS, four islands in the South Seas, so called in honour of our late king. Through the influence of missionaries, idolatry has been renounced, Christianity introduced in its stead, and the temporal and moral state of the people has been improved almost beyond any former example. [See *Border's Point, Bogue Town, Eimeo, Hawcis Town, Hidia*, and *Tahiti*.]

GIBRALTAR, a town in the S. of Spain, between the Atlantic and Mediterranean, on the N. W. side of the promontory, belonging to the British. In the bay, it is said, more than 3000 sail of shipping anchor annually, a considerable part of which are English or American. The town is large and strongly fortified: the population, exclusive of the garrison, is about 12,000, combining British, Spaniards, Italians, and Jews, all attracted by mercantile enterprize. The Jews amount to nearly 2000. W. long. 5° 19′, N. lat. 37° 7′.

The Rev. Wm. Croscombe, from the *W. M. S.*, laboured here for some time, and the station for a long period has been highly beneficial, especially to the soldiery. Within a year, including part of 1821-2, 50 members were admitted into the society.

Considerable exertions were also made to supply the neighbouring parts of Spain with copies of the

Scriptures in Spanish, a number of which have, at different times, been kindly furnished by the *British and Foreign B. S.*, and useful tracts were distributed among the Spaniards. F. U. Tripp, Esq. Captain in his Majesty's 26th regiment, was one of the fruits of this mission. In token of his regard, he left by will £50 to the funds of the society, and £600 to liquidate the debt on the mission chapel.

The Rev. Messrs. Dixon and Barber succeeded Mr. Croscombe in 1823. Not only are the English congregation, the society, and the school, at present in a state of religious prosperity, but the preaching and other services in the Spanish tongue, still promise to be useful to many of the Spaniards, occasionally or permanently resident on this station. The Scriptures and useful tracts in that language continue to be circulated, and are received with great eagerness; and in many instances are conveyed into Spain, notwithstanding the vigilance of the priesthood.

GLOUCESTER, a town of liberated negroes, Sierra Leone, W. Africa, situated between Free Town and Regent's Town.

The Rev. H. During, from the *C. M. S.*, commenced his labours Dec. 1816, and found 107 miserable beings, almost entirely without shelter, who had recently been released from the chains of the slave-trader, and sent into this forest with an European to manage them: many of them, by want and sickness, were reduced to mere skeletons. Beside superintending the temporal concerns of the settlement, Mr. and Mrs. D. soon opened schools, and under their fostering care a flourishing settlement arose from the most unpromising materials. In 1823, there were about 150 communicants, and 415 pupils in the schools. In Aug. of that year, Mr. and Mrs. D. sailed for England, but the vessel and all on board are supposed to have been lost at sea. William Tamba, the native teacher, laboured diligently, after this most distressing event, and the Rev. Chas. Knight, was sent to his aid, but was removed by death within a few weeks after he entered on the duties of his station. The former reported, at Lady-day 1825, that the schools had been kept regularly, and spoke well of the progress which both the boys and girls were making. There were in the schools, at Christmas, 59 boys and 95 girls. The Lord's Supper had been regularly administered every month, with one exception — when circumstances prevented the Rev. Mr. Gerber's attendance. The number of communicants residing in the parish is 138. The Sunday and week-day services are well attended; the numbers on the Sunday averaging 400, and on the week-days 170. The people conduct themselves on Sundays in an orderly and quiet manner, and go to church cleanly and neatly dressed; a few only excepted, who still follow their country fashion. The lives of many of the communicants afford hopeful evidence that they are true Christians; conversation at the Saturday evening meeting is often edifying; and many fervent petitions are offered up at prayer meetings, for their countrymen, for the society, and for more labourers.

The surplus produce brought to sale during 1825, was—

	£	s.	d.
Cocoa, 2257 bush. at 1*s.*	112	17	0
Cassada, 2285 bush. at 9*d.*	85	13	9
	£198	10	9

After the death of Mr. Knight, Mr. Lisk had the care of this station. He continued in charge of it till the Rev. Alfred Schölding was placed here, at the end of February, and afterwards assisted in the duties of it, till his departure

for England about the beginning of April, 1826.

It pleased God, soon after Mr. Scholding's arrival, to visit Gloucester with a series of afflictive events, which entirely deprived its inhabitants of any regular European instruction. From these losses, it is obvious that Gloucester is in a very destitute condition. Matthew T. Harding, a native assistant, has now the charge of it; while William Davis, from Leicester, renders what assistance he is able.

In August, Mr. Betts reports, that the place looked deserted; the church had scarcely a whole window in it, and the dwelling-house and school were much out of repair. Attendance on the means of grace has, however, since been on the increase.

GNADENHUTTEN, or *Tents of Grace*, formerly a settlement of the *U. B.*, in Pennsylvania, about 30 m. from Bethlehem, near the junction of Mahony and Lecha rivers, which was commenced for the benefit of the Christian Indians who were driven from Shekomeko by the whites, in 1744, and soon became a regular pleasant town, with a place for worship and a school. The congregation increased to 500, and the mission produced salutary impressions on many heathen Indians. During the war with France, the brethren were called to peculiar sufferings: not only were they obliged to pay a sort of tribute to the Iroquois, as an acknowledgment of their dependence on that warlike nation, but a new and singular message was sent to them, to the following effect: — "The Great Council of the Iroquois, in Onondago, speak the truth and lie not. They rejoice that some of the believing Indians have removed to Wayomik; but now they lift up the remaining Mahikans and Delawares, and set them down in Wayomik also; for there a fire is kindled for them, and there they may plant and think on God: but if they refuse to hearken to this message, the Great Council will come and cleanse their ears with a red hot iron (implying that they would burn their houses), and shoot them through the head with musket balls." This menace induced some of the congregation to remove, but the majority resolved to continue with their teachers; some of them observing, in reference to the threat of the Great Council, "The God who created and redeemed us, is also able to protect us; nor need we dread the displeasure of man, since not a hair can fall from the head of a Christian without the divine permission."

The missionaries at this station now began to resume their itinerant labours among the heathen residing at a distance; and, though the journies which they performed were attended with many inconveniences and dangers, they considered themselves amply remunerated for all their toils, when, through the instrumentality of their preaching, converts were added to the church, and those who had already cast in their lot with the people of God, were seen to continue in the faith and hope of the Gospel. Little did some of them suppose, whilst thus rejoicing over their occasional visits, that so terrific a catastrophe awaited them at home.

On the commencement of hostilities between the French and English, an Indian war broke out, accompanied by its usual horrors, and spreading consternation and dismay through all parts of the country. The first outrage was committed in the vicinity of Shomokin, where three of the Moravian missionaries resided; but by the overruling providence of God, they were mercifully preserved. The brethren at Gnadenhutten, however,

who had resolved to remain at their post, notwithstanding the imminent danger to which they were exposed, as friends of the British government, were doomed to drink the cup of bitterness, even to the dregs. In the evening of Nov. 24, 1755, whilst the brethren in the mission-house were sitting at supper, they heard an unusual barking of dogs, followed by the report of a gun. Some of them immediately went to the door, when they perceived, to their unspeakable terror, a party of French Indians, with their muskets pointed towards the house; and in the space of a second they fired, and killed Martin Nitschman on the spot: his wife and some others were wounded, but they precipitately rushed up stairs to the garret, and barricadoed the door so firmly with bedsteads, that their savage pursuers found it impossible to force it open.

Resolving, however, not to be disappointed of their prey, the sanguinary monsters set fire to the house, which in a short time was completely enveloped in flames. Two of the brethren had previously effected their escape by jumping out of a back window, and now one of the sisters and a boy saved their lives by leaping from the burning roof. One of the missionaries, named Fabricius, attempted to follow their example, but, being discovered by the Indians, they dispatched him with their hatchets, cut away his scalp, and left him lifeless on the ground. All the others, who had fled to the garret, were burned to death. Mr. Senseman, who on the first alarm had gone out at the back door, had the heart-rending anguish of beholding his wife perish in this dreadful manner. When literally surrounded by the devouring element, this excellent woman was heard to exclaim, in the true spirit of a Christian martyr, "*Dear Saviour! it is all well.*" No less than 11 persons perished on this melancholy occasion, *viz.* 7 missionaries, 3 of their wives, and a female child only 15 months old! The inhuman savages having completed their work of butchery at the mission-house, set fire to the stables, and thus destroyed all the corn, hay, and cattle. They then regaled themselves with a hearty meal and departed. They afterwards returned, however, to burn the town and ravage the plantations; but the whole of the congregation providentially escaped, having fled to the woods as soon as they saw the mission-house in flames, and were apprised by one of the brethren of the tragical catastrophe.

Dreadful and disastrous as were these events, they became the means, in the hand of Divine Providence, of averting a much more extensive calamity: a determination having been formed that such a carnage should be shortly made in all the *Moravian* settlements, as had never previously been heard of in North America.

A station was afterwards formed, about a mile from Bethlehem, called *Nain;* and the members soon increased, so as to render it expedient to form another. With this view, the brethren purchased about 1400 acres behind the Blue Mountains, whither several repaired, and built a town called *Wechquetank.* During the war in 1763, the brethren and the Christian Indians were forced to abandon these settlements, and the Indians were taken under the protection of government at Philadelphia. Even in these circumstances, the fury of the mob could scarcely be restrained; for the whites were inveterate against all Indians, however peaceable or friendly. After the cessation of hostilities, a settlement

was formed on the Susquehannah, and called *Friedenshutten*, or "Tents of Peace." Here they erected 13 Indian huts, and more than 40 houses in the English style. The settlement was frequented by heathen Indians from all quarters; schools were established, and the preaching of the Gospel appeared to be blessed to the conversion of many. The treachery of the Iroquois, however, in selling to the English the land which they had formally ceded to the Christian Indians at this place in 1765, compelled the congregation, consisting of 241 persons, to abandon that settlement, and they removed to Gnadenhutten on the Muskingum.

GNADENHUTTEN, formerly a mission station of the *U. B.* in Ohio, on the Muskingum, commenced in 1772, by the Rev. David Zeisberger, together with 240 Christian Indians, who were obliged to abandon *Friedenshutten*. These were soon followed by the congregation at *Friedenstadt*.

The Christian Indians were all now collected at 2 settlements on this river. The other station, formed a short time before about 10 m. up the river, was called *Shoenbrunn*, or the *Beautiful Spring*. Here, as at their former settlement, they were at first harassed by Indian wars; but peace was at length restored, and their prospects of usefulness, among the neighbouring Delawares, were flattering. Several became hopeful converts. In compliance with a request from the Delawares, who voted in full council to receive the Gospel, another settlement was commenced in the vicinity, and called *Lichtenau;* and at the end of 1778, the converts in the 3 settlements amounted to 414 persons.

While the mission was thus happily prospering, it received a fatal check from the war between Great Britain and the Colonies. To add to these trials, a party of apostates was formed in *Shoenbrunn*, who were ready to murder or imprison the missionaries; on which account the faithful abandonded the place, and removed to the other station. They, however, soon after formed a settlement on the opposite side of the river, and called it *Salem*.

In 1781, they received orders from the governor of Detroit to remove, and were permitted to go to *Sandusky*, where they suffered extremely from cold and hunger during the winter. In the spring, a company of them returned to gather the corn on their former settlements, when they were attacked by a large body of soldiers, who threatened them with instant death. They pleaded for their lives in vain; but a short space was reluctantly granted to prepare for their fate. Immediately after singing and praying to God for mercy, 96 defenceless Christian Indians were murdered, and the settlement was burnt. After this the remnant were driven about from place to place, and, in 1792, was settled on a tract of land assigned them by the British Government in Upper Canada. *See Canada*.

GNADENHUTTEN, formerly a settlement of the *U.B.*, about 30 m. from Detroit, on the Huron river; formed after the destruction of Gnadenhutten on the Muskingum, and previous to the settlement at Fairfield. They continued here about 3 years, and began to prosper, when they were driven off by the Chippeway Indians.

GNADENTHAL, or *Grace Vale*, a station of the *U. B.*, 130 m. E. of Cape Town, S. Africa, near Serjeant's river, formerly called *Baviaanskloof*. This mission was begun by the Rev. George Schmidt, in 1737, who laboured successfully among the Hottentots, till he had formed a small congregation, when he went to Europe

to represent its promising state and procure assistants; but he was not permitted by the Dutch East India Company, for some time, to resume his labours. After repeated applications, leave was granted to send hither 3 missionaries, who commenced their labours in 1792, on the spot where Mr. S. had resided.

In 1800, they built a church, and, under the British, enjoyed both civil and religious liberty. On the restoration of the colony to the Dutch, they found a kind friend in the new governor, Gen. Jansens, and one of the missionaries was appointed chaplain to the Hottentot corps, which had been raised for its defence; in which situation he was highly approved by the constituted authorities.

In Jan. 1806, the Cape was once more attacked successfully by a British force; but though the government was transferred into other hands, the missionaries continued to meet with the same favour and protection which had formerly excited their warmest gratitude. Sir David Baird and many English officers and gentlemen visited Gnadenthal in the most condescending and friendly manner; and Lord Caledon, who was appointed governor in 1807, evinced the most friendly disposition towards the brethren, and encouraged them to form a second settlement at a place called *Groenekloof*, or Green Glen, in the high road between Cape Town and Saldanha Bay.

To this spot Messrs. Schmidt and Kohrhammer removed, with their wives, in March, 1808, and took up their residence in a farm-house, the lease of which had just expired. They then applied to the Hottentot captain of that district, explaining the object they had in view, and requesting him to convene his people, that the word of salvation might be addressed to them. About 100 persons were accordingly assembled; and, after listening with the most profound attention to a solemn and pathetic discourse, several of them agreed to reside in the vicinity of the mission-house, and eighteen lots of ground were immediately measured off for the erection of their huts, and the formation of their gardens. The subsequent labours of the brethren at this new station, were evidently attended with the blessing of the Holy Spirit.

But whilst they were contemplating, with sacred delight, these indications of the work of God upon the minds of the heathen, a circumstance occurred which threatened to be productive of the most disastrous consequences. One night, the slaves in a district called Hottentot Holland, rose in rebellion, to the number of 300, and resolved to set fire to Cape Town, to murder all the European males in the colony, and to reduce the females to slavery. They had actually seized and bound several of their masters, carried off arms, horses, and waggons, and committed a variety of depredations. By the prompt exertions of government, however, this formidable insurrection was crushed, and the ringleaders of the plot, with many of their deluded adherents, were made prisoners.

The mission still continued to enjoy the patronage and protection of government; and, under the smile of the Almighty, the converts at each of the settlements appeared to make considerable progress in the knowledge of divine truth. Many of the heathen, also, who came from considerable distances, evinced, by their artless observations, that they had been led to the brethren by the immediate influence of Him who had resolved to bring them under the sound of his Gospel. One of them, in speaking to the missionaries on this subject,

remarked, "God has led me in a wonderful way from the lower country to this settlement. I was first told about Bavian's-kloof by some travelling natives, who said that teachers had come across the great waters for the express purpose of instructing the Hottentots, and that in their discourses they described an illustrious personage who came down from heaven, in order to save poor sinners from the black kloof, of which we had heard such dismal accounts, and to introduce them, after death, into a most delightful country. From that time, my thoughts were continually occupied with the necessity of visiting this place; but I could not accomplish my desire, till God in his providence led me hither." On another occasion, a woman stated, that when she was a girl, her father one day called his family around him, and addressed them to the following effect:—"My dear children, though you are Hottentots, and despised by men, let it be your study to behave well; for I have a strong presentiment that God will, at some future time, send teachers to our nation from a distant country. As I am already advanced in years, it is probable that I may not live to see that day; but you, who are young, will hereafter discover that your father has told you the truth. As soon, therefore, as you are informed that such people have arrived in our land, hasten to their residence, wherever they take up their abode, and be obedient to their instructions." Shortly after the death of this Hottentot, his prediction was fulfilled; and when the intelligence reached his daughter, she removed to Gnadenthal, where she was instructed in the way of salvation, and, after some time, was admitted into the church by the rite of baptism.

The visit of the Rev. Mr. Latrobe, to this place, in 1815-16, appears to have been productive of much benefit, both in a spiritual and temporal sense; as the brethren were animated to proceed in their arduous labours with increasing zeal and diligence; and various disorders, which had formerly occurred at Gnadenthal, were effectually prevented, for the future, by the introduction of several salutary rules, and the establishment of a regular police, consisting principally of fathers of families in the settlement.

In the beginning of December, the inhabitants were suddenly involved in distress, by the descent of a torrent from the mountains, which overwhelmed great part of their premises with destructive violence.

"On this occasion," the missionaries observe, "we are much pleased to see such willingness and diligence as are not always met with among the people, and are by no means natural to the Hottentot nation: and when we spoke with them of the damage which had been done to their grounds, they replied, that they had cause to thank the Lord for his *mercy*, that notwithstanding their great demerits they had been chastised with so much lenity." On the 29th of January, 1817, the governor, Lord C. Somerset, accompanied by his two daughters, Captain Sheridan, and Dr. Barry, paid a visit to the settlement at Gnadenthal, and expressed the highest gratification, whilst surveying the various improvements in that district. In the evening, the whole party attended the celebration of divine service in the church, and appeared much pleased with the singing of the Hottentots; and the following day, his Excellency and suite visited the school, the smithy, the cutlery, and the joiner's shop; and before they departed, his lordship presented the brethren, in the

names of himself and his daughters, with 300 rix-dollars, for the use of the school; an example which was generously followed by Captain Sheridan.

In 1822, the rains and floods were excessive. One of the brethren wrote:—"Though none of the buildings belonging to the missionaries have fallen, our poor Hottentots have suffered most severely: 48 houses have been so materially injured as to be rendered uninhabitable, for some time; and, of this number, upwards of 20 lie in ruins. The rivulets which irrigate our valley have overflowed, and damaged some of the gardens; but the river Sonderend rose to an enormous height. All the boats belonging to the farms higher up the river were carried away, and picked up by our Hottentots. Great quantities of trees, bushes, roots, and trunks, were also brought down the stream, and collected at the foot of the bridge, the wood-work of which was now dislodged, and some of the beams and planks carried to the distance of several English miles.

"Besides the loss sustained by the falling of houses, our Hottentots have also lost a great many cattle, by wet and cold. I have this morning made a list of all the oxen which remain, and by this means have discovered, that, of 400 head, which they possessed on the 26th of May, one half are either consumed, in consequence of famine, or have perished by the severity of the weather, in the short space of 3 months. In fact, we are ruined outright; and all the fond hopes of progressive improvement, which once cheered the spirits of the missionaries, will be entirely blighted, unless God dispose the hearts of benevolent friends to grant us their assistance. Often have I used that expression, *emaciated with hunger*, but never did I feel the force of the phrase so powerfully as in these days, when my door is incessantly besieged by women and children, who present to my eyes the frightful reality of what was formerly only a faint picture in my imagination."

Enabled to surmount the difficulties of such circumstances, by benevolent aid, and the blessing of the Lord, discouraging circumstances again appeared at the close of 1825, as to the subsistence of the Hottentots, — the wheat at Gnadenthal having been entirely destroyed by the wet. The work of God, however, continued to prosper. At this time, 1200 Hottentots inhabited this place, of whom 305 were school children; besides which, a number of young people, who had left the daily school, were instructed once a week. As far as possible, the British system had been adopted.

GOAMALTY, a town in Hindoostan, near the ancient city of Gom, which was formerly the capital of Bengal; between Cutwa, and Dinagepore, about 200 m. N. Calcutta.

The *Bapt. M. S.* has a station here. Mr. and Mrs. Mardon, with Kristna Dass, and several other native converts, were formed into a church in 1808, and Mr. M. superintended the Bengalee schools, which had been before introduced. Kristna, who was afterwards appointed to this place, laboured with diligence and assiduity among his countrymen, and distributed large quantities of Bibles and tracts. In 1813, this station was removed to *English Bazar*, near Malda.

GOLD COAST, a country in W. Africa, which extends from Cape Appollonia to the Rio Volta, where European settlements have been formed, and trade has been carried on more extensively than in any other part of Africa. The settlements on this coast have

recently been annexed to the government of Sierra Leone. Chaplains have been appointed to the chief stations, and other important measures have been taken, to introduce and enforce the principles of Christianity; but it will require vigorous and persevering efforts to banish the superstitions by which the natives are oppressed.—[See *Accra, Annamaboe, Cape Coast, Dix Cove.*]

GOREE, a small island of Africa, on the south side of Cape Verd, of importance for its good trade, and defended by a fort. The French surrendered it to the British in 1800; it was retaken in 1804, by the French, who were soon compelled to surrender it again; but it was restored to them in 1816. W. long. 17° 25′. N. lat. 14° 40′. The town, which includes the habitable part of the island, contains about 5,000 inhabitants, chiefly Jalqofs, who are crowded together in a deplorable state of ignorance and superstition.

Mr. Robert Hughes, from the *C. M. S.*, succeeded in establishing schools here, which contained more than 100 pupils; but, after a few years, the number was much diminished, the island having been restored to the French, and the station was relinquished. Since that time the *Education Society* of Paris has stationed a teacher at this place.

GORRUCKPORE, a town of Hindoostan, about 100 m. N. of Benares, having about 70,000 inhabitants.

Some leading members of the European Society in this place having long desired the presence of an English missionary, and having engaged to provide a house, and also to supply a considerable portion of the necessary expense, the Rev. Mr. Morris, of the *C. M. S.*, proceeded to it in March, 1823, with a view to ascertain, from actual experience, the openings for usefulness. Amidst the ordinary difficulties arising from the misapprehension of the natives, he succeeded in establishing a boys' school, and Mrs. M. collected around her a few girls. A severe attack of fever, however, greatly debilitated Mr. M. soon after the commencement of his efforts, which required a temporary cessation from all labour. The Rev. Michael Wilkinson and Mrs. Wilkinson were, therefore, appointed to the station, where Mr. W. still continues; but repeated attacks of illness have so weakened Mrs. W. as to compel her to return home.

The church was opened on the first Sunday in August, 1826; and, since that time, there have been two English and two Hindoostanee services on Sundays.

"My more general labours," says Mr. W. "consist of a regular service among the Romish Christians twice on Sundays; besides which, a number attend my house at 9 o'clock every morning: the Scriptures are read and expounded, and this exercise concludes with prayer. Some good, I think I may say much, has already resulted from this daily attendance.

"I have administered the Lord's Supper to 3 persons: 2 were formerly of Mr. Bowley's congregation,—a converted brahmin, and a brahminee, his wife; she is a recent convert, and apparently very humble and sincere: the third was of the Romish communion, and I trust is now a Christian indeed."

Some of the native Christians of Beteah and Crowree having shewn a disposition to settle here, professedly for the sake of religious advantages, a range of tiled houses has been built, where they have taken up their quarters, to the number of 26—men, women, and children.

Mr. W. has found it difficult

to obtain native assistants in the schools; and this has led him to commence a seminary for training youths as catechists and readers of the word among their countrymen. There are at present 6 students; of whom 2 are of Christian, 2 of Mahomedan, and 2 of Hindoo, parentage.

There are 3 *boys' schools*; 1 called the upper school, consisting of 68 boys; a second formed for the sepoys, in which the numbers are not stated; and a third on the mission premises;—of which Mr. W. gives an encouraging account.

Before the establishment of a female school, Mrs. Wilkinson had some girls under instruction, some of whom read very well in the Pentateuch and Testament; but a schoolmistress having been obtained from Chunar, a school was commenced, and from 6 to 8 girls attended.

GOSHEN, lately a station of the *United Brethren*, among the Delawares on the Muskingum, Ohio.

After peace was restored between the Indians and the United States, Congress granted the brethren 12,000 acres of land to renew their settlements on the Muskingum, which had been destroyed during the war. In 1798, after a lapse of 17 years, about 30 of the survivors of the old mission, under the guidance of the venerable David Zeisberger, removed from *Fairfield*, Upper Canada, where they had taken refuge, and commenced building a new town, near the site where *Shoenbrunn* once stood, which they called *Goshen*.

Here a large number of Indians were gathered into the church, many of whom adorned their profession; but the thinness of the Indian population, and the influence of abandoned whites, induced the brethren to remove with their congregation in 1823 higher up the river to *New Fairfield*. [See *Canada*.]

GOSHGOSHUENK, formerly a settlement of Indians on the Ohio R.

In 1767, the Rev. D. Zeisberger, one of the *United Brethren*, who established a mission among these most abandoned natives, was soon joined by several others, and they laboured with very pleasing success for some years.

Driven, however, from this ground, by a war between 2 nations of Indians, they removed to *Friedenstadt*, and afterwards embarked with their congregation in 16 canoes, and rested at Beaver Creek, where they were joined by the congregation from Susquehannah, and both emigrated to the Muskingum, where they formed the station called *Gnadenhutten*.

GRAAFF REYNET, an extensive district in the eastern part of Cape Colony, S. Africa. The population is upwards of 15,000; nearly 9000 of whom are Hottentots. In 1822, there were 6000 heathens, not under the care of missionaries.

The town of *Graaff Reynet* is situated on the Zondags river, and contains nearly 2000 inhabitants.

The Rev. Dr. Vanderkemp, with Messrs. Vanderlingen and Read, from the *L. M. S.* attempted a settlement here in 1801. Mr. Vanderlingen took charge of the colonial church; while Dr. Vanderkemp and Mr. Read laboured successfully for a short time among the Hottentots. The colonists soon raised a persecution in consequence of this, which induced the missionaries to remove with such as adhered to them to Fort Frederic, near Algoa Bay, in Feb. 1802, and finally to form a settlement at *Bethelsdorp*. About 60 of the Hottentots were left under the care of Mr. Vanderlingen, on about

30 acres of land, given by Commissioner Marpuier to the Missionary Society. Mr. Kicherer, who had laboured with great success at *Happy Prospect Fountain*, near Zak river, took charge of the Dutch church at this place, about 1804, but retained his connexion with the mission, and was followed by the remnant of his native congregation, in 1806. Here he continued to labour with considerable success among the Europeans and Hottentots for more than 10 years.

The Rev. A. Faure, now Dutch minister at this place, is zealous in promoting missions and the instruction of the slaves. He has recently established a mission among the Boojesmans, to be supplied with native teachers.

GRAND RIVER, which rises N. of lake Huron, and falls into the St. Lawrence above Montreal, after a course of 500 miles. It forms the boundary line between Lower and Upper Canada. The number of Mohawks on this river is estimated at 2000, among whom the *Genesee Methodist Conference* has two missionaries. This mission has been eminently blessed. In the latter part of 1823, there were 30 converted natives, an equal number of converts among the white population, and a Sabbath school for Indian youth.

GREEN BAY, a town on the W. side of Michigan lake, Michigan territory, United States, on Fox river, 1½ m. above its entrance into Green Bay, 184 m. S.W. Mackinaro. The inhabitants were formerly French Jesuits; but by intermarriages with the Menominee Indians, they are almost without exception of mixed blood. A little below the town is Fort Howard, a military post of the United States. The number of the garrison is about 600. W. long. 88°, N. lat. 45°.

The Rev. E. Williams, now in connexion with the *Domestic and Foreign Missionary Society of the Protestant Episcopal Church, (United States)*, has laboured here for several years, and has employed a teacher, who had, in 1823, 60 children of the Menominee tribe under his charge.

The pupils have made considerable improvement. The tribe is represented as very interesting, and extremely anxious for instruction.

GREENLAND, an extensive region toward the N. pole, which, whether continental or insular, is regarded as belonging to North America. This country was discovered in the year 983, by some Norwegians, from Iceland; and it was named Greenland, from its superior verdure to Iceland. They planted a colony on the eastern coast; and the intercourse between this colony, Iceland, and Denmark, was continued till the beginning of the fifteenth century. In that century, by the gradual increase of the arctic ice upon the coast, the colony became completely inaccessible; while on the W. a range of mountains, covered with perpetual snow, precluded all approach. This settlement contained several churches and monasteries; and is said to have extended about 200 m. in the S.E. part. In more recent times, the western coast was chiefly explored by Davis, and other English navigators; but there was no attempt to settle a colony. The country is said to be inhabited as far as 76° N. lat., but the Moravian settlements are chiefly in the S. W. part. The people have some beeves, and a considerable number of sheep, for whose winter subsistence they cut the grass in summer, and make it into hay. The short summer is very warm, but foggy; and the northern lights diversify the gloom of winter, which

is very severe. It is said that the N. W. coast of Greenland is separated from America by a narrow strait; that the natives of the two countries have some intercourse; and that the Esquimaux of America perfectly resemble the Greenlanders, in their aspect, dress, mode of living, and language. Cape Farewell, the S. W. point, is in W. long. 42° 42′, N. lat. 59° 38′.

The *Danish Mission* was commenced in 1721, by the Rev. Hans Egede, of Norway, who felt an anxious desire to become acquainted with the situation of his countrymen in Greenland, and to convey to them the truths of the Gospel. After struggling 13 years with difficulties seemingly insurmountable, he succeeded in getting a small colony fitted out. At first the King of Denmark patronized the mission, and appointed Mr. Egede pastor of the colony, and missionary to the heathen, with a salary of 60*l*. Soon after this the mission was patronized by the Danish Mission College. When the Greenlanders became convinced that Mr. E. intended to make a permanent settlement, they were alarmed, and fled into the interior; but at length he allayed their fears, and in some measure gained their confidence, though for a long time few became hopeful converts. Other missionaries and colonists afterwards came to his assistance, who endured almost incredible hardships and privations, and sometimes their hopes gave way to despondency.

The Danish settlements now extend on the W. coast, from about 59° to 74° N., lat. a distance of more than 1000 miles.

The population was estimated, in 1805, at 6000; though the rambling life of the natives renders it difficult to ascertain the exact number.

The following are the principal settlements, or colonies, formed by the Danish missionaries on this coast. The figures shew the time of their establishment, and about the latitude in which they are situated; viz. *Julianshaab*, or *Juliana's Hope*, about 1780, 61°.—*Frederickshaab*, or *Frederick's Hope*, 1742, 62° 30′.—*Fiskernaces*, 63°.—*Godhaab*, or *Good Hope*, on *Ball's river*, 1721, 64°.—*Haabet*, 1721, 64°.—*Sukkertop*, or *Zukkertop*, 1755, 66°.—*Holsteinberg*, 1759, 67°. — *Christianshaab*, or *Christian's Hope*, 1734, 68° 19′; removed a few miles N. to *Clanshaven*, 1752.—*Egedesminde*, or *Egede's Memorial*, 1759, 68° 30′.—*Jacob's Haven*, 1741, 68° 40′.—*Godhaven*, or *Good Haven*, 69°.—*Rittenbenk*, 1755, 69° 40′. The six last mentioned settlements are in the vicinity of Disko Bay.—*Uranak*, 71°.—*Upernavik*, 1796, 73°.

It is now more than a century since the truly apostolic Egede first attempted to introduce Christianity into Greenland; and, if we except the northerly colony, Upernavik, and the most southerly, Julianshaab, there are scarcely any heathens left in the known parts of Greenland, and these but a few old people. Formerly there were nine Danish missionaries, but latterly the number has been much diminished. Beside the missionaries, the number of catechists has been considerable,—in some of the colonies, no less than 6 or 8. The Danish missionaries have translated the New Testament, which has been circulated; they have also printed a hymn-book, a catechism, and a spelling-book, in the same language.

Since the year 1733, the *U. B.* have laboured in this inhospitable land: their first 3 missionaries were, Matthew Stach, Christian Stach, and Christian David. In about 2 years they were joined by two others. For nearly six years,

they laboured without gaining a convert to the Christian faith. They, however, formed a settlement, situated a short distance from Godshaab, the residence of Mr. Egede, in N. lat. 64°, and called it *New Herrnhut*.

The year 1740 was rendered remarkable by the change which took place in the brethren's mode of preaching; which is most happily described in the following narration of an encouraging instance of usefulness:—

Johannes, an Indian of the Mahikander nation, who had formerly been a very wicked man, was the first of that tribe whose heart was powerfully awakened. Through the preaching of the missionary, Christian Henry Rasch, the Divine power was manifested in him in so effectual a manner, that he not only became a believer in Jesus Christ, but a blessed witness of the truth to his own nation.

The change which took place in the heart and conduct of this man was very striking; for he had been distinguished in all parties met for riotous diversion as the most outrageous, and had even made himself a cripple by debauchery. He afterwards became a fellow-labourer in the congregation gathered from among the heathen. At one of the meetings which the brethren held for pastoral conversation, and inquiry into the state of the congregations, he related the occasion of his conversion in the following manner, in consequence of their speaking with one another about the method of preaching to the heathen:—

"Brethren; I have been a heathen, and have grown old amongst them: therefore I know very well how it is with the heathen, and how they think. A preacher once came to us, desiring to instruct us, and began by proving to us that there was a God; on which we said to him—'Well; and dost thou think we are ignorant of that? Now go back again to the place from whence thou camest.'

"Then, again, another preacher came, and began to instruct us, saying, 'You must not steal, nor drink too much, nor lie, nor lead wicked lives.' We answered him, 'Fool that thou art! dost thou think that we do not know that? Go, and learn it first thyself, and teach the people whom thou belongest to not to do these things; for who are greater drunkards, or thieves, or liars, than thine own people?' Thus we sent him away, also.

"Some time after this, Christian Henry, one of the brethren, came to me, into my hut, and sat down by me. The contents of his discourse to me were nearly these: 'I come to thee in the name of the Lord of heaven and earth; he sends me to acquaint thee that he would gladly save thee, and make thee happy, and deliver thee from the miserable state in which thou liest at present. To this end, he became a man, gave his life a ransom for man, and shed his blood for man. All that believe in the name of this Jesus, obtain the forgiveness of sin; to all them that receive him, by faith, he giveth power to become the sons of God: the Holy Spirit dwelleth in their hearts, and they are made free, through the blood of Christ, from the slavery and dominion of sin. And though thou art the chief of sinners, yet, if thou prayest to the Father, in his name, and believest in him, as a sacrifice for thy sins, thou shalt be heard, and saved, and he will give thee a crown of life, and thou shalt live with him in heaven, for ever.'

"When he had finished his discourse, he lay down upon a board in my hut, fatigued by his journey, and fell into a sound sleep. I thought within myself, what mean-

ner of man is this? There he lies, and sleeps so sweetly; I might kill him, and throw him out into the forest—and who would regard it? But he is unconcerned;—this cannot be a bad man; he fears no evil, not even from us, who are to savage, but sleeps comfortably, and places his life in our hands. However, I could not forget his words, they constantly recurred to my mind; even though I went to sleep, yet I dreamed of the blood which Christ had shed for us. I thought—this is very strange, and quite different from what I have ever heard; so I went and interpreted Christian Henry's words to the other Indians."

As the result of the preaching of the cross, an extensive awakening took place. One of the baptized Greenlanders informed the missionaries, that he had found his countrymen many leagues N. so anxious to be instructed in the things of God, that they urged him to spend a whole night with them in conversation; and after he had retired, on the second night, some of them followed him, and constrained him to resume the subject. Even one of the angekoks, or necromancers, was brought under such serious impressions, that he wept almost incessantly during two days, and asserted that he had dreamed he was in hell, where he witnessed scenes which it would be utterly impossible for him to describe. At the close of the year 1748, no less than 230 Greenlanders resided at New Hernnhut, of whom 35 had been baptized in the course of that year.

The unusual intensity of cold, some years after, was productive of all the horrors of famine. In an account of one of their visits to the heathen, at this awful crisis, the missionaries observe—

"Near a habitation, which had been long since forsaken, we found 15 persons half starved, lying in such a small and low provision-house, that we could not stand upright, but were forced to creep in on our bellies. They lay upon one another in order to keep themselves warm; having no fire, nor the least morsel to eat; and they were so emaciated that they did not care to raise themselves, or even to speak to us. At length a man brought in a couple of fishes; when a girl, who looked pale as death, and whose countenance was truly ghastly, seized one of them, raw as it was, tore it in pieces with her teeth, and devoured it with the utmost avidity. Four children had already perished with hunger. We distributed among them a portion of our own scanty pittance, and advised them to go to our settlement; which, however, they seemed rather reluctant to do, as they evinced no inclination to hear the Gospel, and carefully avoided all intercourse with our Greenlanders."

To the horrors of famine were now superadded the calamities of disease. No less than 35 of the Greenland converts were carried off; but whilst the brethren wept over so extensive and unexpected a bereavement, they were excited to rejoice in the success of that precious Gospel which had supported these poor creatures in their most trying circumstances, and had even enabled them to exchange worlds with serenity and holy composure. They had also the most pleasing and substantial proofs of the reality of divine grace in many of their surviving disciples, when they saw the readiness with which they undertook to assist in the support of the widows and orphans of the deceased; and they were especially grateful for the triumph of divine influence, when they saw such of the female converts as were mothers alternately suckling the helpless infants, who must have perished

without their timely aid, and who, if left in similar circumstances among the heathen, must have been *buried alive* with their parents; as nothing is so abhorrent to the feelings of a Greenland woman, unacquainted with the Gospel, as the idea of nourishing, with her own milk, the child of another.

Another pleasing instance of the power of Gospel truth, in expanding the heart and exciting to sympathy and active benevolence, is thus related:—"It was customary with the brethren, at some of their meetings, to read to their flock the accounts which they received from their congregations in Europe, and especially such as related to missions among the heathen. These communications were generally heard with a considerable degree of interest; but no intelligence ever affected them so deeply as that of the destruction of the Moravian settlement among the Indians at Gnadenhutten. When they were told that most of the missionaries were either shot or burnt to death, by the savages in the interest of France, but that the Indians had escaped to the settlement at Bethlehem, they burst into tears, and immediately prepared to raise a little contribution among themselves. 'I,' exclaimed one, 'have a fine rein-deer skin, which I will give.' 'I,' said a second, 'have a new pair of rein-deer boots, which I will cheerfully contribute.' 'And I,' added a third, 'will send them a seal, that they may have something both to eat and to burn.' Such contributions could not fail to be highly appreciated by the missionaries, and the value of them was faithfully transmitted according to the wish of the simple-hearted and benevolent donors."

In 1758, a new station was formed, which the brethren called *Lichtenfels*, at which the settlers were compelled to endure many privations, from the scarcity that prevailed in the district, during the continuance of which many of the savages died of absolute want; even the Greenland families were at last reduced to the necessity of feeding principally upon muscles and seaweed, and the missionaries were often brought into the most painful straits. Amidst a succession of temporal trials, and of successes in their spiritual efforts, a third station was formed at the island of *Onartok*, where they had discovered, with surprize, at the mouth of a warm spring, a verdant meadow adorned with different kinds of flowers. This was, of course, a powerful attraction in such a country; but as the situation would have been inconvenient in some respects, they fixed upon a spot a few miles distant, to which they gave the name of *Lichtenau*. This district, situated about 400 m. from Lichtenfels, contained within the circuit of a few miles not less than 1000 inhabitants. At first, considerable numbers flocked to the brethren; so that previous to the erection of a church, they were frequently obliged to worship in the open air; and during the winter of 1775, nearly 200 persons took up their abode with them. Many of these were baptized at the expiration of a few months, and in a few years the believing Greenlanders at Lichtenau exceeded in number those at either of the other settlements. Trials and deliverances still attended the progress of this mission. Some thousands have been baptized since its commencement. Vast numbers have died in lively hope of a blessed immortality. The missionaries have translated the New Testament into the language of Greenland, which has been printed by the *British and Foreign B. S.*; and its reception in 1823, by the natives, was accompanied by indescribable joy. Some time

before this, the congregations were as follows:—At New Herrnhut, 359; at Lichtenfels, 331; and at Lichtenau, 588;— in all, 1278, old and young. A fourth station was at this period contemplated at *Statenhook*.

GRENADA, one of the Caribee islands, lying 30 leagues N. W. of Tobago. It is 18 m. long and 12 broad finely wooded, and the soil suited to produce sugar, tobacco, and indigo. It was taken from the French in 1762, confirmed to the English in 1763, taken by the French in 1779, and restored to the English in 1783. In 1795, the French landed some troops, and caused an insurrection, which was not quelled till 1796. St. George is the capital.

The *Wesleyans* commenced a mission here in 1788; but the progress of the Gospel has been slow among the negroes, who are almost wholly ignorant of the English language, and speak a corrupted dialect of French, without proper words and phrases in which to receive adequate instruction. In addition to this, they are under the influence of the gross superstitions of popery, and also of those derived from their African ancestors. In their last communications the missionaries say:—

"In the town of St. George, the Lord has lately owned his word, and rendered it effectual to the salvation of many. Several respectable young men of colour have united themselves to us, who are all zealously engaged as teachers in the Sunday-school, and of whose perseverance we have pleasing hopes. In addition to these, 4 whites, 2 males and 2 females, have cast in their lot among us. On two of the estates we visit, there is some good doing; several members having been received on both of them. Upon the others we scarcely dare to say we see any good, except that the negroes appear to be a little more serious and attentive while we are speaking to them. Upon the whole, we trust that things in this department of our work are more hopeful than before, which we can attribute only to our more frequent visits to them: but, as most of them are Roman Catholics, our hopes of their being benefited by our labours, are not sanguine. Holy water is their God, which they purchase of the priest, and upon which they entirely depend for salvation. In reference to the windward part of the island, we have to observe, the labour bestowed upon it has been immense, but the fruit of it almost nothing. We have a few members there who were in society in Antigua. These we visit once a quarter, when on our tour to the *Isle Rhonde*. Numbers in society—11 Whites; 168 Free coloured and Blacks; and 199 Slaves. Total 370. The order of the *school* has been recently improved, and by its means the demoralizing influence of evil example has received a check. Number of children—93 males and 124 females; total 217.

GRIQUA TOWN, formerly *Klaar Water*, a station of the *L. M. S.*, South Africa, N. of the Orange R., 700 m. N. E. Cape Town, in the country of the Griquas, formerly called Bastard Hottentots. Population about 5000.

When the missionaries, Messrs. Anderson and Kramer, first arrived in 1802, they found the Griquas a horde of roving and degraded savages; but after travelling about with them for several years, they induced them to settle at Klaar Water, the place where Griqua Town now stands. Agriculture was introduced, a school established, and a church built. In 1805, 784 persons were under the care of the missionaries; of whom about 80 were taught to read, and 30 gave

evidence of piety. Soon after this, the ravages of the small-pox, and the hostility of the natives, threatened the destruction of the settlement. The missionaries, however, continued to labour with diligence and success. In 1821, the church consisted of about 200 members, many of whom evinced the reality of their Christian principles by corresponding deportment.

A number of Griquas, called Bergenaars (or Mountaineers), from their having stationed themselves among the mountains, committed, a few years after, many acts of depredation and violence. The Griqua chiefs had, on several occasions, commendably exerted themselves to disperse and reclaim these marauders, but without effect. In reference to one of their principal efforts made with that view, the following statement is extracted from a letter from John Melvill, Esq. government agent at Griqua Town, to the editor of the *South African Chronicle* (written for the purpose of obviating certain misstatements of a communication inserted in a preceding number of that paper), as it beautifully illustrates the moral and civilizing tendency of Christianity in relation to the Griquas:—

"The Griqua chiefs proceeded to the station of the Bergenaars, to take such measures as might put a stop to the system of depredation they were carrying on against the tribes around them. Instead of showing any disposition to alter their conduct, they set the commando at defiance, and maintained that attitude till night came on with rain, when they made their escape. The commando returned to Griqua Town with 4000 head of cattle, followed by some hundreds of the people of the plundered tribes, to whom a considerable part of these cattle belonged; and, contrary to the practice of savage tribes, a scene of justice took place which would have done credit to any civilised people. The chiefs restored to these poor people all their cattle, without reserving a single hoof to themselves to which any one of those people could establish a right. When the people had got their cattle, they were told that they might go to their own place of abode; but they were so struck with the justice of the Griqua chiefs, that they begged to be allowed to put themselves under their protection, and follow them to Griqua Town."

The following paragraphs from the same letter, exhibit pleasing evidence of missionary influence in promoting peace and security among uncivilized, or partly civilized tribes:—

"Finding it necessary to visit Cape Town (says Mr. Melvill), and to bring the chiefs and some of the leading people with me, in our absence the Bergenaars came against Griqua Town, and having attacked a place in the vicinity, they killed two people and burnt a woman in a house, to which they set fire. After this they proceeded to attack the village, but hearing that there was a missionary still residing there, they retired to a distance and sent for him, and he brought them to terms of peace.

Here we see a missionary, so far from being the cause of war, has so much respect attached to his character, that even the Bergenaars would not attack the place because he was there: the *presence* of Mr. Sass afforded a protection to the whole people."

Indeed, there is good reason for believing that the missionaries, either directly or indirectly, have been for many years instrumental to the preservation of peace between the colonists and the tribes

beyond it; by promoting, in the former, a sense of justice; in the latter, a spirit of forgiveness, when the former have violated that principle.

"During the past year," says the last report, "great improvement has taken place both in the state and prospects of this mission. The religious services are more numerously and more regularly attended. On the Sabbath, the place of worship, which is large, is well filled. While the missionaries endeavour to awaken the people to a concern for their own salvation, they are careful to urge upon them the obligation they are under to promote the religious instruction of their children, and these endeavours have not been ineffectual. A Sabbath-school, devoted entirely to the religious instruction of the children, has been commenced. It excites considerable interest among the people, and has been already the means of effecting great good. Many of the parents attend the school, and one of the missionaries usually gives an address on the occasion. The attendance at the day-school, which had declined to about 40, is now increased to 180. The children make good progress.

"The number of Bechuanas who have settled at Griqua Town, chiefly in consequence of the Mantatee invasion, is upwards of 300. The missionaries are active in promoting their religious instruction, through the medium of an interpreter, whom they have engaged for the purpose. The children of the Bechuanas regularly attend the school, and make good progress. The missionaries consider it not improbable that some of these youths may be the first to convey the Gospel to their own countrymen.

"The Bergenaars are desirous to share again in the religious and civil privileges of Griqua Town, and many of them have returned there for that purpose.

"The Griquas are becoming more sensible of the advantages of procuring the means of their subsistence on the spot, and are, in consequence, paying greater attention to agriculture, which will, of course, be favourable to industry, and the formation of settled habits."

GROENEKLOOF, a station of the *United Brethren* in South Africa, about 40 m. N. of Cape Town, among the Hottentots.

This station was commenced in 1808, under the patronage of the Earl of Caledon, the Governor of the Cape. The brethren were assigned about 6000 acres of land, on which they permitted none to build, but such as engaged to live regular lives; and on these principles a settlement was soon formed. In 4 years, 93 were baptized. The number of inhabitants in 1822 was 400.

About this time a large and handsome chapel, that had been erected, was much damaged by the rains and floods, from which the whole settlement sustained great injury. In the following year this, though still felt, was in a great measure repaired; the hearts of the brethren were animated by many proofs of the Divine regard; and the harvest was, providentially, very abundant. At the close of 1825, also, this station enjoyed much of the blessing of God.

The *B.* and *F. B. S.* has made valuable donations of Bibles and Testaments to this mission.

H.

HANKEY, a new station of the *L. M. S.* in S. Africa, named after its Treasurer, in a situation peculiarly beautiful, near the Chamtoos R., between Pacaltsdorp and

Bethelsdorp. The Rev. W. Foster proceeded to Africa, to take charge of a seminary to be formed here for the education of the children of the missionaries in that country, and for the preparation of Christian natives for instructing their own countrymen. This place, however, is deemed by Mr. F., for many important reasons, ineligible. The attendance at the school, which is represented as in a prosperous state, is usually about 80.

HARMONY, a station of the *U. F. M. S.*, commenced in 1821, among the great Osages of the Missouri, situated on the Marias de Cein, a good mill-stream, 6 m. above its junction with Osage river, 15 m. from the largest of the Great Osage villages, and about 80 m. S.W. Fort Osage, on the Missouri.

The Osages of the Missouri are very similar in their habits and character to those on the Arkansas. They are divided into Great and Little Osages, this distinction being merely nominal, and till recently they lived in two separate villages, on the Osage river, about 360 m. from its junction with the Missouri; but they wander about like the wild game they pursue. Their villages are nothing more than what they can remove upon the shortest notice; one horse being capable of carrying house and household furniture at one load. From the commencement of the winter to the time of planting their corn, they usually reside in one place, which they call their village. The remainder of the year, they separate into parties, and stay but a few days in a place, according to the abundance or scarcity of game where they set up their lodges. In summer the men go in a state of nature, except a cloak about their waists; and in winter, when the thermometer is below Zero, most of their little children are seen naked. They are divided into 7 clans, which bear the following names:—*Buffalo*, *Elk*, *Deer*, *Bear*, *Eagle*, *Fish*, and *Atmosphere*. In 1822, the great body of this tribe removed about 60 or 70 m. south-westerly, to the grand river. The tract of land given by the Indians for the use of the mission contains about 15,000 acres, which are very fertile, and well supplied with materials for building.

Dwelling-houses, a school-house, a grist-mill, a saw-mill, and other suitable buildings, have been erected for the accommodation of the mission family; and in the course of the summer of 1822, 5 fields, embracing upwards of 90 acres, were enclosed, a corn-field of 40 acres planted, and the farm stocked with 100 head of cattle. Sickness at first retarded the progress of the mission; but the confidence of the chiefs has been secured, and the prospects of extensive and increasing influence in the tribe continued to be encouraging, in the early part of 1824. The school, in the latter part of 1823, consisted of 18 Osage children, who make such proficiency in acquiring the English language, and in domestic and agricultural arts, as to render much service to the family, and to promise extensive usefulness to the mission and to their nation. The government of the United States contributes to this work. The Rev. Messrs. Pixley and Montgomery have devoted their time principally to the study of the language, and are cheered with the prospect of soon preaching the Gospel in the Indian tongue. In pursuing this object, Mr. Pixley has lived several months with the Indians, accompanying them in their hunting tours, and

depending for subsistence upon their precarious sources for support. The mission family, fitted out in this enterprise, consisted of 41 persons; 20 married, 5 unmarried females, and 16 children; but several have died.

HARVEY ISLANDS, a name adopted as a general designation of the group, from one of the eight islands of which it consists being called Harvey Island, and because that island is better known in geography than any other of the group. One of them is uninhabited. [See *Aitutake, Atui, Mangeea, Mitiaro, Maute, Rarotonga.*]

HAWAII, called, according to ancient orthography, OWHYHEE, an island in the N. Pacific Ocean, the largest of the Sandwich islands, 97 miles long by 78 wide, containing 4000 square miles. It lies S. E. of the group, the N. point being in W. long. 155° 58′, N. lat. 20° 19′. Capt. Cook discovered this island, Nov. 30, 1778, and was killed by the natives, Feb. 14, 1779. It is divided into 6 large districts. In the N. E. part of this island is the mountain Kaah, the top of which is continually covered with snow; the height is estimated to be 8400 feet. Many parts of the island are very fertile and populous. In the southern part the ground is covered with cinders, and intersected with many black streaks, which seem to mark the course of lava that flowed from the mountains some ages ago. The population is estimated at above 80,000, by some at 100,000, and formerly at 150,000. The following stations have been formed on the island:—

Kairua, on the western coast, nearly equidistant from its N. and S. points. The inhabitants amount to about 3000. Kairua is the seat of government, under Tamehameha I.; and the residence of Kuakim, the Governor, known among Americans by the name of "John Adams."

The Rev. Mr. Thurston, of the *A. B. C. F. M.*, removed hither from Honoruru in Oct. 1823, and was assisted for some time by the Rev. Mr. Bishop. A place of worship was built by the Governor, the size of which is 60 by 30 feet. Two services have since been held in it on Sundays. "The congregation," says the Board, "usually consists of from 600 to 1000 souls, who listen to instruction with a good degree of seriousness. The Governor uniformly attends, and requires his people to observe the Sabbath in the strictest manner. At his particular request, also, Mr. Thurston conducts family worship at his house, morning and evening; and, in imitation of his example, this practice has been introduced into the families of the inferior chiefs."

In August, 1824, the usual attendance at public worship, was about 400. The missionaries observe—"In addition to preaching, we have the daily charge of two schools: one at the king's house adjoining our dwellings, consisting of nearly 50 scholars, and conducted by Mr. and Mrs. Bishop; another in a house lately erected for the purpose in the Governor's inclosure, consisting of the chiefs and principal persons of the place, and conducted by Mr. Thurston and Honorii. Mrs. Thurston has, likewise, under her care a class of girls, whom she is instructing in needle work.

"We have distributed in this village, since the commencement of instruction, about 400 spelling books, and 100 hymn books, to nearly as many different individuals; nearly all of whom may be considered as under a course of instruction, though not all are regular attendants at our schools. They

are in the habit of uniting in companies to read their lessons aloud, as with one voice. Though this method of learning to read is not desirable, where a better can be pursued; yet we are persuaded that many more individuals than we could instruct are, in this way, qualifying themselves to read the holy Scriptures, whenever we shall be able to put them into their hands."

Kaavaroa, about 16 miles S. of Kairua, on the western coast. Keopuolani, the late mother of Rinorino, lived here when Mr. Thurston settled at Kairua; and would go to that place to spend the Sunday. Kamakau also, the distinguished chief of Kaavaroa, did the same. Of him one of the missionaries writes—"He forbids his people working on bathing on the Sabbath; and regularly assembles them twice, to pray and converse with them on religious subjects: this has been his practice for many months past. Of late, he has extended his exertions; crossing the Bay, and there meeting the people, and conducting religious services. He has received but little instruction from the missionaries; yet there are few natives on the islands who have more correct views on religious subjects. He seems to have been searching for truth as for hidden treasure. I once heard him pray in his family; and was much surprised at the simplicity, fervency, and apparent sincerity which were manifested, as well as with the correctness of religious sentiment which the prayer contained."

The Rev. Mr. Ely, of the *A. B. C. F. M.*, it appears, is stationed here, at the very spot where Capt. Cook was killed. He sees the rock on which that great navigator fell—the ruins of the temple in which Oboo-kiah once worshipped an idol—the bones of human beings which lie on the sea-shore. Yet his prospects are very animating. Of their own accord, the chiefs have built him a house of worship (which was dedicated on the 28th of April, 1824) and a dwelling-house. They have made laws, forbidding any disturbance, or sleeping in the house of God: the monthly concert is well observed: the house is crowded on the Sabbath, and the assembly is very solemn. Mrs. Ely has a Sabbath school of 40 children; and, on other days, more than 100 are taught the rudiments of knowledge.

In a recent communication of the Board it is said—"The people, a little more than two years ago, were opposed to Christianity—given to inebriation—quarrelsome—often engaged in domestic broils—and grovelling in the lowest ignorance and debasement; but within a few months we have been informed, on authority not to be questioned, that intoxication is no longer to be witnessed in that place—that there are no more family quarrels—that family prayers are uniformly attended—that kind offices are everywhere rendered—and that, from remote villages, individuals come to inquire respecting the "New Way," and, with tears, beseech that some one may be sent to instruct them."

Waiakea, on the eastern coast, nearly in a line from Kairua, on a large and commodious bay. The Rev. Messrs. Goodrich & Ruggles, of the *A. B. C. F. M.* arrived here Jan. 24, 1824. Two small schools were immediately commenced, but under some discouragements from the extreme ignorance of the people; which rendered some afraid of the "palapala," and nearly all insensible of its value. On the 7th of February, Koakou, a chief, under whose protection they were to live, arrived: he was much pleased that missionaries had come to Waiakea, and promised to erect a house for public worship. In the

interim, one of the native houses was used for the purpose. Coming to this house one Sabbath, Mr. Ruggles found the natives at their "poe" dishes: on his entrance they inquired, if eating was "tabued" (forbidden) on the Sabbath: they were answered, of course, that it was not: they continued eating but a short time, however, when the headman said, "Come, let us put up our calabashes, that the *King's curiosities* may pray." The missionaries are said to be often spoken of under that denomination. Their church was completed on the 19th of May, being the *ninth* which has been erected for the worship of the true God on those islands.

In Nov. 1824, the missionaries say, "We had feared that the station at Waiakea must unavoidably, for the present, be given up; but the prospect begins to brighten. Mr. Goodrich has a school of about 40 scholars: the natives have begun to show themselves more friendly, and their attention to the Word of God has, for some time, been increasing; so that now the house of God on the Sabbath is sometimes crowded with hearers." [See *Sandwich Islands.*]

HAWEIS, formerly *Turnip Mountain*, a station of the *A. B. C. F. M.* among the Cherokees, about 60 m. southerly from Brainerd, about a mile N. of the Coosa river, not many m. E. of the chartered limits of Alabama, and about three quarters of a mile from the road which passes through the nation from Georgia to Alabama. The principal settlements are in opposite directions, on the River Coosa, which here runs nearly W.

Mr. John C. Elsworth, schoolmaster, commenced this station, in an entire wilderness, about the end of April, 1823, in compliance with the urgent request of the converted Cherokee, named Samuel J. Mills, who resides in the neighbourhood, and whose ardent desire for the conversion of his countrymen induces him to make many efforts in their behalf. Suitable buildings have been erected, and a few acres of land cleared. A small school was commenced, November, 1823; and in the early part of 1824, a serious attention to religion was apparent in the neighbourhood, and several persons gave satisfactory evidence of a saving change. The people are generally desirous of religious instruction. This station was named *Haweis*, in respectful remembrance of the late venerable Dr. Haweis, a very ardent and persevering friend of missions, and, for some time, an active member of the *L. M. S.*

HAWEIS TOWN, in the district of Papara, Tahiti, Georgian Islands, where the work of civilization and evangelization are proceeding by means of the *L. M. S.* This station also takes its name from the late Rev. Dr. Haweis; and for several years, it has been attended with prosperity. When visited by the deputation in 1823, they stated that the number of the baptized was 1009—of whom 559 were adults, and 450 were children. The congregation consisted, at that time, of from 1200 to 1500 persons; 450 adults could read in the Gospels, and about 100 more read elementary books. In the children's schools were 90 boys and 110 girls."

A new school-house has lately been erected for the children, one end of which is occupied by the boys, and the other by the girls, with their teachers.

Mr. Davies has completed translations of the epistles of James, Peter, John, and Jude, and also of the book of Psalms.

The subscriptions to the Tahitian Auxiliary *M. S.* for the year 1826, exceeded that of former years. In the year ending May, 1825, they amounted to 1743

gallons of cocoa nut oil. The number of baptized in 1826 was,—of adults 27; of children 64; and several were candidates for baptism. The total number of baptized is—of adults 771, of children 692. The number added to the church in 1826, was 62; the total number of communicants is 344.

During the year, 6 members of the church have died; 4 have been excluded, 2 of whom, on repentance, have been re-admitted; 3 have withdrawn, on removal to other churches; and 4 have been received on removal from other churches. 8 members have, at different times, been sent out as teachers to other islands; on which occasions the church and congregation have manifested the abundance of their liberality, by supplying them with various articles of property for their use.

Separate meetings of the young people and children, who have been baptized, are held at this station once a fortnight. The attendance in general is regular; and the young people seem to like these separate meetings far better than those which they formerly attended; where they were interrogated in presence of the adults. The ravages of disease have been experienced at this station, reducing the births and deaths nearly to an equality. Marriages, during the year, 20.

HAYTI, Hispaniola, or St. Domingo, one of the richest islands in the W. Indies, 370 m. long, and from 60 to 120 broad, except at the W. part, where it divides into two peninsulas, about 25 m. broad, that to the S. being the longest, and extending 150 m. It was discovered by Columbus, in 1492, who called it Hispaniola; but his son Bartholomew building a city, to which he gave the name of St. Domingo, the island became more frequently called by that name than by Hispaniola. The natives call it Hayti, or Island, for such it presents itself, particularly to the N. It has mines of gold, talc, and crystal; extensive and rich vallies, and immense verdant plains, where numerous herds pasture in common. The chief rivers are, the Artibonite, St. Jago, Neyba, Yuna, Ozama, and Nisao. The Spaniards had possession of the whole island for 120 years; in the first 15 of which they reduced a million of inhabitants to 60,000. They were afterwards forced to divide the island with the French, who had the W. part, but not equal to one third; and the Spaniards retained the E., which is the more fruitful. This joint possession continued till 1795, when the Spaniards ceded their part to the French. Since the revolution in France, this island has been subject to great calamities.

The E. part, originally settled by Spaniards, remained under the government of Spain until December 1, 1821, when a formal declaration of independence was made by the people. The resolution appears to have been unanimous, for the change was effected without the loss of blood. St. Domingo, and Port au Prince, are the capitals. The independence of Hayti has recently been acknowledged by France.

Domingo, St., is the capital of the E. part of the island, and an archbishop's see. It is the most ancient town in America built by Europeans; and was founded in 1504, by Bartholomew Columbus. The cathedral forms the S. side of the main square; and in it is preserved the first cross Columbus planted in the island. On the right of the high altar, for many years, rested his remains, brought from Seville, in a brass coffin; but on the island being ceded to the French they were removed to Havannah, in 1796. This city was the last principal place in the island retained

by the French, who surrendered it, in 1809, to the British and Spanish forces. The inhabitants are estimated at 12,000; but before the late calamities they were far more numerous. W. long. 69° 50′. N. Lat. 18° 28′.

Under the Spanish and French, the *religion* was Roman catholic, and the mass of the people was extremely ignorant. The present government supports schools in all the principal settlements.

In the early part of 1824, the government of Hayti sent an agent to the United States, who was authorized to defray the expense of transporting, during the year, 6000 coloured people to Hayti, and to promise the emigrants a perpetual title to the lands which they cultivate; and, in consideration of these proposals, a society has been formed in the city of New York, to promote the same design. In 1820, the *B. & F. S. S.* reported 1300 pupils, in their schools in this island.

At *Cape Henry*, or Cape Haytien, a town on the N. coast of this island, having in 1803 a population of 20,000, a college was instituted by the late king, Henry, about 1817, for the instruction of those who were designed to fill the most important offices in the government; and the Rev. W. Morton, of the *Church of England*, was appointed to the office of classical professor, and commenced with 20 pupils. The number soon increased to 40; and in 1820, to 80. There is also a professor of surgery and medicine. About 1815, Mr. Gulliver, patronized by the *National Education Society*, opened a Lancasterian school, which increased, in a few years, to between 2 and 300 pupils.

In 1820, the Rev. Messrs. Jones and Harvey, *Wesleyan missionaries*, arrived here, and were cordially received by the king; but were obliged to leave soon, on account of ill health.

At *Port au Prince*, a town at the head of the bay of Leogane, on the W. coast of Hayti, estimated to contain 20,000 inhabitants, an extensive academy has recently been established, in which all branches of jurisprudence and literature, and the principles of astronomy and medicine, are taught. Schools have also been established by government.

In 1817, two missionaries, from the *Wesleyan S.* were sent to this place, with the special permission of government. They were cordially received by the President, who gave them liberty to establish schools, and build churches in any part of the republic. They had collected attentive and increasing congregations in the town, and in the country villages. A society of 30 members had been formed, with 18 on trial, when the Roman catholics raised a violent opposition against them, and the President thought it expedient, that preaching should be discontinued. The missionaries removed about 2 years after their arrival, when the President addressed an obliging letter to the committee of the Society, accompanied with a benefaction of 500*l.* Since the departure of the missionaries, the *Methodist Society* has been cruelly persecuted, and some of the members have been imprisoned. In 1822, there were 56 members in the connexion.

At this period it was under the care of Messrs. Pressoir and St. Denis, natives. After having been wholly prevented, for a time, from assembling together, and suffering imprisonment, they renewed their meetings, and courageously endured the hostility of their persecutors. This was followed by heavy trials; public worship was prohibited, and the private meetings of the society were exposed occasionally to the insults of the rabble. An application was made to the government in their

behalf, by a gentleman unconnected with the committee, and the reply, though not in an unfriendly tone, contains a curious exposition of the notions which prevail in Hayti, on the subject of toleration. The methodists are persecuted, it is acknowledged, by the Catholic mob; but then they are the cause of the excitement, because they have renounced Popery, and the tumults which this occasions cannot be allowed. Why, then, does not the Haytian government suppress them? for it is not the methodists, but the Catholic mob, which actually commits the riot. The answer is, that to oblige the Catholics to keep the peace, would be to persecute them for their religion! Such is the substance of this singular letter.

Messrs. William, G. Pennington, and — Hughes, coloured missionaries, have been sent hither, from the *U. F. M. S.*, to the American emigrants. Mr. P. was educated at the African school, at Parcippany, New Jersey, under the patronage of the synods of New York and New Jersey. He sailed from the city of New York, Oct. 14th, 1824, with nearly 200 emigrants, several of whom were previously formed into a church. Mr. H. sailed about the close of the same year, and had, for some time, sustained the pastoral charge of a coloured congregation in Philadelphia. He is superintendent of the mission.

Early in 1823, the *Massachusetts B. M. S.* sent the Rev. T. Paul, a coloured preacher, of Boston, on a missionary tour to this island. At *Port au Prince* he was courteously received by the President, and permitted to preach in private houses and halls. Here, and at Cape Haytien, he was occupied for several weeks in accomplishing, by various means, the object of his mission.

HEMEL EN ARDE, a hospital for the relief of Hottentot lepers, about 12 m. from Caledon, South Africa, and a short distance from the sea. The Rev. Peter Leitner, one of the *U. B.*, came here in 1823, and principally confines his labours to the hospital, under the superintendence of the government, which contained, at that time, about 156 patients. The cordiality with which he was received excited hopes of success, which have been more than realized.

In January 1826, he writes:—"Among our patients many are very weak and declining; and during last year, 12 baptized, and 14 unbaptized, departed this life; 25 adults, and 5 children, were baptized, and 8 were admitted to the Lord's Supper. The whole number of inhabitants of this hospital was, at the close of 1825, 106. To all of them the glad tidings of great joy are proclaimed, and they are both publicly and privately instructed in the blessed truths of the Gospel. Our people are remarkably attentive and devout at all their meetings."

HENREEPORE, formerly *Kouabee*, the most central of the Saadh villages, about 40 m. N. W. Delhi, Hindoostan. The Saadhs are separatists from the prevailing religion of the Hindoos; a name expressive of their great purity and devotion.

The *C. M. S.* took this within its field of labour, in 1820. Native teachers have been stationed here, and have laboured, with considerable success, in several neighbouring villages of this interesting people. By means of one of them, a brahmin has lately been brought to the feet of Jesus.

HERRHUT, a town in Saxony, in Upper Lusatia, founded, in 1722, by the *U. B.*, who settled on lands belonging to Count Zinzendorf. It has become their metropolis, and

the chief nursery of their numerous missions among the heathen.

HIDIA, a district on the N. E. side of Tahiti, Georgian islands.

In May, 1825, the number admitted to baptism was 139, of whom 11 had received this initiatory rite at other stations. The church, at that time, consisted of 69 members, of whom 22 were admitted into communion at other stations. The congregation consisted, on the Sabbath, of between 500 and 600, and on Wednesday evenings, of about 300. A school was formed, in which about 200 children attended. An adult school was also commenced, and attended by between 200 and 300; and a chapel and dwelling-house were erected.

The Rev. Mr. Jones, of the *L. M. S.*, removed from Papara to this place in March, 1825, where no missionary had before statedly laboured. On the 18th of November, he was deprived of his wife by death. After this event he appears to have found himself incapable of attending to his missionary duties. He left the islands in October, 1826, retired to N. America, and dissolved his connexion with the Society.

No missionary appears to have laboured at this station since the departure of Mr. Jones.

HIGH TOWER, a station of the *A. B. C. F. M.* among the Cherokees, 35 m. S. S. W. Carmel, and about 80 S.S.E. Brainerd, situated on the R. Etowee, now called High Tower. In 1818, the Indians were desirous of religious instruction for their children; and in Nov. 1822, Mr. *I. Procter, assistant missionary*, visited them. A school-house was immediately erected, and in April, 1823, he opened a school under favourable auspices. This school is in an important place, both on account of the number of children, who live within a moderate distance, and the solicitude their parents manifest for their regular and punctual attendance. Oct. 12th, 1823, a church was formed, consisting of 6 persons, belonging to the mission family; a revival took place, and, as its fruits, 16 natives were received into Christian fellowship in April 1824, and 25 of their children were baptized.

HINDOOSTAN, or INDIA, a region of Asia, which extends from Cape Comorin to the Himaleh mountains, by which it is separated on the N. from Thibet and Tartary. The northern part extends from the R. Sinde, or Indus, on the W. bordering upon Persia, to the mountains which separate Bengal from Cassay and the Burman dominions; in the southern part, the Bay of Bengal lies E. and the Indian Ocean S. and W. It is situated between N. lat. 8° and 35°; and E. long. 66° and 92°. Its greatest length is about 1890 m.; its breadth 1600. The *climate* and seasons are considerably diversified by difference of latitude and local situation; but through the regions of Hindoostan there is some similarity of climate.

This vast country consists chiefly of large plains, fertilized by numerous rivers and streams, and interspersed with a few ranges of hills. The periodical rains and intense heat produce a luxuriance of vegetation almost unknown in any other country on the globe. Hindoostan has been known to Europeans for three centuries. The Portuguese, at that time the greatest naval power in the world, formed the first commercial establishment in the country. The Spaniards, the Dutch, the French, the Danes, and the English, have since been attracted by commercial interests; but it was reserved for the last-mentioned power to gain almost unlimited sway.

The *population* has been variously estimated, from 100 to

120,000,000, who are, principally, idolaters; and about half British subjects. Mahomedans, Christians, and Jews, are numerous.

Among the Hindoos there is a remarkable distinction of *caste*. Caste is a Portuguese word; *Jati*, the Indian term, signifies a genus or kind. The different castes of the Hindoos are, therefore, considered as so many different species of human beings, and it is believed that different forms of worship and habits of life are necessarily adapted to each. Originally there were four castes, which are supposed to have sprung from different parts of Brahma's body, and from such parts as to establish their different ranks. The 1st were theologians, or the brahmins; the 2d were kings and soldiers; the 3d, merchants and husbandmen; the 4th, mechanics and servants. This distribution is of remote antiquity. In process of time, the original distinction extended to a subdivision of employments. There are now about 100 different castes, all of which are included under the general denominations of brahmins and sooders. Subdivision has been added to subdivision. The lowest caste of sooders, for instance, admits of many subordinate castes, extending to persons of the most servile occupations, and each invariably follows the occupation of his forefathers. From generation to generation the same family follow the same business, and hold the same rank; a circumstance which, while it suppresses every aspiring aim, has greatly contributed to perfect the ingenuity of Hindoo artisans. The brahmins, however, reserve to themselves the right of descending to secular employments, and even to those which are menial. According to the rules of caste, those of one may not intermarry, nor even eat or drink, with those of another. It is said none of the high castes will even drink water in the family of a white man; and in those countries where Europeans are their rulers, the heathen rank them under the lowest castes. The distinction of caste is interwoven with every circumstance of life; adherence to it is viewed as a matter of religion, and the castes become so many religious sects. If one violates the rules of his caste he is excommunicated, which is called *losing caste*. From that time his nearest relations abandon him; and he can seldom recover his former standing, and only by a large fee to the brahmins. In this way he may generally be restored, but not always. Dr. Carey mentions the case of a man, who had lost caste by means of a woman in his family; who, while the Mahomedans had possession of the province, had been compelled to live with a Mussulman. He offered £10,000, or about 44,400 dollars, for the recovery of his caste, but he could not regain it.

As to *religion*, three of the six schools of philosophy, once famous in India, were atheistical. The doctrines of these atheists were established for a considerable period, and they are still taught in the systems, which prevail throughout China, Japan, the Burman empire, Siam, Ceylon, &c. These philosophers, of whom Védvas, the compiler of the Védů, was one of the most distinguished, taught, that everything we can see, or form any conception of, is to be referred to one or other of two principles; it is either spirit or matter, since, beside these, nothing else exists; that all spirit is God; and that God exists without attributes, in a state of eternal repose, intangible and unconnected with any of the forms of matter. They also teach, that the spirit of man is individuated deity; that in this connexion with

matter, spirit is degraded and imprisoned; and that the great and only business of man on earth is to seek emancipation, and return to the blessed source from which he (that is, spirit, for I, thou, and he, are referrible only to spirit) has been severed. The mode of obtaining emancipation, is by the practice of ceremonies denominated *jogue*, all of which are connected with bodily austerities and tortures, having for their object the annihilation of all conscious connexion with the body and with material things. Such a deliverance, it is supposed, will leave spirit, even while in the body, in a state of divine tranquillity, resembling that of God—for the passions alone are the sources of pain; and will fit the individuated spirit for reunion to God—for the passions are the sources of life and death; and confine the individuated spirit to a continued course of transmigrations, and rivet its union to matter. These speculations form the belief of all the Hindoos; and there are still a number of mendicants in India who imitate the jogees. The people at large do not become jogees, because these austerities are incompatible with the existence of human society; but they make constant allusions to this doctrine of spirit; to the subjugation of the passions, and to transmigration as inevitably attaching to men, till perfect abstraction and absorption are obtained.

The popular superstitions of the Hindoos are deeply affecting. While they verbally admit the doctrine of the divine unity, they speak of 330,000,000 of gods. They prostrate themselves before dead matter; before the monkey, and, the serpent before idols, the very personifications of sin; and this animal, this reptile, and the lecher Krishnŭ, and his concubine Radha, are among the favourite deities of the Hindoos. Having no knowledge whatever of the divine government, they suppose the world to be placed under the management of beings ignorant, capricious, and wicked; that the three principal deities, the creator, the preserver, and the destroyer, having no love of righteousness, nor any settled rules of government, are often quarrelling with each other, and subverting one another's arrangements; and thus they know not whom to obey, or in whom to confide. Equally ignorant are they of the laws of God, and of sin as connected with a disposition different from the Divine mind, and as a moral evil. Hence they attribute to the waters of the Ganges extraordinary virtue; the whole population residing in its neighbourhood crowd morning and evening to the river; the holy water is carried for religious uses to the most distant parts; and the dying are hurried, in their last moments, to receive their last purification in the sacred stream. Under the delusion that sin is to be removed by the merit of works, others undertake long and dangerous pilgrimages, in which thousands perish; or inflict on their bodies the most dreadful tortures; or sit through the day and through the year, repeating the names of their guardian deities. As to the real nature of the present state, they labour under the most fatal apprehensions; they believe the good or evil actions of this birth are not produced by the volitions of their own wills, but arise from, and are the unavoidable results of, the actions of the past birth; that their present actions will inevitably give rise to the whole complexion of their characters and conduct in the following birth; and that thus they are doomed to interminable transmigrations, to float as some light

substance on the bosom of an irresistible torrent. With reference to a future state, their ideas are equally erroneous and pernicious. By this they commonly understand, nothing more than transmigration, and they die with the expectation of immediately rising into birth again in some other body —in that of a dog or a cat, or a worm feeding on ordure; and if they have committed some dreadful crime, they expect to fall, for a time, into some one of the dreadful states of torment described in the Shastrŭ. Indeed, no Hindoo, except he has given all his wealth to the priests, or has performed some other act of splendid merit; or except he drown himself in a sacred river, or perish on the funeral pile—has the least hope of happiness after death. Those who are supposed to attain happiness, are said to ascend to the heaven of the gods, where, for a limitted period, they enjoy an unbounded indulgence in sensual gratification. This is the only heaven held out to a Hindoo, and held out to him on conditions which the great bulk of the people find to be impracticable. The state beyond this, reserved exclusively for jogees, is absorption, or a complete loss of separate existence, in union to the soul of the world.

Awful, indeed, is the *state of female society*. The anxiety of the Hindoo to obtain a son, who may present the funeral offering, upon the presentation of which he supposes his future happiness to depend, and the expenses attending the support and marriage of girls, make the birth of a female in a Hindoo family an unwelcome event. The case of female children among the rajpoots exhibits—though this relation belongs only to one of the Hindoo tribes—a strong corroborative proof of the low estimation in which even the lives of females are held in India. One of the families of the rajpoots, it is said, began the practice of butchering their female children, to prevent the fulfilment of a prediction, that through a female the succession to the crown would pass out of the family. All the tribes have since followed the royal example; and now not one female child survives—the parents, it is believed, are themselves the murderers. The boys marry in the tribe next in rank to them. A bramhin from one of the western provinces," says Mr. Ward, of Serampore, (from whose statements this article is compiled), "gave me this relation:—A rajpoot, for some unassigned reason, spared his female child, which grew up in the father's house to the age in which girls in India are married. The sight of a girl, however, in the house of a rajpoot was so novel, and so contrary to the customs of the tribes, that no parent sought her in marriage for his son. The father, suffering under the frowns of his own tribe, and trembling for the chastity of his daughter and the honour of his family, was driven into a state of phrenzy; and in this state, taking his daughter aside, he actually put a period to her existence." To the Hindoo female all education is denied by the positive injunction of the Shastrŭ, and by the general voice of the population. Not a single school, therefore, for girls, is found all over the country. With knitting, sewing, embroidery, painting, music, and drawing, they have no more to do than with letters; even the washing is done by *men* of a particular tribe. The Hindoo girl, therefore, spends the first 10 years of her life in sheer idleness, immured in the house of her father. Before she has attained to this age, however, she is sought after by the ghutuks, men employed by parents, to seek wives for their sons. She is betrothed without her consent;

pass into the midst of the current, when she abandons it, and stands an inactive spectator, beholding the struggles, and hearing the screams, of her perishing infant! At Saugur island, mothers were, formerly, seen casting their living offspring among a number of alligators, and standing to gaze at these monsters quarrelling for their prey, beholding the writhing infant in the jaws of the successful animal, and standing motionless while it was breaking the bones and sucking the blood of the poor innocent! At the annual festival in honour of Muha Devo (the great god), many persons are suspended in the air, by large hooks thrust through the integuments of the back, and swung round for a quarter of an hour, in honour of this deity. Others have their sides pierced, and cords are introduced between their skin and the ribs, and drawn backwards and forwards. While these victims of superstition dance through the streets, others cast themselves from a stage 10 feet from the ground, upon open knives inserted in packs of cotton. Sometimes one of these knives enters the body, and the poor wretch is carried off to expire. At the same festival numbers have a hole cut through the middle of the tongue, in which they insert a stick, a ram-rod, or any thin substance, and thus dance through the streets in honour of the same deity. At the close of the festival, these devotees dance on burning coals, their feet being uncovered. Thousands of Hindoos enter upon pilgrimages to famous temples, to consecrated pools, to sacred rivers, to forests rendered sacred as the retreats of ancient sages, to places remarkable for some natural phenomena, &c. &c. These pilgrimages are attended with the greatest fatigue and privations; frequently with starvation, disease, and premature death. Hundreds are supposed to perish on these journeys; and some of these places, the resort of pilgrims, become frightful cemeteries; to one of which, Jugunnaut, in Orissa, Dr. Buchanan has very properly given the name of Golgotha. "I once saw," says Mr. Ward, "a man making successive prostrations to Jugunnaut, and thus measuring the distance between some place in the north, down to the temple of Jugunnaut, which stands nearly at the southern extremity of India. The Hindoo writings encourage persons afflicted with incurable distempers to put an end to their existence, by casting themselves under the wheels of the car of Jugunnaut, or into some sacred river, or into a fire prepared for the purpose; promising such self-murderers, that they shall rise to birth again in a healthful body, whereas, by dying a natural death, they would be liable to have the disease perpetuated in the next and succeeding births. Multitudes of lepers, and other children of sorrow, perish annually in these prescribed modes. Mr. W. Carey, of Cutwa, the second son of Dr. Carey, states, that he was one morning informed that some people had dug a deep hole in the earth, not far from his own house, and had begun to kindle a fire at the bottom. He immediately proceeded to the spot, and saw a poor leper, who had been deprived of the use of his limbs by the disease, roll himself over and over till, at last, he fell into the pit amidst the flames. Smarting with agony, his screams became most dreadful. He called upon his family, who surrounded the pit, and entreated them to deliver him from the flames. But he called in vain. His own sister, seeing him lift his hands to the side, and make a dreadful effort to escape, pushed him back again; where, these relations still coolly gazing upon the sufferer, he

perished, enduring indescribable agonies. Every Hindoo, in the hour of death, is hurried to the side of the Ganges, or to some other sacred river, if near enough to one; where he is laid, in the agonies of death, exposed to the burning sun by day, and to the dews and cold of the night. The water of the river is poured plentifully down him, if he can swallow it; and his breast, forehead, and arms, are besmeared with the mud of the river (for the very mud of the Ganges is supposed to have purifying properties). Just before the soul quits the body, he is laid on the earth, and then immersed up to the middle in the stream; while his relations stand around him, tormenting him in these his last moments with superstitious rites, and increasing a hundred-fold the pains of dying. Very often, where recovery might be reasonably hoped for, these barbarous rites bring on premature death. It is pretty certain, that many private murders, in using these rites, are perpetrated. Human sacrifices, also, are enjoined in the védu, and certainly made a part of the Hindoo superstition in very early times, nor are they unknown at the present day. The védu describes the rites to be observed at the sacrifice of a man; and the Kalika pooran declares the degree of merit attached to such a sacrifice, compared with the offering of a goat, &c.

And while Hindooism is thus cruel, its *immortality* is fully attested. The writings of the Hindoos, every class of them, even their works on ethics, are full of abominable allusions and descriptions; so that they are to-day, what they were ages ago,—a people unrivalled for impurity. Many parts of the works, called the Tunus, of the poorans, and of their poetical writings, are so indelicate, that they cannot possibly be translated; they can never see the light. But what is a million-fold more atrocious, the object of worship appears as the personification of sin itself. One or two of the Hindoo objects of worship cannot possibly be named: but in the acts of Hindoo worship the same licentiousness prevails. In the songs and dances before the idols, at the periodical festivals, impurity throws away her mask. The respectable natives themselves are absolutely ashamed of being seen in their temples. Gopal, a bramhin, acknowledged that he never witnessed these spectacles without hiding himself behind one of the pillars of the temple. The scenes exhibited in the boats on the Ganges every year, at the festival of the goddess Doorga, in the presence of hundreds of spectators, are grossly impure; and at the annual festival of the goddess of learning, the conduct of the worshippers is intolerably offensive. The figures painted on the car of Jugunnaut, which is exhibited to the public gaze for fifteen days together, at the festivals in honour of this deity, are equally licentious. And, as might be expected, the priests and the religious mendicants, under this profligate system, are the very ringleaders in crime. The whole country is, indeed, given up to abomination to that degree, that, according to the opinion of one of the oldest and most respectable residents in India, delivered in Mr. Ward's hearing more than once, there is scarcely a chaste female to be found among all these myriads of idolaters.

Such is a brief account of Hindooism as it still exists. Thanks be to God that the efforts of various bodies of Christians in England and America, made in his strength, have already obtained a rich reward. Several hundreds of Hindoos have renounced their gods, the Ganges, and their priests; and have shaken from their limbs the

iron chain of caste. A large number of converted natives have become in some sense missionaries, and have been the instruments of "turning many to righteousness." Anxiety has been generally awakened for instruction, which promises the happiest results; and a vast band of agents, too numerous and too various for recapitulation, are carrying forward the work so auspiciously commenced. May He, to whom the heathen are to be given for an inheritance, still send prosperity!

HONDURAS, a province in Mexico, North America, bounded N. by the Bay of Honduras, E. by the Caribbean Sea, S. by Nicaragua, and W. by Vera Paz. It is 390 m. long from E. to W., and 150 from N. to S. Its soil is rich and fertile, producing, in great abundance, most of the tropical fruits; it has a few English settlements, but the principal inhabitants are Musquito Indians. In consequence of an urgent request of the Rev. J. Armstrong, chaplain to the English settlement, seconded by the benevolent wishes of the Commandant, Col. Arthur, the *C. M. S.* sent to their assistance the Rev. J. Ditcher, 2d chaplain, Mr. and Mrs. Moore, teachers, and Mr. Moore, printer. The principal design of this reinforcement was to promote more extensively the good of the settlement, and also to diffuse the blessings of Christianity among the Musquito Indians, who inhabit a country from 1000 to 1200 m. in extent, on the southern shores of the Bay of Honduras. They are characterized by the general marks of heathenism, being indolent, ignorant, and superstitious; though not so strongly addicted to vicious habits as many barbarous nations. They are much attached to the English. Their king, who has received his education at the expense of the British government, avows himself a Christian, and has promised his support to any efforts to Christianize his subjects. Many of his chiefs wish their children to be instructed, and various circumstances combine to recommend those rude natives to the attention of the Christian world.

The *B. M. S.* stationed the Rev. J. Bourne at Belize, in 1822, which is situated on a river of the same name; who, on account of some difficulties attending a mission among the native tribes at the time, turned his attention to the disbanded African soldiers, who, with their families, resided near that place. In his labours he derives much assistance from one of his friends, a man of colour, who is acquainted with the French and Spanish languages, as well as with the Indian spoken on the coast, and is diligently employed in preaching and holding prayer meetings among the people in different parts of the neighbourhood. The number of communicants has recently increased from 4 to 12, and the attendance at the chapel is good.

HOWRAH, a populous suburb of Calcutta, on the opposite side of the Hoogly, in which reside many Englishmen, and thousands of natives. Since 1821, the *Baptist Missionaries* at Calcutta have laboured here with encouraging success. The Rev. Mr. Statham was fixed at this station, and a chapel built, at an expense of 10,000 rupees defrayed by subscriptions on the spot, was well attended. A school was also formed, and tracts were distributed in great numbers, which were carried to different parts of the country. A second chapel was afterwards erected. Here a Mussulman moonshee, or teacher, was baptized; an event which occasioned great surprise among that class of natives, and led to much inquiry. Among other pleasing incidents, Mr. S. men-

thats the following.—"A poor old woman was sick, and sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to entering on an eternal world, she said, 'It will be a happy change for me.' I asked the grounds of such a hope. She clasped her Bengalee Bible, which lay by her cot, and said, 'I find Christ here, Christ in my heart, and Christ is in heaven. He died for poor sinners like me; I know he is able to save me. I believe he will!' and then she prayed so sweetly, that I could not forbear crying out, 'Oh, that my latter end may be like hers!'"

In another communication, he observes, "There is, and none can deny it who know any thing of these matters, a far greater prospect of the establishment of the Redeemer's kingdom among the Hindoos than ever presented itself before. I well remember the time, when if I offered a tract, or Gospel, to a rich Baboo, he would reject it in scorn; and now the same character is continually inquiring for *more books*. Not two years ago, female education was looked upon by the rich natives as a thing derogatory to their caste; now they are desirous to get female teachers for their wives and daughters. I recollect, when in Sulkea Bazaar, the natives would not let myself and the native with me get a place to preach in; now they say, 'Come often—tell us more about these things!' I have at this moment 36 boys, the sons of natives of good estate, reading the Scriptures in my verandah, who some time ago were afraid to touch a book. Depend on it, that the Lord is fulfilling his promises quicker than our thoughts surmise."

Mr. Statham was subsequently compelled to intermit his labours for a time, and seek, by revisiting his native land, for a renewal of that vigour which long continued exertions had materially impaired. During his absence, the services he has hitherto conducted will be chiefly maintained by Mr. George Pearce.

HUAHINÉ, one of the Society Islands in the Pacific Ocean, 30 leagues from Tahiti. It is 21 miles in circuit, populous, and fertile, and has a commodious harbour called Owharre, W. long. 151° 5′ S. lat. 16° 44′.

Here the *L. M. S.* has a station. Previous to its formation, idolatry had been abolished through the influence of the efforts made at Tahiti; but the missionaries, on their arrival, were received with apparent coldness by the body of the people, who manifested little desire to enjoy religious instruction. The tone of feeling, however, soon changed;—the missionaries were treated with the greatest deference and respect, and every exertion was made to facilitate their object. In 1822, it was stated, that the congregation on the Sabbath-days usually consisted of from 1000 to 1400 persons; that 72 adults had been baptized, and 38 children; that 400 candidates for baptism were receiving preparatory instruction; that a Sunday school had been formed, containing about 230 boys and 120 girls; that the average number of adults and children in the native schools was about 450; and that the contributions at the Third Anniversary of the Huahiné *A. M. S.* amounted to 12 balls of arrow root, and 6349 bamboos of cocoa-nut oil. Civilization was also rapidly advancing.

Some time after this, a code of laws was drawn up, approved by the king and chiefs, and adopted by the people; some works were prepared for the press; and a society for the relief of the sick and disabled was established by the natives. After

describing the particulars of the change produced by this mission, the Deputation proceed as follows: —"In fact, the improvement of the people in industry, and their advancement in the scale of society are so evident, that every foreigner who comes here is struck with surprise and delight. We seemed rather to be in an English town than in a country so lately in a barbarous state. That all this mighty change should have been effected in so short a time as six years, would appear almost incredible, did we not witness the fact with our own eyes. But it is the work of God and not of man. The intervention of an Almighty agency can alone account for the effects produced. At the same time, we will not withhold our meed of praise from those who have been made the honoured instruments of effecting this great work." The Deputation conclude their report as follows:—"On a general and minute view of both the temporal and religious condition of this mission station, there is every reason for gratitude to God, and encouragement to that society which has had the honour of conferring so many blessings on thispeople. Had nothing more been done by the *L. M. S.* than has been effected in this one station, all its labours and expenses would have been most amply compensated."

The children's school, which contains about 300, and that for the adults, which comprises the chief part of the inhabitants of the station who have arrived at years of maturity,are still in a flourishing state. The children are taught reading, writing, and arithmetic; and make good progress. Of the adults, the greater number are able to read the Scriptures, and write a tolerable hand.

As the greater part of the people have been dedicated to God in baptism, the number who appear, from time to time, as candidates for that ordinance, necessarily becomes smaller. The number of adults baptized at this station, during the year 1825-26, was *5*; that of children of Christian parents, *53*. The total number baptized since the commencement of the mission, in 1818, is, of adults, 783; of children, 623. The number added to the church, during 1825-26, was 43. The total number in communion is 375; and the number of candidates for communion is considerable.

The congregation usually consists of from 1200 to 1400 persons, whose attendance is regular, and many of whom afford proof that they do not hear the Gospel in vain. The week-day meetings for exhortation, religious conversation, and prayer, in which a very lively interest prevails, are attended with profitable results. Mrs. Barff every week meets the female members of the church, about 200 in number, for religious conversation and prayer.

The chapel, which has been rebuilt on an enlarged scale, will hold about 2000 persons, and contains a gallery that accommodates 400 children.

Mr. Barff has in hand a translation of the prophecy of Jeremiah.

Civilization continues to advance. Several new houses have been lately erected, and many more are in progress. More ground has also been brought into a state of cultivation.

After these pleasing statements, it is the more painful to add, that a calamitous event, which happened nigh to this station during the year 1826, has been made an occasion, on the part of some of the natives, for acts highly discreditable to their character. It seems that an American vessel called the *Hyxeo*, commanded by Capt. Coffin, on the 21st of November struck on the reef.

The people belonging to the vessel, considering their situation perilous, abandoned it to a body of natives, who were requested by the captain to make every possible effort to save the property on board. These natives having, during the night, found a quantity of spirits, and drank of them immoderately, proceeded to appropriate to their own use a number of articles belonging to the ship. They afterwards restored a part of this property, but not the whole. Mahiné, the principal chief of Huahiné, who was at the time on the opposite side of the island, on being informed of what had taken place, acted in a most commendable manner. He made a present to the captain, as some compensation for the loss he had sustained, adopted measures for the protection of the remaining property, and even himself personally engaged in watching it. The greater part of the natives who were involved in the guilt of the above-mentioned transactions, had *no connexion with the mission;* but it is painful to state, that some of them made a profession of religion. With few exceptions, these have since manifested repentance, and have been restored to their accustomed intercourse with their fellow Christians. A spirit of holy jealousy and self-examination appears to have been excited very generally among the people of the station by these occurrences, and a more diligent attention to the means of grace has been the result.

J.

JAFFNA, or JAFFNAPATAM, a peninsula, in the northern part of Ceylon, connected with the island by an isthmus. It is 40 m. long, and 10 wide. The whole district is one continued plain, no part of it rising higher than 30 feet above the level of the sea; and is considered the most healthy, fertile, and populous part of the island. The population, variously estimated from 120 to 200,000, consists, principally, of Malabars, who emigrated from the continent: they are a brave people, and far superior in energy to the Cingalese, the original inhabitants. With the exception of a few thousand Roman Catholics, a small number of Mahomedans, and 2 or 300 nominal Christians, the whole population of this district are heathens.

While the Dutch held possession of the island, considerable effort was made to infuse into their minds the principles of Christianity. As no one was eligible to any office of government, unless he professed the Christian faith, the great mass of the people, probably from motives of interest, were baptized: but a change of masters produced an alteration in their religious practices; for no sooner was permission given by the British government, than they, almost with one consent, threw off their profession, and resumed their former superstitions.

They have not, however, given their sanction to some of the more appalling customs of heathenism, such as those of burning widows, and polygamy. Their religion is that of the brahmins, though they are not so devotedly attached to their peculiar rites as are some of the devotees of that system; and they have feebler prejudices against Christianity. A few miles from Jaffnapatam is a famous Hindoo temple, at whose shrine they pay their devotions. They speak the Tamul or Malabar language, which is spoken by 8 or 9 millions of people on the adjacent continent. A considerable part of the sacred writings, together with other books of a religious nature, were translated and published in the Tamul

language by the Dutch; but soon after their departure, the district was enveloped in ignorance and superstition, and remained in that condition, with little exception, till 1816, when the Rev. Messrs. Richards, Meigs, Poor, and Warren, from the *A. B. C. F. M.* arrived, and established themselves in the district of Jaffna. Application was immediately made to government, and liberty was soon granted them to occupy the ancient church buildings and glebe-lands in several of the parishes. Having determined upon *Tillipally* and *Batticotta*, as suitable places to commence their operations, they repaired immediately to Jaffna, and proceeded to make the necessary repairs.

In June, 1819, the Rev. Messrs. Winslow, Spaulding, and Woodward, together with Dr. John Scudder, sailed from Boston to strengthen this mission. Next to their principal employment, viz. the acquisition of the Malabar language, was the establishment of free-schools. Such natives, therefore, as wished to be employed as teachers, were sent out into different parishes to collect scholars, whose immediate instruction was entrusted to them, under the superintendence of the missionaries. Boarding schools, also, were established at each of the stations, in which children were supported by the bounty of benevolent individuals, or societies, in America. These schools are under the immediate care and instruction of the missionaries or their wives. At their first opening, 12 dollars was considered a sum adequate to defray the expenses of one scholar a-year; but after a thorough trial, this sum was found insufficient to cover the contingent expenses, and in 1821, the sum was raised to 20 dollars.

The number of pupils in the boarding schools in 1823, was 170, the whole number of day-schools attached to the mission was 42, containing 1300 children, who daily attended.

Owing to the superstitious views of the people at the commencement of the mission, *boys* only were suffered to receive the benefit of instruction; but their prejudices have been so far removed, that day schools have been recently opened for the benefit of *females*.

A plan is now contemplated, and will probably be shortly executed, of establishing a native *College*. Such an institution, it is thought, will tend to a more general diffusion of Christian knowledge, and, by connecting the study of the sciences with Christianity, will raise the standard of education, and strike with power at the root of idolatry. Here, also, native preachers, translators, teachers, and assistants, can be well qualified for each of these departments, who will ultimately render important service to the mission.

An *Academy*, also, is about to be established at *Batticotta*, as a school preparatory to admission into the college.

Soon after the arrival of the first missionaries at Colombo, they were organized into a *Church*. After their removal to Jaffna, though stationed at different places, it was thought best to act in concert, and have but one church, with which all the mission family might be united.

Since the establishment of the mission, 24 natives have been received into Christian fellowship; and, with the exception of 2 or 3, have uniformly adorned their Christian profession, and exemplified the beneficial effects of missionary labours. Three individuals have been licensed to preach the Gospel to their deluded brethren. These, together with some of the more forward scholars in the boarding-schools frequently itinerate into

different parts of the district, and, by reading the Scriptures and conversations with the natives, afford essential aid to the mission. Some of the scholars, not belonging to the church, are believed to be pious, and many more are seriously disposed. The missionaries at this place, by means of their schools, the distribution of tracts, conversations, and preaching, are continually exerting a powerful and happy influence on a large population.

In addition to the stations occupied by the American missionaries, the *Wesleyan* and *C. M. S.* have each stations in Jaffna, and their missionaries have laboured with considerable success.

Jaffna, or *Jaffnapatam*, a large and very populous town, capital of the district of Jaffna, situated several miles from the sea, on a navigable river. It is the second town in the island, and the residence of the superintendent of the district. The inhabitants are principally of Mahomedan extraction. E. long. 80° 18′, N. lat. 9° 42′.

The Rev. Messrs. Carver and Bott, and Mr. J. Hunter, assistant missionary, from the *W. M. S.* came here in 1814. The missionaries preach in the Tamul language to a large and attentive congregation, in a new chapel, towards which a very handsome subscription of not less than 3000 rix dollars was raised; and also itinerate in the neighbouring parishes, and preach with much acceptance to numerous crowds of people.

In addition to these labours, they have the care of 12 schools. Pupils, 583; catechists and schoolmasters, 11; members in society 22. In Dec. 1821, a branch *B. S.* was formed, the funds of which have since much increased.

JALOOFS, a people of W. Africa, inhabiting the country between the lower part of the Gambia and the Senegal. They are jet black, are divided into several classes or castes, are very expert in war, and are, therefore, dreaded by other nations. Many of them profess the Mahomedan religion; but their extreme ignorance, and ridiculously absurd prejudices, are beyond conception. The *Society of Friends* has made some advances towards diffusing the light of divine truth among this people. Hannah Kilham, one of their number, has made considerable progress in learning their language, and in reducing it to order, with the design of translating into it the Bible and other religious books.

JAMAICA, an island of the West Indies, discovered by Columbus in 1494, and occupied by Spain in 1559. It was attacked by the British, and ceded to them in 1656. It lies 30 leagues W. St. Domingo, nearly the same distance S. Cuba, and is of an oval figure, 170 m. long and 60 broad. It is divided into 3 counties, Middlesex, Surrey, and Cornwall, and contains upwards of 4,080,000 acres. A ridge of hills runs lengthwise from E. to W. whence numerous rivers take their rise on both sides, though none of them are navigable. In the valleys are sugar-canes, and such a variety of fruit-trees, as to make the country exceedingly beautiful. The year is divided into 2 seasons, the wet and dry; but the rains are not so frequent as formerly, which is supposed to be owing to the cutting down of the woods. The products and fruits are in great variety and plenty. This island is now the most valuable of the British West India colonies.

In 1795, the Maroons, or original natives, who inhabited the mountains, rose against the English; they were not quelled for 9 months, and by cruel means. St. Jago de la Vega is the seat of government, but Kingston is the mart of trade.

—In this island the *U. B.* have laboured amidst many trials and difficulties, since the year 1754.

In 1804, 50 years from the commencement of the mission, the brethren observe:—"Though we cannot exult over an abundant in-gathering of souls, or even over our present prospects, yet we have sufficient cause of gratitude to the Lord, for having preserved a seed in Jamaica, which, in his own good time, may grow up into a rich harvest. It appears, that from the beginning of this mission to the present period, 938 negroes have been baptized."

New stations were afterwards commenced, which appeared to be the scenes of a very serious and progressive awakening. The following accounts will describe the state of the various departments of the mission, at the dates affixed.

New Eden, May, 1823.—"When I came to this place, 12 years ago," says Brother Becker, "I found very few who knew any thing more than that they had been formerly baptized by a missionary. Not long after, I perceived, that by the power of his word, preached in simplicity, the Lord caused convictions to arise in the minds of the negroes, and their blind eyes to be opened: many came to inquire what they must do to be saved. At present this is still more frequently done. Our new church is too small to hold the congregation. About 500 may find room in it, and our auditory is generally 900. April 27th being our prayer day, 12 persons were baptized, and 22 added to the candidates for baptism. From Easter, 1822, to Easter, 1823, 99 adults have been baptized, or received into the congregation, and 52 have become partakers of the Lord's Supper."

Irwin, September 7, 1825, Brother Light remarks:—"During the ten years of my residence here, I have baptized, on the estates of Messrs. Hall and Lawrence, 140 adults, and 182 children; and received 63, baptized by others, into church fellowship. The congregation at Irwin consists of 118 persons; of whom 40 are communicants, 19 candidates, and 59 baptized adults, not yet communicants: to these may be added 32 baptized children, under 12 years of age: in all 150. At *Musquito Cove-estate*, in Hanover parish, 20 m. off, which I visit every 9 weeks, there are 26 adults, and 14 children, baptized at the special request of the proprietor."

Fairfield, February 14, 1826, Brother Ellis announces the finishing and opening of a new church at this place, and observes:—"In the year 1825, the number of persons at Fairfield who attained to further privileges in the church, were as follows:—admitted candidates for baptism or reception, 110; baptized as adults, 22; received into the congregation, 74; admitted candidates for the holy communion, 91; communicants, 99; re-admitted to the congregation, 9; children baptized, 31. In the course of the year, 27 persons, exclusive of Europeans, have departed this life. At the end of the year, the congregation consisted of 328 communicants; 97 candidates for the communion; 135 baptized adults, not yet communicants; baptized children, 130; candidates for baptism and reception, 125; new people, 375:—in all 1190; 143 more than last year."

In 1789, the Rev. Dr. Coke of the *W. M. S.* visited Jamaica, and preached a few times to increasing congregations, and with but little opposition. Mr. Hammett, however, who was afterwards appointed to labour in Kingston, where a commodious chapel was erected, experienced so much persecution, that his life was frequently endangered, and he was

absolutely compelled to refrain from preaching by candle-light. Some of the members were under the necessity of guarding their place of worship, lest the outrageous mob should demolish it; and one night, between 11 and 12 o' clock, some persons actually broke down the gates of the court leading to the chapel, and would probably have committed still greater outrages, had they not been checked in their lawless proceedings by the arrival of the town-guard. Through the remonstrances of a gentleman of influence in the town, the magistrates were induced to publish an advertisement, which, for some time, kept the rioters within tolerable bounds. "But the newspapers," says Dr. Coke, "were filled, for several months, with letters for and against us. Every thing bad was said of Mr. Hammett, and every disgraceful name was given to him. With respect to myself, they published an anecdote of my being tried in England for *horse-stealing*, and flying to America to escape from justice, though few persons, if any, I believe, credited the report. Some of the rioters were prosecuted, but the jury acquitted them, against the clearest evidence. Harassed with persecution, opposition, and fatigue, Mr. H. was compelled to relinquish his labours; and as I was shortly to visit the continent, I determined to take him with me, as two other missionaries were sent to the island."

The flames of persecution, which had hitherto raged so furiously, now began to subside, and the brethren who were left in Jamaica were soon enabled to extend their ministrations to *Port Royal*, *Montego Bay*, and several plantations in the country; and they had the pleasing consciousness of knowing that their labours were not in vain.

In April, 1802, some of the local preachers, belonging to the society at Kingston, paid a visit to a village called *Morant Bay*, and found many of the inhabitants disposed to join in public worship. They were seconded in their endeavours by Messrs. Fish and Campbell, then residing in the island; and in a short time a small society was formed. The enemies of religion, however, viewed these proceedings with indignation, and resolved, if possible, to crush the rising cause. They accordingly presented the houses in which divine service was performed as nuisances, at the quarter sessions; but, as they could substantiate no charge, their malignant attempt proved unavailing; and the meetings were continued with every appearance of increasing prosperity. Severe trials and imprisonments still awaited the labourers, and at length the house of assembly thought proper to pass an act, which, whilst it professed to recommend the instruction of the slaves in the doctrines of the established church, strictly prohibited the Wesleyan missionaries from presuming to teach them, or even to admit them into their houses or places of worship, under the penalty of fine or imprisonment.

The situation of the missionaries was now painful indeed. "Frequently," says Dr. Coke, "before the chapel was completely shut, while men of free condition entered, to hear the preaching, the slaves crowded about the doors, which the edict forbade them to enter, with looks of the most expressive sorrow, and words of the most penetrating eloquence. Indeed, we do not envy the feelings of that man who could hear unmoved these pathetic expressions, accompanied with tears;—'Massa, me no go to heaven now. White man keep black man from serving God. Black man got no soul. Nobody teach black man now!' If ever the words of Sterne had

a meaning, when he says, 'I heard his chains, and the iron entered into his soul!' it must have been on this occasion; and the man who stood at the chapel doors, to forbid the entrance of the slaves, must have felt them in all their force."

The intolerant act passed by the house of assembly was no sooner transmitted to England, than it was set aside by his late Majesty. But though the enemies of religion were thus frustrated in their attempt, they contrived, by temporary ordinances, to throw insuperable obstacles in the way of the missionaries, whose chapel was, in consequence, shut up for a succession of years. In December, 1815, however, it was re-opened by Mr. John Shipman, who succeeded, after several unsuccessful applications, in obtaining a licence to preach the Gospel. The same privilege was afterwards obtained by other missionaries; and in 1818, a second chapel was opened in Kingston, and the magistrates in Montego Bay consented to licence a new place of worship in that part of the island.

In succeeding years the missionary work was greatly extended, as will appear from the following particulars of the Jamaica district, recently furnished by the missionaries:—

Kingston Circuit. Kingston.—"Here large congregations continue to attend our ministry, many of whom have found the Gospel to be 'the power of God unto salvation.' Number in society—Whites 66; Free Coloured, 1862; Slaves, 2136. Total 4064."

Port Royal.—"This infant society is in a very pleasing state. Number in society—Whites, 5; Free Coloured, 86; Slaves, 49. Total, 140."

Spanish Town Circuit. Spanish Town.—"The present state of the society is encouraging."

Old Harbour.—"At this place, the small society is in a very prosperous state."

Halse Hall, Clarendon.—"This estate has been visited with as much regularity as circumstances would possibly allow; but our work here labours under great disadvantages, on account of its distance from the mission station. Number in society—Whites, 8; Free Coloured, 243; Slaves, 102. Total, 353.

"Our Sunday-school at *Spanish Town* is at present in a very low state, and the hopes of its friends have been greatly disappointed. It is, however, a very encouraging circumstance, that several of the scholars, both male and female, have become members of the society, and there are several now on trial."

Morant-Bay Circuit. Morant-Bay.—"The society during the past year has not increased in number.

"At *Yallahs*, the society continues to increase in number, piety, knowledge, and zeal. Number in society—Whites, 4; Free Coloured, 90; Slaves, 1646. Total, 1740.

"The school at *Morant Bay* has suffered much for want of proper books; but the children, to the number of 50, attend well, and are making improvement."

Bath and Manchioneal Circuit. Bath.—"The society and congregations are acquiring a considerable degree of stability and character, and afford very great encouragement as to their future piety and usefulness."

"At *Manchioneal* the congregations are very large and respectable, and an excellent spirit prevails amongst them. Number in society—Free-coloured, 97; Slaves, 1928. Total, 2025."

Grateful Hill Circuit. Grateful-Hill.—"The congregation and

society are rapidly increasing at this place."

Unity.—"Here also both the congregation and society are increasing; and, with very few exceptions, the members evidence their sincerity by the correctness of their moral conduct."

Highgate.—"This place, which has been but recently opened, affords ground for much encouragement. Number in society—Whites, 6; Free Coloured, 138; Slaves, 596. Total 740."

Stoney-Hill Circuit. Stoney-Hill.—"At this station the spiritual state of the society is very encouraging."

Red Hills.—"This infant society holds out much encouragement; a net increase of 146 members has been made to the society in the course of the year. Number in society—Whites, 4; Free Coloured, 63; Slaves, 498. Total, 565."

At *Stoney-Hill* a Sunday-school was commenced in February, 1826, under rather auspicious circumstances; but the severe rains which have fallen in the course of the year have greatly retarded its progress, as the children have often been prevented from attending. The teachers have been most diligent in their work, and a few adults have been taught to read the Scriptures.—Scholars, 33.

Montego Bay Circuit.—"We are happy to say that the work of the Lord at this station is prospering, and that there is a prospect of increasing prosperity. The number in society is 411, making an increase during the year of 76.

"Our Sunday-school has not prospered so much as we could desire. Nevertheless, we are happy to be able to state, that those children who have shown a better conduct, have made very considerable progress, and several promise fair for fruitfulness in the vineyard of our God. Number in the school—Boys, 24; girls, 31. Total, 55.

"The negroe children on the estates *Blue-Hole* and *Spring* are very interesting.

"At the commencement of the year we made an attempt to establish an evening school for adults, in which we succeeded. The progress has exceeded our most sanguine expectations."

Falmouth Circuit.—"The society in this place, though small, is prospering. The number in society is 66; 34 have been added during the year."

Saint Ann's Circuit. Saint Ann's Bay.—"The word of God appears to make but slow progress among the people of this town, who are exceedingly ignorant of divine things, and manifest but little desire to attend the means of grace. The members of society, however, both free and slaves, are very stedfast and consistent; and several have been added during the past year."

Bellemont.—"This station presents encouragement. Number in society—Whites, 6; Free Coloured, 25; Slaves, 188. Total, 219."

In compliance with the solicitation of a mulatto *Baptist* preacher, named Moses Baker, who had for some years laboured among the negroes in Jamaica, the Rev. John Rowe, of the *B. M. S.* arrived in February, 1814. In April, he took a house at Falmouth, and opened a school, with the hope of lessening the expenses of the committee on his account. He also opened a gratuitous Sabbath school, for the children of poor people, and slaves whose owners would permit them to attend. Preaching was subsequently commenced; and the persons who assembled to hear the word of life, both negroes and white people, conducted themselves with the utmost decorum and apparent attention; though a spirit of

persecution had, for several years previous, raged in the island, and numbers of the inhabitants were said to be strongly prejudiced against the Baptist denomination.

On the 21st of Nov. 1815, Mr. Lee Compere, accompanied by his wife and two of the members of Dr. Ryland's church, in Broadmead, sailed from Bristol to occupy other stations in Jamaica, with an especial view to the instruction of the slaves, and the children of slaves, under the sanction of their respective proprietors. On their arrival, they at first fixed their residence near Old Harbour, St. Dorothy; but afterwards removed to Kingston, at the pressing invitation of the negro Baptists, who are said to amount to some thousands in and near that place. Here Mr. Compere obtained a license from the Mayor; and he had the pleasing prospect of becoming useful. Mr. Rowe, mean while, was removed from his labours by the hand of death.

As assistance was much needed, the Rev. James Coultart arrived in Kingston harbour, May 9, 1817, and in less than a fortnight succeeded in obtaining a license to preach among the negroes. Both he and Mrs. Coultart were, however, much grieved on finding Mr. Compere in such a debilitated state, from repeated attacks of the ague, that he was scarcely able to walk across his apartment; and when he partially recovered, he judged it advisable to quit the West Indies, and remove to America.

Thus unexpectedly deprived of his fellow-labourer, and left to sustain the whole weight of the mission in which he had merely anticipated employment as an assistant, Mr. Coultart was doomed to encounter still more serious difficulties, and to submit to a loss much more afflictive. He was for some time severely exercised in his own person; and towards the close of September, the partner of his affections was seized with a violent fever, which, in a short time, put a period to her mortal existence.

Subsequently to this, Mr. Coultart's indisposition increased to such an alarming degree, that it became indispensably necessary for him to return, at least for a season, to England. The Rev. Messrs. Kitching and Godden were, therefore, sent to Jamaica, the former of whom proceeded, in the autumn of 1818, to his place of destination, and the latter sailed from England early in the ensuing spring. Their reception appears to have been extremely kind; and they were encouraged, by the circumstance of the congregation increasing so rapidly, to enlarge the place of worship, so as to accommodate 250 persons more than had ever previously attended. Scarcely, however, had they entered fully upon their labours, and congratulated themselves on the promising aspect of the mission, when Mr. Godden was deprived of his amiable and excellent wife; and within less than two months after that afflictive providence, Mr. Kitching, who had transmitted the "heavy tidings" to England, was himself numbered with the dead.

Mr. Coultart, in the mean time, having derived much benefit from a residence of several months in England, and having entered a second time into the conjugal state, returned to Jamaica, and resumed his labours at Kingston. In his public ministrations, however, he appears to have suffered severely from the confined limits of the place of worship, and the heat arising from an overflowing congregation.

At Spanish Town, the scene of Mr. Godden's labours, a most brutal attempt was made, in July

1820, to burn that devoted servant of the Redeemer in his bed; and though this barbarous design was providentially prevented, the house in which he resided was reduced to ashes, and his health, which had been previously in a delicate state, was much affected by the alarm connected with so lamentable a catastrophe. The following anecdote affords an affecting instance of strong attachment to a spiritual instructor:—On the night of the fire, a female slave, who had been previously baptized, exerted herself greatly in carrying water from the river, in order to assist in extinguishing the flames. When her strength was nearly exhausted, she eagerly inquired of the by-standers, "Where my minister?" A person answered, "He has been burnt in his bed." The poor creature was so affected by this dreadful intelligence, that she fell down and expired immediately without uttering another word!

At Kingston, Mr. Coultart had, in the mean time, commenced the erection of a neat, substantial chapel, situated on lofty ground, near the entrance into the city, and calculated to hold 2000 persons. He had, also, many encouraging evidences that the power of God attended the dispensation of the word of truth, as nearly 200 persons had been admitted into church fellowship within the space of 12 months, notwithstanding the utmost discrimination appears to have been exercised.

Mr. C. relates the following proof of high estimation of religious privileges:—"A slave wished his owner to give him permission to attend with God's people to pray: his answer was 'No; I will rather sell you to any one who will buy you.' 'Will you,' said he, 'suffer me to buy myself free, if me can?' 'If you do, you shall pay dearly for your freedom; as you are going to pray, two hundred and fifty pounds is your price.' 'Well, massa,' said the negro, who knew that the common price for a slave was about 140*l.* 'it a great deal of money, but me *must pray*; if God will help me, me will try and pay you.' He has been a long time working hard, and at last sold all himself and his wife had, except his blanket, to purchase liberty to pray in public, or, in other words, to meet with those who love Jesus Christ!"

Towards the close of the year, Mr. Coultart was induced, by the pressing invitation of a friend, to pay a visit to the parish of Manchioneal, and make an excursion to Montego Bay, where he found the venerable Moses Baker blind with age. He was much gratified with the interview, and received from the proprietor of the estate on which Mr. Baker resides, a most satisfactory testimony to the moral improvement which had taken place among his negroes, in consequence of the pious instructions of that excellent man. So convinced, indeed, was this gentleman of the advantages resulting from an attendance upon the Gospel, that he expressed an earnest wish for some person to be sent thither, under the sanction of the *B. M. S.*, who might take charge of the congregation, which Mr. Baker was now unable to supply in consequence of his years and attendant infirmities. The Rev. Mr. Tripp was afterwards appointed to this station.

In January, 1822, the new chapel at Kingston was opened, and was both numerously and respectably attended. Upwards of 2000 persons were numbered within the edifice, and above 500 were accommodated with benches on the outside. Mr. Coultart having offered some remarks on the reports and other statements of the society, some unknown gentlemen were

induced not only to espouse but to advocate the cause, and to solicit the public to support an institution which appeared "so likely to be advantageous to the general welfare." On the first Sabbath in March, the Lord's Supper was administered, in the new edifice, to about 1600 communicants, and Mr. Godden came over from Spanish Town to assist in the pleasing solemnities of the day.

In a letter dated March 18, 1822, Mr. Knibb, who had recently arrived, wrote—"You have, perhaps, been informed that we have opened a house at *Port Royal*, about 5 m. from Kingston, on the opposite side of the harbour. It is a very wicked place; a short time ago, it could vie with Sodom and Gomorrah in wickedness. Once it was wholly swallowed up by an earthquake; and, in 1811, almost the whole town was consumed by fire.—22 persons are received as candidates for baptism."

In the course of the year 1823, some hundreds of members were added to the churches in Kingston, and from that time, notwithstanding various personal and relative afflictions, the missionaries have had much cause of rejoicing. The last Report says—"The increase of members in the first church at Kingston has been considerable; and though Mr. Coultart has been constrained, on account of Mrs. C.'s continued indisposition, to leave his important charge for a season, the worship of God has been regularly maintained among them by the united efforts of Mr. Tinson, Mr. Knibb, and Mr. Flood; the last of whom left England shortly before the last anniversary, with Messrs. Mann and Baylis. The school conducted by Mr. Knibb appears to be of growing utility. A public examination of the pupils was held in December last, when many persons of respectability attended, and expressed much pleasure and surprise at the progress of the pupils. It is highly encouraging to add, that many who were educated in this school have become members of the church, and others are candidates for the same privilege."

"The chapel hitherto occupied by Mr. Tinson's congregation, having been found, in point of situation and otherwise, inconvenient, premises better adapted for their use have been engaged in the city. They were opened for divine worship, after the necessary repairs and alterations had been completed, on the 24th of December. "Appearances," says Mr. T. "are very encouraging."

"The exertions which have for several years been made at *Port Royal*, the ancient capital of the island, have issued in the formation of a church there, of which Mr. Knibb has taken the charge. About 150 members belonging to Kingston have been united to it; and at the date of the last accounts the number of converts had considerably increased."

"At *Spanish Town*," Mr. Philippo writes, "our prospects are indeed cheering; the number of our stated congregation nearly doubles what it was last year. Not less than 400 young persons have been added to it within the last two or three months, almost all of whom seem earnestly inquiring the way to Zion, with their faces thitherward." Mr. Philippo has been laboriously engaged, for several months past, in superintending the erection of a new chapel; and such is the interest taken by the people in this service, that many free persons of colour, both in the church and in the congregation, submit to the greatest drudgery, solely that they may present the fruits of their labour as an offering to the house of God."

"At *Old Harbour, Passage Fort*, and several other places in the neighbourhood, which are supplied by the joint exertions of Mr. Philippo and Mr. Baylis, the prospects are equally animating; and scarcely a week passes but deputations are sent down to *Spanish Town*, from the contiguous parishes, reiterating the Macedonian cry, "Come over and help us."

"Although the vacancy at Anotta Bay, occasioned by the decease of Mr. Phillips, has not yet been supplied, the work of the mission has not been altogether at a stand. Mr. Flood has occasionally visited the station, and had the pleasure to receive upwards of 20 members into the church at the close of 1826."

"The churches both at *Montego Bay* and *Crooked Spring* are in a very pleasing and prosperous state. The exertions of Mr. Mann, during Mr. Burchell's visit to this country, had been unremitting and successful; and on the third Sabbath in March, 75 persons were baptized. Mr. Burchell has commenced preaching at the town of *Falmouth*, where for a long time hundreds have eagerly desired his visits. Arrangements have also been made for occupying a station at Ridgland, in the parish of Westmoreland."

"But while so encouraging a statement of the progress of religion in Jamaica may be made, intelligence has lately been received of a nature to excite serious apprehensions for the future welfare of the mission. A consolidated slave law passed the House of Assembly on the 22d of December last, in which, among many other enactments of a widely different character, several clauses are inserted of a tendency equally injurious and unjust. Repeated applications have been made to government upon the subject, and it is earnestly hoped the representations will not be in vain. May He *by whom kings reign and princes decree justice*, graciously interpose, to defend his cause in this important island from the danger which threatens it!"

The *C. K. S.* has several schools on this island, which are in a prosperous state.

A correspondence having been entered into with the Bishop of Jamaica, by which it appeared that openings of usefulness presented themselves in the establishment of schools in the island, the committee of the *C. M. S.* have placed the sum of £200 at his Lordship's disposal, for that purpose.

An opportunity having occurred for the beneficial employment of the society's funds in the parish of St. Thomas in the East, the committee have granted the sum of £100, to be appropriated at the discretion of the rector. With this sum a catechist has been provided for the district of Blue Mountain Valley, containing a population of 5500 persons, who have hitherto had no means of spiritual instruction.

Mr. Taylor and Mr. Jones, with their wives, pursue the work of education on the estates of Salt Savannah, and Papine. In the school under Mr. Taylor's care there are 83 scholars, consisting of adults and children; and in that of which Mr. Jones has the charge, 81.

JAN, ST. one of the Virgin Islands, W. Indies, about 36 m. E. Porto Rico.

In 1741, a pious man, named Jens Rasmers, an overseer of one of the plantations, who had formed an acquaintance with the missionaries at St. Thomas, began to preach to the negroes under his care, and occasionally invited some of the *U. B.* to come over to his aid. Great attention was thus excited among the slaves; and in the course of a few years, it was so evident that the word spoken was attended with a

divine blessing, that a small estate was purchased as a missionary settlement, and called *Bethany;* and in November, 1754, Mr. Brucher, from the island of St. Thomas, took up his residence there.

In 1766, the church, which had been unfortunately blown down by a tempest, was rebuilt; and in 1782, the brethren purchased a house and a piece of ground, in another part of the island, for the accommodation of those negroes who were precluded by distance from regularly attending the worship at Bethany. In this settlement, which was called *Emmaus*, a new church was erected and a missionary was settled; two circumstances which appeared to gratify the white inhabitants of the neighbourhood, as well as the peculiar objects of the mission.

In August, 1793, a dreadful hurricane occurred in the West India islands, and proved particularly destructive to St. Jan. Of the two missionary settlements, Bethany and Emmaus, the former was most exposed to the fury of the tempest, and there the scene was truly appalling: the storm commenced in the evening of the 12th; and before morning, the brethren and many persons, both Europeans and people of colour, who had fled to them from different parts of the neighbourhood, could scarcely find shelter in any part of the buildings. About 8 o'clock the wind suddenly veered to the S., when all the houses of the negroes were swept away in an instant; and soon after, the church fell with a tremendous crash, and its ruins were whirled into the air, and carried to a considerable distance—boards, beams, rafters, and shingles, flying in all directions. The mission-house also, was in the most imminent danger. Providentially, however, this was preserved, together with the church and dwelling-house of the brethren at Emmaus, though all the surrounding buildings were completely destroyed.

In the year 1813, the congregations of the brethren on this island consisted of 1461 baptized persons, including children; and of this number 677 had been admitted to the holy sacrament.

The hurricane which was felt so severely in St. Croix, in the autumn of 1819, also visited the island of St. Jan, and did considerable damage to the missionary settlements.

JERUSALEM, a city of Asia, capital of the ancient Judea and of modern Palestine, situated about 25 m. westward of the Jordan, and 40 E. Mediterranean. E. long. 35° 20′, N. lat. 31° 46′. It is supposed to have been founded by Melchizedeck, and named Salem; but when the Israelites entered the land of Canaan, it was called Jebus, from the Jebusites, whose capital it was. It was the capital of David's kingdom, under its present name. Here Solomon, his successor, built his magnificent temple, which was dedicated 1004 years B. C. About 418 years after, the city and walls were demolished by Nebuchadnezzar. It has been several times destroyed by the enemies of God, and rebuilt by his chosen people. In the reign of Tiberius, it was rendered memorable by being the scene of many of Christ's miracles, and especially of his death and resurrection; and was taken and destroyed by Titus, A. D. 70. At the siege, according to Josephus, 97,000 were taken prisoners, 12,000 perished with hunger; and the whole number of slain and prisoners, during the war, was 11,000,000. It was soon rebuilt; has since been often plundered and partially destroyed; and, for several centuries, has been annexed to the Turkish empire. It has long been an object of much veneration, and the resort of numerous pilgrims, of

various denominations and countries, who pay an immense revenue to the Turks.

The city is built on several hills; viz. Zion, at the S. W. part; Calvary, at the N. W.; Moriah, at the S. E.; and Bezetha, at the N. E. It is nearly square, and little short of 3 m. in circuit. The *population* is estimated as follows:—Mussulmans, 10,000—Jews, 6000—Greeks, 2000—Catholics, 1500—Armenians, 500.—Total, 20,000. Some think the Jews are more numerous than the Mussulmans; they occupy, however, a much smaller part of the city than the Turks and Arabs, and have 5 synagogues in the quarter where they live. There are also 11 mosques, and 20 monasteries, belonging to the different denominations of Christians.

All that remains now of this once splendid city, is a Turkish walled town, enclosing a number of heavy, unornamented, stone houses, with here and there ruined heaps and vacant spaces, seated amid rugged hills, on a stony and forbidding soil,—"a cemetery in the midst of a desert." Jerusalem is, in fact, no more; what exists on its site seems only to mislead topographical inquiries. Not a monument of Jewish times is standing, the very course of the walls is changed, and the boundaries of the ancient city are become doubtful. The monks pretend to show the sites of the sacred places; but neither Calvary nor the Holy Sepulchre, much less the Dolorous Way, the house of Caiaphas, &c. has the slightest pretensions to even a probable identity with the real locality to which the tradition refers.

The general aspect of the country in the immediate neighbourhood of Jerusalem is blighted and barren: "the bare rocks look through the scanty sward, and the grain seems in doubt whether to come to maturity, or to die in the ear." On approaching the city from the W. toward the Jaffa, or Pilgrim's gate, little is seen but the embattled walls, and the gothic citadel,—the greater part of the town being concealed in the hollow formed by the slope of the ground toward the E. But, from the high ground in the road to Nablous and Damascus, where the distant city first bursts on the traveller, the view is exceedingly noble and picturesque. Amid a seemingly magnificent assemblage of domes, and towers, and minarets, it is said, the eye rests with delight on the elegant proportions, the glistening gilded crescent, and the beautiful green blue colour of the mosque of Omar, occupying the site of the temple of Jehovah; while, on the left, the lovely slope of Mount Olivet forms a soothing feature in the landscape. The general character is a sort of forlorn magnificence; but the distant view is all. On entering at the Damascus gate, meanness, and filth, and misery, soon reveal its fallen and degraded state. The traveller is lost among narrow, unpaved, deserted streets, where a few paltry shops expose to view nothing but wretchedness: the houses are dirty and dull, looking like prisons or sepulchres; scarcely a creature is to be seen in the streets, or at the gates; and throughout the whole city, there is not one symptom of either commerce, comfort, or happiness. "How doth the city sit solitary, that was full of people! How is she become as a widow! she that was great among the nations, and princess among the people; how is she become tributary! From the daughter of Zion all her beauty is departed. All that pass by, say, Is this the city that was called the perfection of beauty, the joy of the whole earth?"

But even that distant view of the modern town, which has been pronounced so exceedingly beautiful,

is revolting to the mind; for what can reconcile the feelings of a protestant Christian to the monstrous incongruity of Turkish domes and minarets towering over the site of the temple, and the triumphant symbol of the Mahommedan imposture glittering amid the towers of convents and churches dedicated to fraud and idolatry? The features of nature, however, possess an unchangeable interest; and it is on these, not on the pretended holy places, and intrusive shadows, that the eye reposes with complacency,—with these it is that the heart communes. "The beautiful gate of the temple," remarks Dr. Clarke, "is no more; but Siloa's fountain haply flows, and Kedron sometimes murmurs in the Valley of Jehoshaphat." A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam. The gardens of Gethsemane, the vale of Fatness, are in a sort of ruined cultivation; the olive is still found growing spontaneously in patches at the foot of the mount to which it has given its name; there, too, the road to Bethany still winds round the declivity, and Mount Olivet itself retains a languishing verdure.

To Jerusalem the attention of various societies has been directed, as furnishing the most favourable opportunities for the distribution of the Scriptures and of tracts.

In 1818, the Rev. C. Burckhardt visited Jerusalem, as agent of the *Malta Bible Society*, and distributed the Scriptures in 12 languages, during the festival instituted in honour of the day of Pentecost.

In 1819, the Rev. J. Conner, *Church missionary*, made a visit to this city for a similar purpose.

Mr. J. Wolff, a converted Jew, and missionary of the *L. J. S.*, has visited Jerusalem several times since the early part of 1822, and laboured indefatigably among his brethren according to the flesh.

The Rev. L. Parsons, of the *A. B. C. F. M.* entered Jerusalem Feb. 17, 1821, and continued there more than 2 months. Near the close of his labours, he said, "I have now visited 13 Greek monasteries, 1 Catholic, 1 Armenian, 1 Syrian, and 1 Coptic, within the walls of Jerusalem: and distributed, in all, including the church of St. Constantine, 1000 tracts. These tracts are to be widely distributed; and, perhaps, read, by persons several thousands of miles from the Holy City. The very fact, that they were brought from Jerusalem, will attach to them a degree of sanctity, and give them higher claims upon the attention of a multitude of Christians."

The Rev. Messrs. P. Fisk and J. King, of the same Board, spent about 2 months in this city, in 1823, mostly in May and June; and during their residence they sold 84 copies of the Scriptures, and gave away 52, and circulated 770 tracts. Among the Greeks and Armenians they found a very gratifying eagerness to possess the Scriptures. In the latter part of the same year, Mr. Fisk, accompanied by the Rev. W. Jowett, *Church missionary*, again visited this city; and in the early part of 1824, they were joined by the Rev. I. Bird.

The Rev. Mr. Cook, *Wesleyan missionary*, was appointed, in 1823, to visit Jerusalem, and to report, from personal observation, on the facilities which might present themselves for commencing a mission in Palestine. His statements, on the whole, are deemed favourable to the enterprize, and present no greater obstacles than the circumstances of that interesting but long benighted region might be expected to exhibit. The purpose of the committee, though still kept in view, has not, as yet, been accomplished.

JESSORE, or MOORLEY, a

town of Hindoostan, in Bengal, capital of the district of Jessore, which extends into the Sunderbunds. It is 62 m. N.E. Calcutta. long. W. 89° 15′., N. lat. 23° 7′.

A church was formed at this place through the instrumentality of the *Bapt. M. S.* in 1807, and visited monthly by one of the native teachers. Not only were many converted, but one individual was happily restored, and his wife and mother were baptized. In 1810, the church consisted of four branches, each about 30 miles distance from the other; the whole comprehending an extent of country of little less than 100 miles in diameter. At this period 4 native brethren were stationed at these different branches, to assist Carapeit in his indefatigable labours, which had been the means of greatly increasing the church. The Rev. Mr. Thomas afterwards occupied this station, in connexion with the natives. Additions were made to the number of believers, but some the brethren were compelled to exclude; who, happily, retained a sufficient knowledge of the Gospel to keep them from relapsing into idolatry. One of them, in his last sickness, declared that his dependence for salvation was on Christ alone; and calling his wife, pressed her in the most earnest manner to renounce every other hope,—enforcing this, indeed, with so much earnestness, as almost to make it a condition of her inheriting the little property he possessed. Every year additions are reported as being made to the church; and, in 1824, the district in which it is situated, is described as "one of the best cultivated fields in Bengal;" Mr. Thomas, and his itinerants, being perpetually employed in traversing the numerous villages, fields, and roads, and in visiting the bazars, ghats, and other places of public resort, through a considerable extent of country. The church, at this time, consisted of nearly 80 members, inhabiting 10 different villages. At *Neelgunj*, in this district, a school was formed at the expense of the *Serampore School Institution*. 3 native youths were sent by Mr. Thomas to the Serampore college; and the distribution of the Bengalee Testament in this quarter was very considerable.

The present state of this mission is rather discouraging. As great alterations have lately taken place in the residence of many members, an exact statement of their numbers cannot be given: it is feared the members in communion do not exceed 30.

The whole population, nominally Christians, amounts to about 100. Mr. Thomas resides at Sahebgunj, which is the civil station of the district. Formerly the greater part of his flock were situated at Christianpore, 16 m. N. Sahebgunj; but, during the year 1826, they have been brought into Sahebgunj, that they might enjoy the benefit of his constant instruction and care. Other portions of his people are situated at Bakuspole, a village 12 miles to the south of Sahebgunj, and at several villages scattered in different directions through the district, and some at great distances.

Mr. Thomas conducts regular services on the Sabbath, and on several days of the week, chiefly for the edification of the native Christians. He likewise visits different parts of the town and neighbourhood, to preach the Gospel to the heathen and the Mussulmen, and he superintends 4 native schools, which are supported by funds for that purpose, by gentlemen formerly resident at the station. In the schools the Scriptures are read, and Christian catechisms taught; and one of the gentlemen, now at the station, takes a deep interest in their welfare, and promotes it both by his

visits and liberality in rewarding the children.

A considerable portion of Mr. Thomas's time should also be spent in visiting those parts of the district where Christian families reside; but interruptions continually occur in this part of his duty, from weather and other circumstances.

There has been an addition of one person, a female, to the church during the year 1826.

JEWS, in the most extensive sense of the word, is a term comprehending all the descendants of Abraham; but, in its more restricted sense, it includes those who belong to the tribe of Judah, and who inhabited Judea. This name was given them soon after the Babylonish captivity, when the tribe of Judah became the most considerable of what was left of Israel. In preceding times, they were called Israelites, or, more commonly, Hebrews. According to ancient prediction, the Jews became subject to the Romans at the destruction of Jerusalem, A. D. 70, were persecuted and dispersed through the earth, and have ever since ceased to be a distinct nation. They still remain a monument of the truth of Christianity, unincorporated among the inhabitants of the countries in which they reside. They profess to pay a regard to the worship and ceremonies enjoined by the law of Moses; to which they have added many rites, that are merely of traditional authority, and entertain the unfounded expectation of a Messiah, to deliver them from their present state of subjugation and oppression. The following is supposed to be as accurate an estimate of their present population as circumstances will admit, viz. under the dominion of the Grand Seignior, 2,500,000; States of Barbary, 250,000; in Poland, before the partition of 1772, 1,000,000; in Russia, comprehending Moldavia and Wallachia, 300,000; in the different states of Germany, 600,000; in Holland and Belgium, 100,000; in Sweden and Denmark, 5000; in France, 50,000; in Great Britain and her dependencies, 80,000; in the Italian States, 200,000; in the United States of America, 3000; in Persia, China, Hindoostan, &c., 2,500,000. — Total 7,688,000. The aggregate of the Jewish population is usually estimated at 8,000,000. Within a few years, the friends of missions have awoke from the slumber of nearly 2000 years: they have begun to feel their obligations to the descendants of those through whom they have inherited the blessings of the Gospel, and to employ many means for their advantage.

The *London Jews' S.* was formed in 1809, and its missionaries and agents have widely distributed the New Testament and tracts in several languages; and taken other efficient measures to remove the veil from the eyes of the Jews, in France, Italy, Switzerland, Holland, Germany, Prussia, and Poland, on the continent of Europe, and in other parts of the world.

The *Philo-Judæan S.* designed to promote the temporal and spiritual welfare of the descendants of Abraham, was instituted in London in May, 1826.

The *Edinburgh S.* for *promoting Christianity among the Jews* was formed in 1819. It has cordially, and vigorously engaged in the service indicated by its name, and promises a lasting and powerful influence. A very efficient ally of this society has been formed in Glasgow. There are many other smaller, but similar and not inconsiderable, associations in Ireland and on the continent, and one or more in Asia. Similar societies have been formed in the United States, of which the *American S.*

formeliorating the Condition of the Jews is the most important, though not the oldest. Although the sum of good accomplished by these institutions cannot be precisely stated, yet it may be viewed as the commencement of a train of effects identified with the ultimated regeneration of Israel, and with the general fulfilment of the prophecies which announce the universal dominion of the Redeemer.

[See *Amsterdam, Berditschew, Berlin, Breslau, Callenberg, Constantinople, Detmold, Dusselthal, Dresden, Frankfort, Konigsberg, Jerusalem.*]

K.

KANDY, a kingdom of Ceylon, containing about a fourth of the island, in the interior part towards the S. The country is mountainous, very woody on the frontiers, and difficult of access from the great quantity of jungle.

The central part consists of mountains cultivated to their summits, interspersed with villages, rivulets, and cattle, fields of rice and other grain, well trodden footpaths in all directions, and fruitful valleys, with groves of areka, jacca, and cocoa-nuts, limes, oranges, &c. In many parts of the interior volcanoes have burst forth at different times; and the hills seem to possess the principle of those eruptions. Iron and other ores are to be met with; but the Kandians, for years past, have paid no attention to discovering or working any of the veins. The air is subject to heavy fogs and dews at night, succeeded by excessively hot and sultry weather by day; rain and thunder are also frequent and violent. The inhabitants use fire-arms and bows and arrows for weapons of offence. The king was long absolute; and he was clothed in all the state and splendour of other Asiatic princes, with the peculiar distinction of a crown. The tyrannical government of the last ruler, and his cruelties, were in the extreme; so that many of his subjects removed to the British settlements. His atrocities continuing to spread, the British, in 1815, took up arms against him solely, promising security and protection to his subjects. They entered the capital, which was found deserted, and stript of all valuable property; but the king's retreat being soon known, he was taken prisoner, sent to Colombo, and thence to Vellore, where he is still in confinement. The conquest was bloodless on the part of the British, who, with Kandian chiefs, settled a treaty for deposing the King, and establishing his Britannic Majesty's government in the Kandian provinces.

Kandy, the capital, stands at the head and widest part of an extensive valley, in the midst of wooded hills and mountains, and is more regularly built than most Indian towns. The palace is a square of great extent, built of a kind of cement perfectly white, with stone gateways. The temples of Budhu and the gods are numerous; and that of Malegawa is the most venerated of any in the country, as it contains a precious relic,—the tooth of Budhu. The houses that constitute the streets are all of clay, of one story, standing on a low terrace of clay; and are all thatched, except those of the chiefs, which are tiled. Kandy was entered by the British troops in 1803, the king and principal inhabitants having previously fled; but the expedition terminated in the massacre or imprisonment of the whole detachment.

In 1815, it was again entered, and with better success, as noticed in the preceding article. The town is nearly surrounded by the river Mahawelle, and an artificial lake, made by the late king, 65 m.

E. N. E. Colombo. E. long. 80° 47', N. lat. 7° 18'.

The directors of the *C. M. S.* having determined on sending four clergymen to Ceylon, the Rev. Mr. Lambrick was appointed to Kandy.

In a letter dated Oct. 27, 1818, he says, "I have had full employment for the exercise of my ministry among the numbers of our countrymen here, both civil and military, and especially in the crowded hospitals; but hitherto I have been precluded from any public missionary exertions. The town, indeed, has been almost deserted by the native inhabitants ever since the rebellion broke out; but we have the greatest encouragement to hope that God is about to restore the blessings of peace, and with it the people will return. I cannot, at present, be permitted to preach to the natives; but I have obtained authority to open schools, and have engaged two of the priests to be the masters of them, as they have promised to conform to my directions.

A few days ago, the Governor, in the prospect of the rebellion being speedily terminated, proposed returning to Colombo, and desired that I might be asked whether I would remain here after he had left. And, on my signifying my assent, his Excellency conferred upon me the appointment of assistant chaplain to the forces in Kandy; which, as long as I retain it, will save the society my personal expenses."

In this situation, Mr. L. had continual calls of duty among his countrymen, and the best opportunities of studying Cingalese in its purity. He also established a large school on the national system. The Rev. Mr. Browning joined him in 1820; and on the arrival of an additional chaplain, Mr. L. retired from the office he had held to Cotta, on which occasion he received the thanks of the government for the exemplary attention which he had paid to the Europeans. Mr. B., however, continued his efforts at this station,—conducting Cingalese services, visiting the gaol, in which from 60 to 70 prisoners were confined, and actively superintending 5 schools.

A school-house was opened with divine service, on the 19th of Jan. 1826: besides Sunday services, Mr. B. has a Cingalese service on Wednesday evenings, and one in Portuguese on Thursday evenings. The attendance at public worship had previously been small; many of the scholars were kept away by their parents; few adult heathen could be prevailed on to attend; and of the prisoners, though some listen to the word, others are indifferent and callous; but he continues to avail himself of various opportunities to make known the Gospel. Sickness having again disabled the chaplain, it devolved on Mr. Browning, early in the year 1820, to take such part of his duty as could be done without material injury to his own.

At the annual meeting in September, Mr. Browning reported that the service in Cingalese was somewhat better attended than it had been a few months before, and particularly by the females; and that there were 5 schools, with an average attendance of 105 scholars.

It is gratifying to learn, that the sons of the Kandian chiefs, who attend to learn English, have lately, of their own accord, come forward to purchase the Cingalese and English New Testament, to read and compare at home.

KARASS, a large village in Asiatic Russia, situated near the source of the River Cuban, at the northern foot of Mount Caucasus, between the Black and Caspian Seas, and a short distance from Georghiersk.

The Rev. Messrs. Jack, Patterson, and Galloway, from the *Scottish M. S.*, commenced exertions here in 1802, with a view to introduce the Gospel among the Tartars. Though for some time they had many difficulties and discouragements to encounter; yet they experienced evident tokens of the divine favour and protection, and great good has resulted from their persevering efforts. Soon after they had established themselves at Karass, the Russian government, in consequence of an urgent solicitation, gave a grant of land, of more than 14,000 acres, for the benefit of the mission, with certain immunities flattering to its future prospects. Native youths, slaves to the Circassians and Cuban Tartars, were early redeemed by the missionaries, and placed in schools, where they received instruction in the Turkish and English languages, and were taught the useful arts and the principles of Christianity. Among those who early embraced the Gospel, was the Sultan, Katagerry, who has rendered essential aid to the mission, and advocated its cause in the metropolis of England. In 1805, a reinforcement of missionaries, with a printing-press, was sent to this place. The New Testament, which had been translated into the Turkish language by the assiduous labours of Mr. Bainton, together with some tracts written by him against Mahommedanism, were immediately printed, and circulated among the people. Some, perceiving the great superiority of Christianity, renounced their former superstitions, to embrace it; while the confidence of others in the truth of their system was greatly shaken, among whom were some effendis, or doctors. One priest is said to have exchanged his Koran for the New Testament.

The *German M. S.* has also a station at Karass, which is increasing; and, in consequence, Mr. Fletnitzer was removed from the neighbourhood of Odessa, to assist Mr. Lang. The latter has laboured with success in the German congregations committed to him, and has itinerated with Mr. Galloway among the Tartar tribes. Speaking of these visits, he says:—"In general, the more sensible among them acknowledged, that, on our side, there is more truth than on theirs; but also among them it is said, What is truth? Their indifference toward every serious thought is almost unbearable. *There is not one that understandeth: there is none that seeketh after God.* The missionaries have, however, lately contemplated the trial of a school among these people." Of *Madchar*, a second German congregation of which Mr. L. has the care, he writes:—"With feelings of great delight do I turn to my dear congregation: with sure hope I am waiting for the day of their salvation. At my last visit to this people, I examined more particularly into their real state; and oh, how delightful was it to my soul, to find many a precious plant in this garden of our God—in this otherwise barren field! What feelings of adoration and thanksgiving filled my breast, when I heard, during divine service, the sacrifices of prayer and praise rise with deep veneration to God Almighty, from this newly awakened people! How lovely sounded the voice of the little children! And how many a heart exclaimed, O Lord hear us! O Lord have mercy upon us! The zeal among the school-children is very great. The spelling-book sent from Bâsle is already committed to memory; and it is with difficulty the parents can keep the children from school. The Lord's-day is kept holy; dedicated to the

exclusive worship of God our Saviour, and to the building up in our holy faith and religion. The defaults of a few members of the congregation were noticed by the Elders of the chapel; and reproved in Christian love, according to the Gospel. The flourishing state of this church is the more interesting, as it is surrounded with numerous tribes of Tartars, to whom their Christian conversation, by the grace of God, may become a light to guide their feet into the way of peace."

KAUNAUMEEK, formerly an Indian settlement between Stockbridge, Massachusetts, and Albany, New York. Here the Rev. David Brainerd commenced his missionary labours among the Indians, April 1, 1743, under the patronage of the *C. K. S.* in Scotland; and laboured a year, when he persuaded the Indians to remove to Stockbridge, and attend on the ministry of the Rev. Mr. Sergeant. Mr. Brainerd was ordained as a missionary at Newark, New Jersey, June 12, 1744; and on the 22nd of the same month entered on his labours at *Sakhauwotung*, within the Forks of the Delaware. He visited, for the first time, the Indians on the Susquehannah, and commenced his labours at a place called *Opehol-haupung*, Oct. 5, 1744; whence he removed June 19, 1745, to *Cross-weeks*.

KENT, a town of Africans, in the parish of St. Edward, at Cape Shilling, about 40 m. S. Freetown, Sierra Leone, W. Africa. Population, in 1823, 418, of whom 318 were liberated slaves.

This station was commenced by the *C. M. S.* in 1819. About 200 people were placed under the care of Mr. Randle, who was brought to a serious concern for his own salvation under the ministry of Mr. Johnson at Regent's Town. He had at this time an evening school of nearly 70 boys and adults. Painful circumstances arrested his labours, and Mr. Renner was in consequence appointed to the station. The sum of 2*l.* 13*s.* 11*d.* was contributed by a missionary association, formed here in September, 1820, in the first 4 months. A singular circumstance occurred on this occasion, in the opposition of an African, which, however, he soon withdrew: his country people, he said, had sold him for a slave; he had no wish, therefore, to do *them* any good, who had done *him* so much injury; but he relented, after a suitable admonition, and became a subscriber to its funds. Mr. Renner being removed by death, Mr. Beckley was appointed his successor, while Mrs. Renner was left in charge of the females.

The official return of scholars, in January, 1821, was 35 women and 58 men and boys. A large stone building, the floor of which was to be appropriated to divine worship, was finished; the liberated negroes were making progress, and cultivation was extending. The average number of adult scholars, through the year 1824, was between 89 and 90. Both the boys' and men's schools continued to improve under the care of a native youth from the *Christian Institution*. At this time Mr. Beckley remarks:—"With much sorrow I state, that this settlement has received injury in spiritual things, on account of my frequent absence from it. The church is by no means so well attended as before, though, at the same time, I have great reason for thankfulnesss. It has pleased God to continue his grace in the upholding of such as profess to love him. In outward things, such as building and cultivation, the settlement has prospered. A wall has been completed, enclosing the superintendent's house, with boys' and girls' school-houses in the

respective wings, containing 10,200 feet of mason work, and the boys' school is so far finished, as for them to be able to live and keep school in it. The quantity of cassada purchased by government during the last two quarters, has been 3620 bushels; which, contrasted with the state in which the settlement was when I first came, gives me much satisfaction: a bushel of cassada, not quite 3 years since, was not to be found throughout all Cape Shilling." The number of communicants was 13.

The Rev. Mr. Gerber at present labours at this place. Besides the Sunday services, he has others on Wednesday and Friday evenings. The average attendance is, at the former about 120, and at the latter about 15. At Midsummer, 1826, there were 10 communicants, but at Michaelmas he had felt it his duty to exclude 3. The heavy rains which had fallen between Midsummer and Michaelmas, and frequent indisposition, had prevented him from regularly visiting the neighbouring stations. At Michaelmas there were in the school 146 boys and 95 girls. "The increased average number," says Mr. G. "inclusive of children, is, on Sundays from 369 to 419, and on week-days, from 229 to 239. Our present place of worship has become too small to contain so large a number, so that many have to sit outside in the piazza." Mr. G. had also 30 persons preparing for baptism and the Lord's supper, and mentions the following interesting case of one of them:—

"A woman at Housa, who was a strict worshipper of two idols made of wood, in the figure of a man and woman, whom she called Bacumbagee, and to whom she from time to time sacrificed a fowl; when convinced by the Spirit of God that she was thus ignorantly worshipping the devil, cut her idols to pieces and threw them away, and is now worshipping God in spirit and truth."

Two days after Mr. G. settled at Kent, one of the Commissioners of Inquiry visited the settlement, and wished an examination of the schools to take place. In consequence, 166 boys and 75 girls were examined: of the boys, 9 only could read the Scriptures tolerably well, and 14 could read the New Testament imperfectly: of the girls, 11 could read the Scriptures fluently, and spell very well, and 13 could read the New Testament imperfectly, and were incorrect in spelling. The commissioners, on seeing the state of the schools, advised Mr. G. to obtain assistants more adequate to the proper instruction of so large a number of scholars. William Neville and his wife having been placed at Kent with that view, and the boys being withdrawn from that labour which had for a considerable period left them far too little time for instruction, Mr. G. was enabled to report at Michaelmas a remarkable improvement in the schools. Examinations are now held every quarter—which plan acts as a great stimulus to the children.

KHAMIESBERG, a station of the *L. M. S.*, on the Khamies Mountain, Little Namaqualand, S. Africa, S. Orange R., and near Cape Colony. As early as 1809, Mr. John Sydenfaden made an attempt to establish a mission among the Namaqua Hottentots, and soon succeeded in gaining 4 or 500 followers; among whom many seemed to serve the Lord in sincerity. Owing to numerous embarrassments, however, his stay was short.

At this place, and in its neighbourhood, two *Wesleyan missionaries* are employed. A large part of the tribe of the Little Namaqua Hottentots have been reduced from migrating habits to the

cultivation of the ground, to the practice of useful arts, and, above all, have wholly renounced superstition and idolatry. Buildings, fields, and gardens, have taken the place of the former Hottentot kraal, and the chapel and the school are regularly attended by the christianized adults and their children. From almost the first commencement of the mission, the most satisfactory instances of true conversion have taken place, and they still occur. One converted Hottentot family alone has furnished three native teachers, of decided piety and suitable knowledge of the truth, and others have acquired such a maturity of religious experience as to be useful to their fellows.

KILKENNY, capital of a county of Ireland of the same name, where the *W. M. S.* has placed one of its labourers.

KILLALOE, a town in Ireland, in Clare county, where the *W. M. S.* has a missionary.

KISSEY, a town of liberated Africans, in the parish of St. Patrick, Sierra Leone colony, W. Africa, about 3 m. E. Freetown, on the Sierra R. Inhabitants in this town and its vicinity 1500.

The *C. M. S.* commenced its benevolent efforts here in 1816. By an official return of April 1, 1817, it appears that the Rev. C. T. Wenzel had the charge, at that time, of 404 negroes, of whom 74 males and 77 females attended school. On Mr. W.'s death, soon after, the Rev. G. R. Nylander, from the *Bullom* shore, and Stephen Caulker, a native usher, proceeded to this station. In 1819, Mr. N. gives the following account of his situation and labours:—

"I have family prayers, morning and evening, with about 200 adults and children; and, through the day, my time is taken up with the affairs of the settlement. On the Lord's day, there is a congregation of 300 or more assembled; but none, as yet, seem to have ears to hear or hearts to understand. However, seeing so many precious souls assembled before me, I am often refreshed in speaking to them, and encouraged to continue in the work; though sometimes much dejected because I see no fruit, as others do.

"The school is carried on by Stephen Caulker and another lad from Rio Pongas. We have also an evening and a Sunday school; and if I could spare a little time, I would introduce a Bullom school here; as there are about 50 Bullom and Sherbro children, who understand one another, and converse in their tongue.

"Here are about 500 people, young and old, on rations from government; and, of course, under my immediate care. About 450 more live in scattered huts, near Kissey, and the Timmanees and Bulloms are in our neighbourhood; so that if a missionary were not so confined by the care and management of the affairs of the settlement, he might make himself useful in visiting all the places in the vicinity. I have introduced a weekly prayer meeting, on Wednesday evenings: about a dozen adults attend."

In 1822, the number of inhabitants being greatly increased, Mr. N. says—"Divine service is attended on Sundays by 600 people and upward; and about 400 attend morning and evening prayers on week days. About 50 mechanics attend evening school: 100 boys and 100 girls are at the day schools; a few married women attend, but very irregularly." In October, a *M. A.* was formed, when 4*l.* 6*s.* 9*d.* was collected, and the subsequent monthly contributions were pleasing.

In March, 1826, Mr. Metzger

reported that the people were very negligent about spiritual things, few besides the communicants attending the ministry of the word. At Midsummer their attendance had somewhat improved.

The number of communicants at Michaelmas was 40; and within the three quarters then terminating, 10 adults and 17 children had been baptized.

The returns of the schools at Christmas, were boys 22, girls 34.

KONDAIA, a settlement in the Susoo country, W. Africa; about 40 m. up the Rio Pongas from Freeport. The Rev. Messrs. Brunton and Greig, from the *Episcopal M. S.* commenced a mission here in 1798, and laboured under many discouragements and interruptions, till 1800; when a company of Foulahs murdered Mr. Greig, and the mission was relinquished, though favourable prospects of usefulness were beginning to open.

KONIGSBERG, a city and capital of Prussia, 4 m. from the mouth of the Pregel. E. long. 20° 30′, N. lat. 54° 40′. Population 55,000, of whom 8000 are Jews. A university was founded here in 1544, which has 18 professors and about 300 students.

A wide field of useful exertion has been opened here among the Jews, upon which much successful missionary labour has been bestowed.

KORNEGALLE, the chief town in the Seven Korles, or districts, of the Kandian territory, about 25 m. N. W. of Kandy, and 60 N. E. of Colombo. Early in 1821, the Rev. Mr. Newstead, of the *W. M. S.*, was enabled, by permission of the Lieutenant-governor, and by the friendly offices of Henry Wright, Esq. the Resident, to commence here a missionary establishment.

On the first Sabbath day after his arrival, he preached in an unfinished bungalow intended for a temporary hospital. Sir E. Barnes having unexpectedly arrived, he was waited upon by Mr. N., who was informed that he might build upon any place he deemed eligible; and a piece of ground about 600 feet in circumference was therefore allotted for that purpose.

"Here is," said Mr. N. "a garrison of 200 soldiers, many officers and European children; houses are building, and streets forming, every day; a rest-house is also to be immediately built, and new barracks; hence it is easy to see the station is one of growing importance. Schools have been opened, and we have gained admission on a very friendly footing to two Budhist temples in the neighbourhood. The most interesting fact, however, is, that a small company have begun to learn the English language in the house of a Budhist priest, contiguous to his temple; himself being one of the scholars, and at his own request. The temple-school arose from a conversation with the priest, who solicited instruction; I, of course, assented, and proposed a small school at his house, which our teacher should visit every day. In the afternoon of the same day, I had the priest's house ornamented with large English alphabets, spelling and reading lessons, &c., and several young Kandian students were seated on their mats round our schoolmaster, who continues to visit them every day.

"There will be an European congregation every Sabbath, of at least 200 persons, and the natives are not at all indisposed to assemble; having already come together, both priests and people, in considerable numbers, to hear the preaching.

"The 31st of December, 1821," says Mr. N. "was the day appropriated to the purpose of dedicating

to God the first house erected to the honour of his glorious name in the Kandian kingdom, and we trust it will be remembered through eternity with joy."

In 1823, Mr. N. reports: "The last quarter has, I think, produced more pleasing instances of real good than any preceding one. Several native chiefs of different ranks have lately come from considerable distances, voluntarily bringing their sons to place under our instructions. It is a circumstance which has been a real support to me, to see the constant attendance, every Sabbath, of two entire village schools, all of Kandian children, without objection attending the ordinances of Christian worship; it has excited my surprise almost as much as my gratitude; and their frequently being accompanied by their parents and friends has rendered our native congregation far less fluctuating and uncertain than the English. The latter continues, of course, extremely small; not from neglect, but because of their number. The Kornegalee *school* begins to revive, and we have the prospect of many additions. Two village schools will be regularly opened in a few days, the bungalows having been completed, and all things in a fair train for permanent usefulness."

In 1826, it is said,—"The prospects of usefulness in the Seven Korles are as encouraging as can be expected in a country professedly heathen, considering the confined means possessed of communicating religious instruction during the past year. The few members of society we have in that district being school-masters, are necessarily separated much from each other, and seldom are able to meet in class; but it is hoped that by their Christian conduct and conversation, a willingness to consider the truths of our holy religion has been induced among the natives. Although much ground may not have been gained during the year; yet it is satisfactory to know that none has been lost, but that some progress is perceptible." [See *Kandy*.]

KURREECHANE, the principal town of the Marootze tribe of Bootchuanas, S. Africa, upwards of 1000 m. N. E. Cape Town, in about 24° S. lat. and not far from the eastern coast. The population, in 1820, was estimated at 16,000. The Bootchuanas are jet black, a very athletic, warlike race, free in general from every species of deformity. Their manners are peculiar, and the grossest superstition is interwoven in all their customs; they are very thievish, but hold the crime of adultery in the utmost abhorrence. Their language possesses no regular form, but is filled with all the unsoftened barbarity of savage sounds. It is not uncommon to find from 2 to 10 or 12,000 living in a compact body, and scarcely any thing will induce them to remove. Each tribe has its laws, government, and king, who is invariably hereditary. They have advanced in the arts of civilization beyond their neighbours, and are passionately fond of hunting. The men hunt, build, and take care of the inclosures for their cattle, and prepare their wearing apparel, which consists chiefly of skins sewed together with the sinews of goats, sheep, and oxen. The females build the house, make its hedge, dig the garden, and sow the land, which they appear to perform with the utmost cheerfulness. Sorcery and witchcraft universally prevail; and their faith is firm in almost any thing fictitious, especially when affirmed by their magicians. The majority carry pieces of stone, horn, or roots, suspended from their necks, which they use for magical purposes, according to the direction of their sorcerers.

In 1820, the Rev. Messrs. Campbell and Moffat, of the *L. M. S.*, visited this and other places in the vicinity, to prepare for the establishment of a mission, which was favoured by the chief men of the nation; but little was done, except by way of preparation, before the town was destroyed by a company of about 40,000 Mantatees, who passed through the country on a plundering expedition, in June, 1823, and dispersed the Marootze tribe. This disastrous event deranged the Society's plans; but it is confidently believed it will eventually turn to the furtherance of the Gospel in these parts.

L.

LABRADOR, an extensive country in N. America, situated on the N. E. part of New Britain: bounded W. by Hudson's Bay; N. by Hudson's Straits; E. by Davis's Straits, the Atlantic, and the Straits of Belisle; and S. by the Gulf of St. Lawrence, and L. Canada. Between 56° and 79° W. long. and 60° and 63° N. lat. The *face of the country* is rough and mountainous, the soil poor, and the natural productions those of the coarsest plants, adapted to the subsistence of deer and goats. The whole of the E. coast exhibits a very barren appearance; the inland territory is more fertile, and trees are more numerous. The *climate*, though severe, is salubrious. There is little appearance of summer till about the middle of July, and in September, winter indicates its approach;—this season is longer, and more intensely cold than that of Greenland. Immense quantities of ice render the sea-coast much colder than the interior. The thermometer, from December to April, is generally 70° below freezing-point; and shoals of ice, from the N., frequently set in in spring and summer. The *inhabitants* of this country are two distinct tribes of Indians—*Mountaineers* and *Esquimaux*, between whom there subsists an invincible aversion. The *Mountaineers* inhabit the interior of the country towards the N., and are a small, hardy race of people, well adapted to the rocky country which they are continually traversing. The Esquimaux are inferior to Europeans, and flat visaged; their hair is black and very coarse, and their hands and feet are remarkably small: their dress is made entirely of skins: their food consists chiefly of seals, deer, fish, and birds. The men are extremely indolent, the women are mere drudges. Constant dread of the Mountaineers induces them to live near the shore. In summer the natives occupy tents, made circular with poles, and covered with skins; and in winter they live in caverns and snow-houses. Before the arrival of missionaries, the Esquimaux believed in the existence of an invisible Being, influencing both the good and the bad, which they called the Torugak. Sorcery and witchcraft were universally practised; and stealing, perfidy, and murder, were common crimes. Their *number* has not been accurately ascertained; it has been estimated at about 1,600. The *exports* are fish, whalebone, and furs; the latter of which are of superior quality.

The first idea of sending out missionaries to the Esquimaux appears to have originated in a conjecture that a national affinity subsisted between those people and the Greenlanders; and though the excellent and devoted Matthew Stach did not succeed in his application to the Hudson's Bay Company for permission to attempt the evangelization of the Indians belonging to their factories, a ship was fitted out in 1752, by some of

the *U. B.* and several other merchants, for the purpose of trading on the coast of Labrador. Four missionaries sailed from London on the 17th of May, taking with them the frame and materials of a house, a boat, various kinds of seeds, and different implements of agriculture; and, on their arrival in a fine bay, they went on shore, and fixed on a spot for their future residence, to which they gave the name of Hopedale; but some painful circumstances occurring, the mission was for a time abandoned.

Jens Haven, however, sailed for Labrador in May, 1765, accompanied by C. L. Drachart, formerly one of the Danish missionaries in Greenland, and 2 other brethren. On this occasion they penetrated farther into the interior of the country; and on their return to the coast, they had an opportunity of addressing several hundreds of the natives, who seemed to listen to them with profound attention; but on several other occasions they either evinced a total indifference to the truths which were sounded in their ears, or spoke in a way which demonstrated the hardness of their hearts, and the blindness of their understandings.

A tract of land in Esquimaux Bay was afterwards granted, by an order of council, for the establishment of a mission; and a brig of about 120 tons burthen was purchased, with the design of annually visiting Labrador, and trading with the natives. In the month of May, 1770, Messrs. Haven, Drachart, and Jensen, sailed from England, in order to explore the coast, and to fix on a convenient situation for a settlement. On their arrival they availed themselves of the first opportunity of preaching; and, notwithstanding the grant which they had previously obtained, they deemed it advisable to purchase from the savages the piece of ground which they intended to occupy as a missionary station. They then returned to England, to make further preparations for the accomplishment of their benevolent design.

The interest excited by an attempt to introduce the cheering light of revelation among the wretched and benighted Esquimaux was very great, and several members of the Moravian church, both male and female, avowed their willingness to abandon all the comforts of civilized society, and to expose themselves to every species of inconvenience and privation, for the furtherance of so important an object. Accordingly, in the spring of 1771, a company of 14 persons, comprising 3 married couples, a widower, and seven single brethren, sailed for Labrador; and after a tedious and hazardous voyage, arrived on the 9th of August at their place of destination. The day after their arrival, they took possession of the spot which had been purchased in the preceding summer, and gave it the appellation of *Nain*. They also immediately commenced the erection of a mission-house, the frame and materials of which they had brought from England; but great exertions were required to complete it before the commencement of winter, which, in these northern regions, is so intensely cold, that rum, placed in the open air, freezes like water, and rectified spirits in a short time become as thick as oil.

In this situation the brethren could obtain but few of the necessaries of life; and as a considerable delay occurred in the forwarding of supplies from England in the ensuing year, their provisions were almost entirely exhausted; but, happily, deliverance appeared.

The conduct of the Esquimaux had been uniformly friendly towards them from their first arrival; and as

the brethren acted, upon all occasions, in the most open and ingenuous manner, entire confidence was soon established between them. In former times, no European could have passed a night among these savages, then characterized as thieves and murderers, without the most imminent danger; but now the missionaries, regardless of the inclemency of the season, travelled across the ice and snow to visit them in their winter houses, and were hospitably entertained for several days and nights successively. These visits were afterwards returned; and in consequence of the friendly intercourse thus opened, the natives not only asked the advice of the brethren in all difficult cases, but often chose them as umpires in their disputes, and invariably submitted to their arbitration. They also listened with silence and attention to the preaching of the Gospel; and, in a few instances, the hope was entertained that impressions were made which might, at a subsequent period, be productive of some fruit to the honour of the Redeemer. Generally speaking, however, they were too little acquainted with their own guilt and wretchedness to discover the necessity of salvation, or the suitability and preciousness of that Saviour who was represented to them as the only refuge from the wrath to come. Though devoted to the gratification of the most brutal passions, and habitually committing the grossest sins with delight, they were never destitute of excuses and causes of self-gratulation. The angekoks, or sorcerers, also, as might naturally be expected, employed all their arts to prevent their countrymen from receiving the Gospel.

A man named Anauke, however, who had been formerly a ferocious and desperate character, was at length induced to attend the preaching of the brethren; and, after hearing them repeatedly, he pitched his tent in their settlement in 1772, and remained there till the month of November, when he removed to his winter house. Even then his anxiety for further instruction in the things of God was so great, that he actually returned on foot, for the purpose of spending a few days more with the heralds of the cross; though the Esquimaux were never accustomed to travel in that manner; as in summer they pass from one place to another in their kajaks, and in winter they perform their journeys in sledges. From the time of his second departure, the missionaries heard nothing of him till February, 1773, when his wife came to Nain, and stated that he had died, calling on the name of the Lord Jesus. Though no Christian friend was present to direct or influence him, he would not permit one of the angekoks, who are considered as the physicians of the Esquimaux, to come near him; but committed himself unreservedly into the hands of that great Physician who descended from heaven to bind up the broken hearted, and with whom he was enabled to hold sweet communion even when heart and flesh were failing. After his demise, this person was invariably spoken of by the natives as "the man whom the Saviour took to himself."

The brethren now resolved to select from among their hearers such as appeared the most seriously inclined, and to form them into a class of catechumens, in order to prepare them, by suitable instructions, for the holy rite of baptism. At the same time they determined to erect a church capable of containing some hundreds of persons, as the apartment in the mission-house, which had been hitherto

care of his poor children. Though few seals were caught by our Esquimaux during the last autumn and winter, they never suffered real want. The rein-deer hunt turned out well, and many partridges were shot in the country; so that we could always procure a good supply of fresh meat. Towards the end of spring, the Esquimaux were remarkably successful in catching seals, which enabled them to dry a considerable stock of meat. We had little snow during the winter; but from the 24th of Nov. to the 9th of June, this year, our bay was frozen."

On August 13, 1825, the missionaries wrote from *Nain*:—"The internal state of our Esquimaux congregation has, by the Lord's mercy, afforded us more joy than pain. Most of the baptized have been desirous of experiencing the power of our Saviour's grace, to enable them to walk worthy of the Gospel, and to give honour to Him who has delivered from darkness and the power of sin. Some painful occurrences may be expected; for the enemy of souls is ever active, seeking to do harm to the cause of God. Nor has he spared us, but even sought to lead the children into mischief, and create disturbance among them. But the spirit of God, ruling in the congregation, proved more mighty; and the evil being brought to light, the machinations of the enemy were soon destroyed. We thank the Lord, that we perceive that the spirit of our people is with us, and all are intent upon putting away that which is evil in the sight of God. Against such a spirit, which is his gift, Satan cannot long exert his craft with success. May the Lord preserve it among us! As to externals, we can declare with gratitude, that our merciful heavenly Father has cared for our people. None have suffered extreme hunger. They caught but few seals in kayaks, or upon the ice, but more in nets; by which they obtained a sufficiency for their subsistence. Nor have they suffered much from severe illness.

"During the winter season, 5 adults and 4 children were baptized; 3 persons were received into the congregation; 14 were added to the candidates for the Lord's Supper, and 3 became partakers. At present our Esquimaux congregation consists of 207 persons, of whom 82 are communicants. None have departed this life.

About 70 children attend the meetings and schools, with diligence and profit."

In a letter dated *Okkak*, August 24, 1825, it is said:—"Since the departure of the ship last year, 9 children and 13 adults were baptized; 13 became partakers of the Lord's Supper; 3 youths were received into the congregation; 23 persons came to live here, desiring to be converted to the Lord; a family of 6 persons removed to Nain; 7 adults and 3 children departed this life. They all gave evidence of their faith, and expressed their desire to depart and be with Christ. Our congregation consists of 338 persons, of whom 97 are communicants."

The support of the mission at Labrador is attended with great expense, and can only be effected by a vessel, belonging to the Society, annually sent out. It is worthy of grateful notice, that, amidst the many dangers attending the navigation of this rocky coast, no interruption occurred for about 50 years in transmitting the annual supplies. In 1816, the vessel was for the first time prevented, by the ice and the fury of storms, from touching at Hopedale; and was obliged to return to Europe, having 4 missionaries on board.

The Rev. Mr. Ellidge has lately

the missionaries at Nain had the satisfaction of seeing the new ship called the Harmony come to an anchor in their bay, just 50 years after the first vessel arrived there, with 14 brethren and sisters on board, with the view of forming a Christian settlement in a land which, previously to that period, had been covered with thick darkness. They endeavoured, therefore, to express their joy, by hoisting two small flags, and a white one, on which some of the sisters had formed the number 50 with red riband, and surrounded it with a wreath of laurel. Their small cannon were also discharged, and answered by the guns of the ship, and the Esquimaux fired their muskets as long as their powder lasted. Some tunes of hymns expressive of thanksgiving for divine mercies were, in the mean time, played on wind instruments; which altogether made a suitable impression on the minds of the converts, and afforded them a tolerable idea of a jubilee rejoicing. The missionary, Kohlmeister, explained to them that the number on the flag was intended to denote that this was the fiftieth time that a ship had come safely to the settlement for their sakes, and that the gracious preservation which had been afforded during that long period was the cause of the present rejoicing. They listened to this with profound attention, and then exclaimed, "Yes! Jesus is worthy of thanks! Jesus is worthy of thanks, indeed!"

"In the public services of the day," the missionaries observe, "a spirit of joy and thanksgiving prevailed throughout the whole congregation; and the baptism of two adults tended greatly to solemnize this festival."

The jubilee of the mission was also celebrated in the other settlements with due solemnity, and many of the Esquimaux afterwards observed that it had been a most important and blessed season to their souls.

The most important benefits appear to have resulted from the translation and printing of different parts of the New Testament in the Esquimaux language; and the contributions which the people made of seals' blubber is a striking illustration of their gratitude.

The brethren wrote from *Hopedale*, July 27, 1825:—"We have, indeed, even in the year past, richly experienced that the good seed has not been sown in vain. The Spirit of God accompanied the testimony of the life, sufferings, and death of Jesus, with power in the hearts of our people; and we enjoyed with them many rich blessings whenever we met in His name. It gave us peculiar satisfaction to perceive, that all those who had for some time past been excluded from the congregation, returned with true signs of repentance, bemoaning their sins and transgressions, and crying to the Lord for mercy. We could, therefore, at different opportunities, readmit them all to fellowship with the believers. Several persons advanced in the privileges of the church; two girls and eight children were baptized; four persons, baptized as children, were received into the congregation; seven became candidates for the holy communion; six partook of it for the first time; a youth was added to the class of candidates for baptism. One child departed this life. The Esquimaux congregation at Hopedale consists of 65 communicants, 35 baptized adults, 83 baptized children and youths, 7 candidates for baptism, and 2 children yet unbaptized;—in all, of 192 persons!

"In externals we have cause to thank our heavenly Father for his

averse, both to the King's removal and to his protection of the missionaries. Mateebe, however, declared his determination of acting according to the dictates of his own judgment; and observed, that the brethren had evinced their attachment towards him by regularly attending to dress his wounds, after his own captains had left him sick and wounded in the field, to be devoured by the birds of prey.

In a letter, dated New Lattakoo, March 9, 1818, one of the missionaries observes,—"Things are going on better here than we expected in so short a time, as we have no longer any opposition from the Bootchuanas; but, on the contrary, some of them are thanking God for sending his word among them, and praying that we may never leave them. Some of them begin to see the vanity of their former ways, and to entertain a desire for the 'one thing needful;' and last Sabbath I counted 52 in attendance on the preaching of the Gospel."

In a communication, dated Sept. 24, 1818, it is stated that two of the natives, who had obtained some knowledge of the Gospel, had recently taken a long journey; and in every place through which they passed, they told all they knew of Jesus Christ to the inhabitants, who, for the most part, listened to them with attention and pleasure. In one place, indeed, they met with violent opposition, and their lives appeared to be in danger. Undismayed by this circumstance, however, they continued to speak on their favourite subject, observing to their persecutors, "You may kill us, if you please; but we are determined to tell you all that we know." On two occasions, the interposition of God's special providence was strikingly manifested on their behalf, when they were almost ready to perish with hunger. Once they found an elk which had been killed by a lion; and at another time a knu which had been caught by a tiger. Thus they obtained a supply of food in the hour of extremity, and thus their faith in the providence of God was abundantly strengthened.

In March, 1820, the Rev. John Campbell paid a visit to New Lattakoo, and had the satisfaction of finding that a commodious place of worship had been erected, capable of containing about 400 persons, and a long row of missionary-houses, with excellent gardens behind; a neat fence, composed of reeds, had also been placed in front of the houses, which tended to improve the general appearance; and the name of *Burder's Row* was given to the new buildings, as a token of respect to the late respected secretary of the *L. M. S.*

Among the improvements effected by the laborious and unwearied exertions of the missionaries, a canal must be noticed, which, with the assistance of the few Hottentots attached to the mission, they had dug from a distance of 3 miles above the town, for the purpose of leading the waters of the Krooman into their fields and gardens. Mr. Campbell went, one morning after breakfast, to view this useful work, and found extensive fields of Caffre corn, belonging to the natives, on both sides of the canal; whilst similar cultivation extended two miles higher up the river in the same direction. Though the Krooman be emptied by the canal, it soon becomes larger than before, in consequence of 12 or 14 fountains issuing from the ground, about a quarter of a mile lower down than the dam, and discharging nearly an equal quantity of water at all seasons of the year.

"Old and New Lattakoo," says Mr. Campbell, "are about 50 m. distant from each other, and contain

nearly the same number of inhabitants, perhaps 4000 each. The houses and cattle-kraal are of the same form, and arranged in a similar manner."

"We visited 3 of the public enclosures, where the men usually spend the day together, at work, or in conversation. Each enclosure has what may be called a summer-house, which is generally in the eastern corner; and to this they retire when the heat of the sun becomes oppressive. It is composed of strong branches of trees, so bent as to form a roof, which rests upon a pillar placed in the middle of the house; and the whole is neatly covered with thorn-branches twisted together."

The Matchappees, who constitute one of the most numerous tribes of the Bootchuanas, are extremely fond of potatoes; but they have never been induced to plant any, because nothing of the kind appears to have been cultivated by their forefathers, to whose customs and manners they are as strongly attached, as the Hindoos or the disciples of Mohammed. It is possible, also, in this case, that indolence may be united with a bigoted adherence to ancient practices; as Mr. C. observes, that on Mr. Moffat requesting two strong Matchappees, who were walking with him in Mr. Hamilton's garden, to assist in gathering some kidney-beans, they complied with his solicitation; but in less than 10 minutes they desisted, and complained that "their arms were almost broken with the labour."

The exertions of the missionaries to form a school had hitherto been attended with little success; as the children seemed to consider that they were conferring an obligation on them by attending to their instructions, and that their attendance ought to be remunerated every day, either by a supply of victuals, or presents of beads, &c. The same feeling, also, prevailed among many of the adults, with respect to coming under the sound of the Gospel; so that when a captain was ordered to attend regularly for a short time, who had not previously been in the habit of hearing the word, the missionaries generally anticipated an early application for the loan of their waggon, or their plough, or something which he particularly wished to obtain.

Notwithstanding these discouragements, however, Mr. Campbell found that some of the young people had paid considerable attention to the instruction of the missionaries, and had evidently profited by them.

Previous to his final departure, a poor female Matchappee called on him, and said, that when she first heard of the Bible she did not think it was true, but when she found it describe her heart so exactly she could not but believe what it said. She was determined, she added, always to live near some place where the word of God was preached, and where she might hear about a crucified Saviour, even though she might starve.

After the removal of Mr. Campbell, the missionaries continued their labours among the Bootchuanas, preaching, catechising, and conversing with them. The attendance on public worship, however, fluctuated extremely; the number of hearers being sometimes very considerable, and at other times very small. Mr. Moffat occasionally itinerated among the neighbouring kraals, where, as in the town, his congregations varied considerably as to numbers, and the people listened to his message with more or less attention.

A defeat of the Mantatees was afterwards overruled for good. In

the report of 1824, the Directors observe, "The expulsion of the Mantatees from the Bootchuana country, effected, under Providence, chiefly by the courage of the Griquas, and the promptitude and intrepidity of Messrs. Moffat and Melville, has given an entirely new aspect to the mission at New Lattakoo. Mateebe and his people, aware that they owe their safety to the missionaries, are far more disposed to listen to their counsel. The King has consented to remove the town to a neighbouring valley, where, it is expected, many advantages will be obtained, and many evils obviated. Of this valley he had formerly ceded a portion for the exclusive use of the mission. The chiefs, who formerly revolted from Mateebe, observing that New Lattakoo, where the missionaries reside, has been protected from the invaders, while the old town, where they themselves remained, has been destroyed by the barbarians, have again submitted to his authority, and engaged to remove with their people to the Krooman. Thus the inhabitants of Old and New Lattakoo will be re-united, under the same government; and all of them, more or less, with impressions favourable to the missionaries, naturally resulting, as to each party, from the late events."

The Bootchuanas, it appears from the last report, manifest increased attachment to the missionaries, and listen to the preaching of the Gospel; but no spiritual change is, as yet, apparent. The school, which has been placed under the care of Mr. Hughes, is chiefly confined to the children of those natives who are connected with the mission. 2000 copies of a spelling-book and catechism, in Bechuan, prepared by Mr. Moffat, have been, during the year 1826, printed in London, and, in part, forwarded to Africa. A mission-house has been completed. Several gardens have been formed by the Bootchuanas for their own use. Mateebe and his people have at length removed to the fine valley in which the missionaries reside, where they purpose to erect their new town. During the year 1826, the surrounding country was visited by swarms of locusts, which destroyed all vegetation. It is remarkable, that while these insects seemed to threaten nothing but famine, they themselves furnished means of support to the natives, many of whom appeared entirely to subsist upon them.

The general aspect of this mission, at present, is not encouraging; and the school, in particular, appears to be in a languishing state. When, however, the books in the Bechuan language, which have been lately sent out, are received, doubtless a more systematic plan of school-instruction will be adopted; which, it is hoped, may be attended with beneficial results, both as regards an increase in the number of the scholars and their improvement in learning. The Mantatees have continued to hover near this station and neighbourhood, by which the people have been kept in a constant state of anxiety and alarm, and efforts in furtherance of the mission are thereby greatly impeded.

LEICESTER MOUNTAIN, in the colony of Sierra Leone, W. Africa, about 3 m. from Freetown.

Soon after the commencement of a mission by the *C. M. S.* in 1816, a grant of 1100 acres was made to the society, on which a *Christian institution* was established; where negro children of various tribes, re-captured from smuggling slave-ships, have been supported, and received religious instruction. The number of pupils, in 1817, was 286. The original design of the institution being, however, soon after changed,

it was removed to Regent's Town; when most of the pupils were distributed in the neighbouring schools, and a part of the teachers turned their attention to the liberated negroes inhabiting Leicester Town.

LEICESTER TOWN, a hamlet of liberated negroes, nearly 3 m. from Freetown, W. Africa. It is the oldest of those settlements, having been formed in 1809.

In 1816, a school was established here by the *C. M. S.* and the missionaries have laboured with some success.

The station remains under the care of Wm. Davis, a native teacher. Divine service is held twice on Sundays, and three times in the week. In the latter part of 1825 and the beginning of 1826, the Rev. Mr. Lisk, from Gloucester, assisted Wm. Davis on Wednesday evening and Sunday afternoon. The building used as a place of worship, and a school, has fallen into ruins; but another is about to be erected. The people continue to be very attentive. Wm. Davis visits the sick in the hospital at Leicester Mountain, and those who live about the town. The communicants have decreased to 4,—several having been excluded for sinful conduct. The scholars were, at Michaelmas, 1826, 9 boys and 4 girls: they were anxious to improve. The inhabitants are very industrious in cultivation.

LEOPOLD, a town of liberated Africans, in the parish of St. Peter, Sierra Leone. Inhabitants, 1083. This station was commenced in 1818, by the *C. M. S.*; and in the following year, there were about 300 persons collected under the care of the Rev. M. Renner. The scholars, of whom about 50 were mechanics, amounted to 103. Shortly after the population was much augmented; and among the young, in particular, the prospect was very promising. A missionary association was formed here June 20, 1820, and 6*l.* 0*s.* 9*d.* collected. At this period, there were 40 communicants. Cultivation was also happily advancing.

In 1823, there were 213 scholars; the place of worship was under enlargement, so as to receive upwards of 1000 persons; contributions to the society amounted to 17*l.* 12*s.* 6*d.*; the people had sold to government during the year, 6112 bushels of cocoa and cassada, for which they received 296*l.* 18*s.* 7½*d.*; and the Rev. Mr. Davy, their superintendent, gave pleasing proof of the right use which some of his people made of the Word of God.

In the accounts of the year 1826, it is said:—"The attendance at public worship increased in the early part of the year, but afterward somewhat declined. 4 adults were baptized by Mr. Raban; and the number of communicants had increased to 14. The average number of persons attending divine worship was, at Christmas, 100. The following were the numbers in the *Schools* at Christmas:—boys 166; girls, 188. The secular business in which Mr. Weeks is engaged (having had, since Mr. Raban's removal to Freetown, the charge of Regent in addition to Gloucester and Leopold), has prevented his attending to the boys' school so often as he wished. Notwithstanding this disadvantage, he reports of the boys at Michaelmas—'I think that, on the whole, their progress is satisfactory: 18 of the larger boys have been sent to prepare farms, and build houses for themselves; most of them attend evening prayer during the week, and all on Sundays.'"

Of their spiritual state, Mr. Weeks remarks:—"I cannot say any thing with respect to the love they have to the ways of God; yet charity leads me to hope, that, while they continue to be in the

way of hearing and receiving spiritual instruction, they will find Christ, as many others have found him, to be the way, the truth, and the life."

At Michaelmas Mr. Weeks gives the following satisfactory statement relative to the girls' school:—"The greater part of the girls in the school can read tolerably well; the first and second classes are very worthy of notice, for the proficiency which they have made in sewing, reading, and the understanding of the Scriptures: this has not been attained by any rapid progress, but is the result of many years' labour bestowed on these girls by one Mrs. Davey, whose name remains dear to them all; 3 of her girls, who were baptized by Mr. Raban, just before her departure for England, are, I believe, sincerely following Christ."

LIBERIA, a small territory on the S. W. coast of W. Africa. This territory was purchased, in 1821, by the *American Colonization Society*, for the establishment of a colony of free people of colour from the United States. It is situated on the western extremity of the Gold Coast, on the river Mesurado, and includes the whole of a cape of the same name. The tract originally belonging to the Society was about 40 miles square, exclusive of one or two small islands in the mouth of the river. Distant from Sierra Leone, about 250 m. W. long. 15°, N. lat. 6°.

The *climate* is said to be salubrious and healthy, especially to the blacks. In the hottest seasons, the mercury in Fahrenheit's scale never rises above 90. The sun is seldom visible at noon, being obscured by a dense vapour. The *soil* is exceedingly rich and fertile; and all plants and trees, peculiar to a tropical region, have an astonishingly rapid and luxuriant growth. Rice, indigo, cotton, coffee, and sugar-cane, are produced in great abundance. The forest-trees, particularly on the cape, are lofty, resembling the sturdy forests of N. America. The situation of the cape is open and somewhat elevated, and commands a large and commodious harbour, which offers advantages for commercial enterprise superior to any on the African coast. The territory is well watered, and seems to possess every necessary requisite for the accommodation and convenience of an increasing colony. The natives in the vicinity are exceedingly ignorant and superstitious, though mild and inoffensive for rude children of nature.

In the early part of the year 1819, a vessel, chartered by the society, was dispatched to the African coast, with about 80 coloured people for forming the intended colony, together with the Rev. S. Bacon and Mr. John P. Bankson, as agents from the American government, and Dr. Crozer, as agent from the *Colonization Society*.

The first location of the colonists, on their arrival, which was at the Sherbro country, unhappily proved to be, in every respect, disadvantageous. The 3 agents, together with about 20 blacks, were within a few weeks carried off by a malignant fever; but notwithstanding this distressing and melancholy event, the society did not relinquish the object in view, nor despair of ultimate success. In Jan. 1821, a second expedition was sent out, consisting of 40 blacks; the Rev. J. R. Andrus and Mr. C. Wiltberger went as agents on the part of the society, and Mr. John B. Winn and Mr. Ephraim Bacon, as agents on the part of government. This reinforcement, with the survivors of the first dispatch, were put under the protection of the English government at Sierra

Leone. The society and friends of humanity, were, however, soon called to mourn the early removal of two more of the zealous and indefatigable friends of Africa--Mr. Andrus and Mr. Winn—both of whom died in July of the same year. As the firstplace designed for the permanent settlement of the colony, was found to be unhealthy, it was relinquished, and a compromise was soon after made with the natives for a small territory in the Bassa country, lying between the rivers Bassa and St. John's. This also was soon relinquished, and another territory, called Liberia, purchased immediately after by Dr. Ayres, a distinguished agent of the society, and Lieut. Stockton, of the United States navy. To this place the colonists were removed from Sierra Leone, in April, 1821, and the foundation of a settlement was laid at the town called *Monrovia*, in honour of the chief magistrate of the United States, for the distinguished services he rendered the infant colony.

A second reinforcement, of about 50, arrived at Monrovia in August, 1822; Mr. Ashmun, agent. About this time some dissatisfaction arose on the part of the natives, who threatened the destruction of the feeble settlement; but the colony, after one or two successful struggles with them, settled down in peace and safety. The misunderstanding which at first existed between them, was satisfactorily adjusted, and every thing seemed propitious to the growth and perpetuity of the establishment. The society has formed a constitution and code of laws for the government of the colony, to which every emigrant is required to subscribe his name, and to take an oath that he will support them. The settlement, in 1823, consisted of about 240. The *A. B. C. F. M.* appointed 2 coloured missionaries to W. Africa, in 1821; viz. Messrs. Collin Teague and Lot Carey, who commenced their labours on the island of *Yonce*, in the vicinity of Sierra Leone, with favourable prospects of success. Mr. Carey has since removed to Liberia, and has the care of a Baptist church, which has been formed in the colony and has recently been joined by the Rev. Mr. Waring, a coloured preacher from Virginia.

The *Protestant Episcopal Missionary Society*, (United States,) has also appointed Mr. Ephraim Bacon to this station.

The effect of these missions has been most happy. Should this infant colony proceed as it has begun, it will become a powerful auxiliary in the cause of African conversion and civilization. "The managers," says the last report, "are happy to state that the efforts of the colonial agent to enlarge the territory of Liberia, and particularly to bring under the government of the colony a more extended line of coast, have been judicious and energetic, and, in nearly every instance, resulted in complete success." Two hundred and twenty-four plantations, of from 5 to 10 acres each, were, in June last (1826), occupied by the settlers; and most of them are believed to be at present under cultivation. 114 of these are on Cape Mesurado; 33 on Stockton Creek, denominated Halfway Farms, because nearly equi-distant from Monrovia and Caldwell, the St. Paul's settlement; and 77 at the confluence of Stockton Creek with the St. Paul's.

Between the 1st of January and the 15th of July, 1826, no less than 15 vessels touched at Monrovia, and purchased the produce of the country, to the amount, according to the best probable estimate, of 43,980 dollars, African value. The exporters of this produce,

realize, on the sale of the goods given in barter for it, a profit of 21,990 dollars; and on the freight, of 8786; making the total profit of 30,776 dollars.

Much progress has been made, during the last year, in the construction of public buildings and works of defence; though, with adequate supplies of lumber, more might doubtless have been accomplished. Two handsome churches, erected solely by the colonists, now adorn the village of Monrovia. Fort Stockton has been rebuilt in a style of strength and beauty.

A receptacle capable of accommodating 150 emigrants is completed. The new Agency-house, Market-house, Lancasterian school, and Town-house, in Monrovia, were, some months since, far advanced, and the finishing strokes were about to be given to the government house on the St. Paul's. The wing of the old Agency-house has been handsomely fitted up for the colonial library, which now consists of 1200 volumes, systematically arranged in glazed cases, with appropriate hangings: all the books are substantially covered and accurately labelled; and files of more than 10 newspapers, more or less complete, are preserved. The library is fitted up so as to answer the purpose of a reading-room; and it is intended to make it a museum of all the natural curiosities of Africa which can be procured.

The moral and religious character of the colony exerts a powerful influence on its social and civil condition. That piety which had guided most of the early emigrants to Liberia, even before they left America, to respectability and usefulness among their associates, prepared them, in laying the foundation of a colony, to act with a degree of wisdom and energy which no earthly motives could inspire. Humble, and for the most part unlettered men, born and bred in circumstances the most unfavourable to mental culture, unsustained by the hope of renown, and unfamiliar with the history of great achievements and heroic virtues,—theirs was, nevertheless, a spirit unmoved by danger or by sufferings, which misfortunes could not darken, nor death dismay. They left America, and felt that it was for ever. They landed in Africa, possibly to find a home, but certainly a grave. Strange would it have been, had the religion of every individual of these early settlers proved genuine: but immensely changed as have been their circumstances, and severely tried their faith, most have preserved untarnished the honour of their profession; and to the purity of their morals, and the consistency of their conduct, is, in a great measure, to be attributed the social order and general prosperity of the colony of Liberia. Their example has proved most salutary; and, while subsequent emigrants have found themselves awed and restrained by their regularity, seriousness, and devotion, the poor natives have given their confidence, and acknowledged the excellence of practical Christianity.

Mr. Ashmun writes—"It deserves record, that religion has been the principal agent employed in laying and confirming the foundations of the settlement. To this sentiment ruling, restraining, and actuating the minds of the colonists, must be referred the whole strength of our civil government."

Examples of intemperance, profaneness, or licentiousness, are extremely rare; and vice, wherever it exists, is obliged to seek concealment from the public eye. The Sabbath is universally respected; Sunday-schools, both for the children of the colony and for the

natives, are established; all classes attend regularly on the worship of God; some charitable associations have been formed for the benefit of the heathen; and, though it must not be concealed that the deep concern on the subject of religion, which resulted toward the conclusion of the year 1825, in the public profession of Christianity by about 50 colonists, has in a measure subsided, and some few cases of delinquency since occurred—and though there are faults growing out of the early condition and habits of the early settlers, which require amendment,—yet the managers have reason to believe that there is a vast and increasing preponderance on the side of correct principle and virtuous practice.

LILY FOUNTAIN, a station of the *W. M. S.* in Little Namaqualand, near the Khamiesberg. The Rev. B. Shaw, who has long laboured at this place, was joined in Aug. 1825, by Mr. Haddy. The members in society are 83. Mr. Threlfall, who came hither for the recovery of his health, having attained this object, set forward at the end of June, 1825, with 2 native Christians, on a journey towards the coast, in search of a suitable place for a mission; but they appear to have met a melancholy end by assassination, in the bloom of life,—not one of them being, it is believed, 30 years of age.

Of the influence of the Gospel on the people at this station, Mr. Haddy gives an animating view:—"The number of persons who regard Lily Fountain as their home, is between 7 and 800; and though the Namaquas are naturally addicted to wandering, yet now they seldom leave the institution, unless circumstances compel them: the Gospel, the means of grace, their property and friends,—all tend to give them an interest in the place, and to unite them together;—a rare sight this, in this thinly inhabited and barren part of the globe! They have derived another great advantage—the absence of those hostilities, which none of the tribes of Africa, yet discovered, in a purely heathen state, are free from. Before Christianity was introduced, their neighbours the Bosjesmans were frequently making attacks on them, and stealing their cattle; the consequence of which was, that much blood was shed: but since they have been concentrated into a body, and have had a missionary residing among them, they have had nothing to fear, either from enemies without, or from any who might be disaffected within; for the Bosjesmans dare not venture to attack the Namaquas now, and the Namaquas *will* not attack the Bosjesmans—having been taught by the Gospel to regard them as the offspring of the same common parent. Their spiritual and moral improvement is seen in their regard to truth and sincerity in their intercourse with one another, and with all men. While enveloped in darkness, having no fear of God before their eyes, but little, if any, regard was shewn to honesty; but, on the contrary, he who most excelled in deception, judged himself the most praiseworthy. Their veneration of Jehovah, as the God of Providence, and the Sovereign Disposer of all things, is great and affecting. Although the Namaquas were not idolaters, in the common acceptation of the term, yet many degrading customs and ridiculous ideas prevailed among them: divine light has shone into their hearts, and most, if not all, of these are laid aside. They have been taught to look above the earth for fruits, and higher than the clouds for rain.—even to Him 'who gives both the former and the latter rain,' and commands 'the earth to yield her increase.' Of many it may be truly said—'their conver-

sation is in heaven, from whence also they look for the Saviour; — their souls breathe after God.' I have been frequently struck with gratitude and admiration, while hearing them, in their rudely constructed huts, offering praise and supplication to the God of Israel; and several times, late at night, after I have gone to rest, I have heard them continuing to sing the songs of Zion. I do not mean to convey the idea that they have all received and obeyed the Gospel. No! much remains yet to be done; but surely these fruits of the Gospel—of the grace of God—call loudly for gratitude, and furnish the most encouraging motives to be 'stedfast, immoveable, always abounding in the work of the Lord.'"

LIVONIA, a province of considerable extent, in the N. W. part of European Russia, situated E. of the Baltic, and N. of Courland. Population, 600,000. The inhabitants are principally *Esthonians* and *Lettonians*. The Lower ranks are much addicted to intemperance. Unfaithfulness toward their masters, a disposition to cheat and steal, and other vices, prevail, which arise in part from the slavery in which they are held. They rarely rob one another, but are very ingenious in devising means to impose upon their employers. Christianity was introduced among them in the twelfth century, by the Germans and Danes; yet there are many remains of heathenism: they live in a miserable state of ignorance and degradation; but edicts have recently been issued, to mitigate their vassalage, and provide for their instruction.

About 1739, in compliance with a request of several noblemen and clergymen, the *U. B.* commenced an institution at *Cremen*, to educate schoolmasters to be employed among the Esthonians and Lettonians. The influence of these

teachers was soon apparent among the natives: a desire for religious knowledge was manifested, and a general seriousness spread through the country; which was followed by a visible reformation in the moral deportment of many. In 1744, however, a persecuting spirit arose, and the brethren were prohibited intercourse with the natives: some of them were imprisoned, others were banished, and the people were not permitted to meet for social edification. In 1764, the brethren resumed their labours here, by permission of the Empress Catherine; and the harvest has been great. Their labours have been particularly blessed in and near *Pebalg*, *Reval*, *Seswegen*, in the district of *Wenden*, and many other places. Beside their seminaries for educating schoolmasters at *Cremen*, *Lindheim*, and *Balgsen*, in Courland, they have 2 schools for girls at *Newwelke*; 1 for Germans of lower stations, who are trained for domestic purposes, and 1 for those of higher rank. In 1818, the number of Lettonians and Esthonians, united with the Brethren, was 32,000; the number of German brethren, at that time, was only 10. The mission is principally conducted by native assistants.

The Lettonians and Esthonians associated with the Brethren are very active in promoting the circulation of the Scriptures.

In 1817, an *Auxiliary B. S.* was formed for a few parishes. On the first day 200 members entered their names; and their number soon increased to 1000, mostly Lettonian peasants. Within 6 months of its establishment, 400 Testaments were gratuitously distributed to the poor, and such children as had made the best proficiency in reading.

The success of the Brethren's labours has been universally acknowledged by the provincial go-

vernments, and they have eminently enjoyed the favour and protection of men in power.

LUCKNOW, a city in Hindoostan, and capital of Oude, situated on the S. side of Goomty, a branch of the Ganges, about 127 m. N. Allahabad. It is very ancient, and of considerable extent; it was formerly the residence of the Nabobs of Oude. The houses of the merchants are constructed of brick, lofty, and strong, but the greatest part are in the native style. The streets are narrow and filthy. Population, including the vicinity, 500,000. E. long. 80°, 55°, N. lat. 26° 51′.

Mr. Hare, superintendent of schools, who has resided in India 40 years, had opened a school here at his own charge, when he was recommended to the corresponding committee of the *C. M. S.* at Calcutta. They have allowed him 50 rupees monthly, for the employment of native teachers, and other charges necessary to give efficiency to his school. Children of all classes and descriptions, Protestant, Armenian, and Roman Catholic Christians, with Mussulmans and Chinese, appear on the list of schools. About 25 children of Christian parents, who would otherwise be wholly destitute of education, are taught.

The children attend Mr. Hare's family worship.

The *C. K. S.* has a depot of books here.

M.

MACHINAW, or *Makinaw*, a fortified village on the island Michilimachinaw, in the straits which connect the lakes Michigan and Huron, within the limits of Michigan territory, 313 m. N. Detroit. It is pleasantly situated on the S.E. side of the island, on a small cove, which is surrounded by a steep cliff 150 feet high, on which stands the fort. Half a m. distant from this, on another cliff, 300 feet above the level of the lake, is Fort Holmes. From this spot there is an extensive prospect of the lakes. During the summer, Machinaw is the resort of many fur traders, and 4 or 5000 Indians, many of whom belong to the Chippeway tribes.

The Rev. W. M. Ferry, from the *U. F. M. S.*, Miss Omar, and Miss E. M'Farland, commenced a mission here in 1823. Previous to its location, Mr. Ferry spent a year in Machinaw, during which he organized a church, and persuaded the inhabitants generally to abandon secular employments on the Sabbath, and to attend public worship. In October, 1823, he commenced a mission for the benefit of the Indians. Within a few months after his arrival, 20 children were received into the mission family; 4 others were soon added, and a considerable accession was expected. The children have all been accustomed to habits of order and diligence in their studies. It is intended, that, in addition to a minister of the Gospel, the family at this station shall ultimately comprise one male and two female teachers, a farmer, and a man and woman to conduct domestic concerns.

MADAGASCAR, a large island in the Indian Ocean, discovered by a Portuguese, in 1492. It lies 40 leagues E. of the continent of Africa, from which it is separated by the strait of Mosambique. It extends 900 m. from N. to S., and is from 200 to 300 broad. The inhabitants, amounting to more than 4,000,000, are divided into a number of tribes. They are commonly tall, well-made, of an olive complexion, and some of them pretty black. Their hair is black, but not woolly, and for the most part

curls naturally; their nose is small, though not flat; and they have thin lips. They have no towns, but a great number of villages, a small distance from each other. Their houses are pitiful huts, without windows or chimneys, and the roofs covered with reeds or leaves. Those that are dressed in the best manner, have a piece of cotton cloth or silk wrapped round their middle; but the common sort have still less clothing. Both men and women are fond of bracelets, necklaces, and ear-rings. They have little knowledge of commerce, and exchange among themselves goods for goods: gold and silver coins brought by Europeans are immediately melted down for ornaments, and no currency of coin is established. There are a great many petty kings, whose riches consist in cattle and slaves, and they are always at war with each other. There are only some parts of the coast yet known; for both the air and the soil are destructive to strangers.

The Madagasses believe in one only true God, the Creator of all things, and the preserver and supreme Ruler of the universe; whom they call Zangahara. When they speak of him, they do it with the greatest degree of solemnity and veneration. Though they consider him so infinitely exalted, that he does not stoop to notice the concerns of men; yet he has delegated the government of the affairs of this world to four inferior lords, whom they denominate lords of the North, South, East, and West. One of these only, they consider the dispenser of the plagues and miseries of mankind; while the other three are engaged in bestowing benefits. The souls of all good men, they believe, will, after death, ascend to Zangahara, and enjoy perfect happiness in his presence, while all bad men will be tormented, according to their demerits, by the evil spirit, which they call Anggatyr. The four great lords are regarded by them as having great influence with Zangahara. Each family has its guardian angel, who conveys their prayers to the four lords, who are the only medium of access to the Deity. Some appearances of Judaism are seen among these islanders. They practise circumcision, and offer the first-fruits of harvest. Of a Saviour they have no knowledge. The *language* of the Madagasses is very melodious, and is said to be copious; though it had never been reduced to a written form till since missionaries resided among them. In the interior are some Arabs, who introduced into the island many of the arts of civilization. It is probably owing to the influence of these emigrants on the neighbouring tribes, that many of them exhibit evident marks of a state of improvement considerably removed from barbarism.

The Rev. Messrs. Jones and Bevan were sent by the *L. M. S.*, in 1818, to this island, and commenced their mission auspiciously. These devoted labourers were soon called, however, to experience heavy afflictions in their persons and families; which were followed by the death of Mr. Bevan, and by Mr. Jones's removal from his station to the Mauritius, from a decline in his health.

In the autumn of 1820 his Excellency R. T. Farquhar, Esq. Governor of the Mauritius, concluded a treaty with Radama, King of Madagascar, having for its object the total extinction of the slave traffic in that island. With the full approbation of the Governor, Mr. Jones, being sufficiently recovered, accompanied the agent, Mr. Hastie, to the court of Radama, by whom he was received with much cordiality. The King, being satisfied with the views and

objects of the society, which were explained to him by Mr. Jones, wrote to the Directors for missionaries to instruct his people in Christian knowledge, and also in the useful arts. It was Mr. Jones's intention to have returned to the Mauritius, after the conclusion of the treaty; but in consequence of a formal invitation from the King, he consented to remain at Tananarivou, when the King allotted to him one of the royal houses as his residence, with servants to attend upon him. According to a stipulation of the treaty already alluded to, 20 Madagasse youths were to be instructed in useful arts, with a view to promote civilization in their own country; of whom 10 were sent for this purpose to the Mauritius, and 10 soon after arrived in England, and were placed in the Borough school, to be instructed in the English language on the plan of the *B.* and *F. S. S.* In the mean time, the King placed under the care of Mr. Jones, to receive an English education, 16 native children; of whom 3 were children of his own sister, and one of the three was heir apparent to the crown;—the rest were children of different nobles.

The Rev. Mr. Griffiths arrived in the spring of 1821; and in June, 1822, the missionary brotherhood was increased by the arrival of the Rev. Mr. Jeffreys, accompanied by Mrs. J. and four missionary artisans. The valuable patronage of the King remained undiminished. After providing for Mr. Jones a dwelling-house contiguous to the royal school in which were upwards of 40 children under his care, he afforded considerable assistance in the erection of a commodious habitation for Mr. Griffiths, together with a school-house attached, capable of containing about 200 children; and also allotted a house for the use of Mr. Jeffreys and his family. Allowances were also ordered for each of the missionaries, by Governor Farquhar, as well as for the artisans. On the arrival of the latter at Tananarivou, the King gave them a piece of ground for their residence and for the carrying on of their respective trades. About 2000 of the natives were employed to prepare the ground for the erection of the requisite buildings. By direction of the King 3 Madagasse youths were placed with each of the artisans; two of them respectively as apprentices, and the other as a servant, of whom very favourable reports were made. One of the artisans, Mr. Brooks, was, however, suddenly called from his earthly engagements.

At this early stage of missionary effort, good effects appeared; among which may be noticed the suppression of common swearing; though it should be stated, to the reproach of multitudes called Christians, that it was the custom of the inhabitants of the kingdom of Ovah to swear by the name of the King and by the name of the Queen, not by the name of the Almighty Creator and Benefactor of mankind. The *B.* and *F. B. S.* made a grant to the Madagascar mission of 50 English Bibles and 200 Testaments.

The kingdom of Radama, now called Imerina, is divided into 4 provinces; in all of which, during 1824, schools were established, with the sanction, and under the patronage, of the King. At the close of the year they amounted to 22, and the number of children to above 2000. The three schools successively formed at Tananarivou were united into one, which the King denominated the *Royal College*. From this seminary, containing about 270 boys, 50 of the highest gifted and best instructed were sent to take charge

of the schools in the country. Public examinations of the boys' and girls' schools took place in the presence of the King, some of the members of the royal family, the generals of his Majesty, and Jas. Hastie, Esq. the British agent, which were highly satisfactory. Messrs. Jones and Griffiths commenced preaching in Madagasse in February of the same year; their congregations consisting usually of about 1000, but occasionally of as many as 3 and even 5000. Several parts of the Scriptures had also been translated, and some books were prepared and preparing for publication. On the 21st of April, Mr. Jeffreys removed to Ambatoumanga, a large village situated about 20 m. from Tananarivou, where he commenced a school for boys, and Mrs. J. another for girls, and conducted stated services in Madagasse. It having been judged expedient that the artisans should superintend the schools, Mr. Canham removed to a village about 12 m. from the capital, where he had a school of 110 boys; and Mr. Rowlands to another village about 15 m. distant from the same, where he had a school containing 100 boys. Each of them superintended apprentices, who learned their respective trades; and Mr. Chick was diligently employed on the Sabbath in catechising children; and on the week days in his trade. In the following year, the labours of the missionaries were continued; the translation of the Madagasse New Testament was completed; a printer, a cotton-spinner, and a carpenter, were sent out; and the mission was deprived of a valuable agent by the death of Mr. Jeffreys. About this time some of the Madagasse youths, one of whom had been at his own earnest request baptized, arrived at the capital.

The last report says:—"The Rev. Mr. Johns, and Messrs. Cameron and Cummings, missionary artisans, with their wives, accompanied by Roloun Boloun, another of the Madagasse youths who had also been baptized, arrived at Tananarivou on the 11th of September. Mr. Johns will reside for a time in the capital. During a part of the day he will instruct some of the boys in the school in English, and in the other apply himself to the study of Madagasse, with the assistance of Mr. Griffiths. He takes his turn in English preaching with the other missionaries."

Native Schools.—"The number of these is 28, containing 1500 boys and 450 girls, making a total of nearly 2000; of whom, on an average, about 1700 are regular in their attendance. These schools are scattered over the country, within a circuit of 30 m. around the capital. His Majesty, Radama, has signified his pleasure that 12 of the more promising boys in the central school (or Royal College) should be instructed in Greek and Latin. In this school there are about 160 boys.

"Two of the best instructed boys assist as ushers in the central school, and another has the sole charge of a large school in the country, with some of his late school-fellows for assistants. Many more boys are capable of taking a similar charge, should the enlargement of the school-fund enable the missionaries to increase the number of schools.

"The result of the *Public Examination* of the schools for 1825-6, which took place at Tananarivou, in March of the latter year, was highly satisfactory. His Majesty, Radama, was present, and personally engaged in the examination. The missionaries exercise a general superintendence over the schools; and occasionally visit them, for the purpose of inspecting them and examining the scholars. They state,

that the progress made by the children, generally speaking, in the knowledge of the Christian religion, is truly gratifying; and such as reflects credit upon the diligence both of the teachers and their pupils.

A society in aid of the schools has been established at Tananarivou, with the sanction of the King, denominated the *Madagascar Missionary School Society*. Several contributions have been received from individuals resident at Tananarivou, and at the Mauritius; but the missionaries chiefly look for support, in this measure, to the friends of missions at home. In connexion with the School Society, is a repository for such articles as are requisite for carrying on the schools.

Native Services.—The number of Madagasses who attend these is not large: indeed, we are concerned to say, the missionaries remark, that the adults, generally speaking, evince little desire to hear the Gospel; but many young persons belonging to the schools appear very attentive, and afford ground for the hope of better things, in reference to the rising generation.

Mr. Hovenden, it was hoped, would commence the printing of the Madagasse translation of the New Testament, but his life was suddenly terminated. As, however, the measure of providing the Scriptures in the vernacular tongue will, relatively, be more or less important in proportion to the number of natives who are able to read them; and as any considerable augmentation of the present number will depend on the permanency and extension of the means of education provided by the missionaries;—it will be at once evident how powerful a claim the native schools under their superintendence have for support on the liberality of such as are desirous of imparting the knowledge of the Gospel to those numerous and interesting islanders. For this purpose they have established, in the centre of the island, with the sanction and under the patronage of the King, Radama, nearly 30 schools.

The rapidly advancing importance of this mission induced the directors, during the year 1826, to accept the offer, on the principle of *limited service*, of the Rev. J. J. Freeman, late minister of the Gospel at Kidderminster, to unite his efforts with those of the missionaries, for the dissemination of the Gospel in Madagascar. Volave and Thotoos, the 2 Madagascar youths still remaining in this country, are making good progress in various branches of learning, and in the knowledge of useful arts: they conduct themselves with great propriety. Of those originally sent, one had died, leaving behind him pleasing evidence of real conversion; and others had been compelled to return to Madagascar from an ill state of health.

MADEWISPATNAM, a large city in the vicinity of Tranquebar, Hindoostan, where *the Danish missionaries at Tranquebar* have laboured with pleasing success. As early as 1747, their congregation consisted of 540 persons, and their schools of 57 pupils.

MADRAS, formerly called *Fort St. George*, a populous and celebrated city in the southern part of Hindoostan, on the E. coast of the Peninsula, near the margin of the sea. E. long. 80° 17′, N. lat. 13° 4′. Travelling distance from Calcutta, 1,020 m.; from Bombay, 770. About the year 1620, or, as some suppose, 1640, the English E. India Company obtained permission of the King of Golconda to establish a settlement at Madras, and built what is now called Fort St. George. The town was taken by the French in 1744, but was ceded to the

British in 1749; since which time it has been gradually rising in importance. It is one of the strongest fortresses in British India, ranks as second of the 3 English Presidencies, and is the seat of an arch-deaconry. The town stands on a barren, sandy plain, so exceedingly sterile, that nothing will come to maturity without the most diligent cultivation and care. The water with which the city is supplied, is brought from a distance of more than a mile. Madras is divided into two distinct parts, each receiving an appellation characteristic of the colour of its inhabitants. The *White Town*, including Fort St. George, is the residence of all the officers of the English government. It is encircled by a substantial wall, and strongly fortified by batteries and bastions. Near the centre of this is the fort, about 100 yards square. The houses are principally built of brick. The *Black Town*, anciently called China-patam, is situated about a mile N. of the White Town, and is also encompassed by a wall 17 feet thick. The houses, though many of them are built of brick, make but an indifferent appearance. The situation of Madras for mercantile business is extremely unfavourable. There is no commodious port for the convenient lading and unlading of vessels, the coast forming nearly a straight line, against which a violent and dangerous surf dashes incessantly; yet it is a place of vast wealth and importance, and the grand mart of all the southern part of Hindoostan. The *population* is estimated at about 300,000. A *college* has been recently instituted at Fort St. George, for the instruction of the junior civil students in all the native languages. Here is also a type-foundry.

The Rev. J. P. Rottler, D. D. and L. P. Haubroe, from the *C. K. S.* now labour here. The Rev. B. Schultz formed the first mission establishment at Madras. He visited it in 1727, under the patronage of Frederic IV. king of Denmark, and opened a school at *Vepery*, one of the suburbs of Madras, which has been the principal seat of this mission ever since. The favourable circumstances which attended the commencement of his labours, induced Mr. S. to settle, with a view of establishing a permanent mission. He was soon received under the immediate care of this society; and prosecuted his labours with unwearied diligence, and with much success. In 1728, he succeeded in organizing a church, which consisted of 17 members. The following year, 140 were added to it, and considerable accessions continued to be made for a number of years. In 1736, a house for public worship was erected. In 1746, the city was taken by the French: the mission premises were destroyed, and the station was abandoned. It was, however, resumed in 1750, and a church built by the Roman Catholic Portuguese, was offered for the accommodation of the missionaries. From the commencement of the mission to the year 1760, no less than 1470 were united with the church. The number of communicants in 1800, was 143. About this time the mission began to decline; but, within a few years, effectual measures were adopted to restore it to a state of efficiency. In 1820, a depôt of books was established, which has been of great service. A printing press has been re-established, which issued, during the first year, 4,000 books and tracts. In 1822, about 300 scholars were regularly instructed in the mission-schools, and the congregation was rapidly increasing.

In 1805, the benevolent attention of the *L. M. S.* was directed to this

important city, and in it the Rev. Mr. Loveless laboured for several years, particularly in a new chapel at Black Town, which was supported by the liberality of his constant hearers. Here the attendance of Europeans and natives was considerable; and 2 free schools adjoining the chapel went on well. To liquidate the debt on the latter, an individual, who would not suffer his name to appear, contributed 700 pagodas. A small church was formed, and a "Missionary Fund Society" established. In 1816, the Rev. Mr. Knill arrived as a fellow-labourer. Two years after, 147 names were on the books of the free schools for boys; a free school for girls had been commenced, in which there were about 40, while the schools for natives contained about 400, and the New Testament was learned and repeated. When a short time had elapsed, the schools were increased to 11, and afforded great encouragement; and there were 4 congregations, viz. 3 English, and 1 Tamul, or native, all of which were now in a prosperous state. Mr. K.'s declining health, however, compelled his relinquishment of his important exertions, and his pursuit of a colder climate: other agents were therefore sent forth.

In 1819, a new chapel was opened at *Pursewankum*, near Vepery. In 1820, John Apavoo, who had some time before been baptized, had the charge of a Tamul congregation; and the various schools which had been opened, together with the religious institutions which had been established, as well as the sacred services which were conducted, were all flourishing. Fresh labourers arriving, the inroads made by removals and death were filled up, and new designs were accomplished. In 1823, a native female school was established, under the superintendence of Mrs. Crisp; and a central school was also opened for qualifying native youths, of promising character and talents, for the office of schoolmaster; into which about 30 were admitted. The following extracts from the last report, will show the effect of this and subsequent efforts:—

"*Central School.*—We are concerned to state, that this institution, the object of which was the training of promising native youths for the office of schoolmaster, has not hitherto been so productive of benefit as the missionaries anticipated. A new plan of arrangement and organization for this seminary has, however, been prepared, which, it is hoped, when carried into effect, will be attended with more promising results."

"*Native Schools.*—These schools, in number 12, contain about 600 boys. At a public examination, held on the 17th of April, 1826, gratifying evidence of proficiency was exhibited. The Hindoostanee school at Royapettah, has been discontinued, and a seminary for Mussulmen children, under the immediate superintendence of Mr. Taylor, commenced."

"*Native Preaching.*—The Tamul services are continued as usual in Black Town. At Pursewankum, where there is a prospect of forming a native church, an additional Tamul service has been commenced. A Tamul service has been also commenced at Periamoattoo."

"A place of worship has been erected at Royapooram, which is supplied alternately by Mr. Crisp and Mr. Nimmo. We regret to state, that the missionaries have not found the opening for the Gospel here so encouraging as they had been led to expect. At Tripassoor, a church has been formed, and a school commenced, containing nearly 80 children."

"In the early part of 1826, Messrs.

Crisp and Taylor alternately performed missionary tours, during which they visited Chittoor, Tripassoor, Wallajah, &c.; and there is reason to believe that beneficial effects have resulted from their visits to these places. Mr. Taylor has translated into Tamul, Ayliffe's Catechism on the Evidences of Christianity, abridged from Dr. Bogue's Essay."

"*English Preaching.*—The English services at the chapel in Black Town are performed as usual. The English service at Pursewankum chapel has been discontinued, and another Tamul service substituted, as already intimated. The attendance at the prayer-meeting at Pursewankum, we regret to say, is not encouraging."

"*Madras Auxiliary Society.*—The amount of the contributions to this Institution, for the year 1825-6, was 1000 Madras rupees. At the anniversary meeting, held on the 11th of July, 2 sermons were preached,—one in Black Town, by the Rev. R. Carver, of the *W.M.S.*; the other by Mr. Taylor, at Pursewankum chapel. The united collections amounted to about 630 rupees."

"This mission is advancing with a firm and steady, though gradual, progress."

A corresponding committee was formed at Madras, in connexion with the *C. M. S.* in 1815, and the Rev. Messrs. Schnarrè and Rhenius were soon after appointed to labour in that city. The society placed 1500*l.* at the disposal of its friends there, and the mission commenced under circumstances truly auspicious. In 1816, the missionaries had so far advanced in the acquisition of Tamul, that they began to preach in Dr. Rottler's chapel, in Black Town, where their services were highly acceptable both to Dr. R. and his congregation. A school was formed for native children in the mission-garden, within a few months after the settlement of the missionaries in the Black Town, and four others were successively raised. A fatal epidemic, which, like a pestilence, had ravaged the N. of India, found its way to Madras in 1818, and awakened the superstitions of the natives. An extract of a letter written at the time, gives an affecting picture of the state of the native mind under this calamity:—"Alas! it is an awful and depressing moment. We have heard that the natives, affrighted and trembling, have offered, what has not been done here these many years, a *living sacrifice!*—an idiot boy, to one of their gods: and to-morrow there are to be a procession and feast, which will cost 1500 pagodas, to appease a goddess who has been neglected for many years, and who they say has, in offended anger, sent this scourge." During this year the schools had increased to 13 in number, at which the average monthly attendance throughout the year was 364. In the following year, the missionaries wrote:—"The congregation remains much as before. Alas! so far as our knowledge reaches, we must say that their hearts are still, in general, like the stony-ground hearers. The Christian schoolmasters, with the catechists, and a few other members of the congregation, are a salt among the rest, and have been our encouragement. Some others, who seemed to awaken, and to give us some hope of a thorough purification of their minds and conduct, have not realized our hope, and hardness of heart seems to have again seized on them. One of two grown persons preparing for baptism, discovered wicked and worldly designs, and is no more in preparation; the other, a young man, has been baptized—the first-fruit of the mission. Two men and two women are now preparing for baptism. An aged

woman, the second heathen admitted into the Christian church, was subsequently baptized." In March, 1819, the missionaries removed to the new mission-house, on the premises purchased by the society; and on July the 20th, the foundation of a new church was laid, which was to be erected at the expense of the government. About this time a printing press sent out by the society, arrived, and was set to work on the revised version of the Scriptures in Tamul, by Dr. Rottler and Mr. Rhenius. Mr. Harrington, of Calcutta, had made the society a present, before he left India, of a fount of Tamul types. This liberal benefaction, with the types, &c. sent from home, put it into the power of the corresponding committee to proceed to work with the best prospect of success. 18,500 copies of 4 tracts were printed in Tamul, and circulated. Excursions among the natives were likewise frequently made by the missionaries. The various means thus put in action, continued through after years to be vigorously employed, and also increased, by the senior missionaries, and by those who, on their removal, arrived to supply their lack of service. In 1823, services took place almost every day in the week, with a view to the advantage of the native congregation; and the total number of scholars in the various schools was 558.

A lending library had been recently established; a seminary was opened for training up youths for eventual employment, according to their capacities and dispositions, in the society's missions; and about 40,000 copies of different works, in Tamul, had issued from the press during the year. "To-day," says Mr. Ridsdale, in one of his communications, "we began to work a new press, a circumstance in the history of which is rather interesting. A little while ago, an old chariot, belonging to the Pagoda near the mission-house, was sold, and from a part of one of the wheels we made the platen of our new press. This suggested to me the idea of turning Satan's weapons upon himself; and accordingly, with this piece of wood, which had been for years employed in his service, we struck off 1000 copies of that beautiful portion of Holy Scripture, the 40th chapter of Isaiah, in the form of a tract." The work of translation was also happily advancing.

The Rev. Messrs. Ridsdale and Sawyer continued to occupy this station. The following view of their labours is given by Mr. R., in March, 1826:—

"It has pleased our heavenly Master to give us much encouragement in the various branches of our mission. I have great reason to believe that a deep and broad foundation is laying in the Tamul labours of my colleague, Sawyer; he is devoted to his work. Our several congregations are all on the increase.

"In the interesting work of *female education*, we have unexpected success. Our native girls' schools are 4 in number, and contain 130 children; our English girls' schools are 3 in number, and contain about 120. The first public examination of our female schools took place in the mission-church, on the 31st of December. We have raised a separate fund for this important work, for which I have collected upwards of 1500 rupees. We are on the point of beginning a central girls' school, under Mrs. Ridsdale's immediate care; into which we intend to collect the most proficient girls from the different schools, in order to give them a superior education, that they may be employed as schoolmistresses.

"The applications made to me from all parts of southern India for religious books, are so numerous that it is quite painful to be unable to supply them."

The seminary designed for the training up of young men as schoolmasters and assistants in the work of missions, was commenced upon a small scale, in the beginning of the year 1822. In January, 1823, a considerable accession was made to this number, by the arrival of 12 boys from the society's institution at Tranquebar.

From that time to the present, the numbers have been gradually increasing; and the total number of boys now under instruction, is 30, of which 23 are natives, and 7 country-born. Since the establishment of the seminary, 8 of the elder youths have been placed in different situations, according to their qualifications.

Mrs. Ridsdale has the charge of the *female schools*, of which 3 are Tamul, and 2 English, and contain 233 scholars, with an average attendance of about 190. There is a steady advance in this interesting field of labour, and many encouraging circumstances, by the blessing of God, attend it.

The Rev. Mr. Carver, of the *W. M. S.* wrote, from Madras, March 22, 1826:—"We have upwards of 30 members in society, at this place, chiefly pensioners, with their wives and offspring—men who have seen great trials, and have little hope of revisiting their native land. Our prayer to God for them is, that they may be saved. We have sometimes preached to them in the open air, but they have commenced a subscription, and are erecting a room for worship, which may cost perhaps 50*l.* sterling: a piece of ground, on which the Rev. Mr. Hough once had a native school, has been kindly granted for this purpose by the commandant. On their list I see nearly 200 subscriptions of 1, 2, or 3 fanams, (1½*d.*) mostly by poor females: their mites will not be despised by the Lord. The school department has been increased a little; not, however, according to the numerous applications made by natives to be instructed, but as our limited means of supporting schools would allow. We were entreated, repeatedly, to establish schools in a very populous part of Black Town, and at length, with some fear on account of our funds, we did place one school more upon our list, which contains now upwards of 100 children; but we were under the painful necessity of refusing admittance to upwards of 300 children, who might have been formed into schools in the neighbourhood of the other. This school, which is a bungalow chapel also, gives the people an opportunity of hearing the word of God preached. This point is also very suitable from whence to distribute the holy Scriptures and religious tracts, which the people have sought with considerable eagerness. Some thousands of several publications have been dispersed, we hope usefully, among the people during the past 4 months.

The *Madras Jews Society* was founded Feb. 23, 1821, to aid in the dissemination of the Scriptures and religious tracts among the learned Jews inhabiting Asia; and to trace the respective histories of the Jews called "Beni Israel," and the black and white Jews.

The missionaries who have laboured at this place, have always been greatly assisted and encouraged in their efforts, by the ready services and counsels of the chaplains of the East India Company, who have manifested a deep solicitude for the moral improvement of the natives.

MADURA, a populous and fortified town in the Carnatic,

Hindoostan, and capital of a province of the same name. It was surrendered to the British in 1801; it is 80 m. S.S.W. Tanjore, and 236 S.S.W. Madras. E. long. 78° 14′, N. lat. 9° 52′. The *C. K. S.* has established a mission here. Since the British took possession of the town, efforts have been made to introduce the Gospel, principally by native teachers and catechists, who, in addition to their other labours, have distributed the Scriptures and tracts, in considerable numbers, among the Portuguese and Malabars.

MAHIM, a town on the northern part of the island of Bombay, about 6 m. from the town of Bombay, containing a compact population of about 20,000 heathens. The immediate vicinity is also very populous. The soil is sandy, and the place is a complete cocoa-nut forest—as much so, indeed, as if there were no inhabitants.

The Rev. A. Graves, from the *A. B. C. F. M.* arrived at Mahim in 1818. Previous to this, Mr. Newell spent several weeks here, preaching the Gospel to many who had never heard it before. Two schools were established in Mahim, and 2 in the vicinity; they have since increased to 7, and are in a prosperous state. One school is supported by benevolent individuals in Augusta, Georgia, and is called the Augusta school. In the spring of 1822, Mr. Graves and his wife, compassionating the wants of some destitute children who came under their observation, took 20 of them into their family. The children were promising, and became very dear to their instructors. Under such an accession of care and labour, however, the health of Mrs. Graves declined; and as it was deemed expedient for her to take a voyage to America, some of the children were received into the mission families at Bombay and Tannah, and the remainder returned to their parents. Soon after Mr. Graves entered on his mission, he commenced preaching in the Mahratta language, and has faithfully embraced opportunities which have offered for instructing the natives. A large portion of his time has recently been spent in itinerating at a distance; and though there have been no special instances of conviction and conversion, the influence of the Gospel on the minds of the natives is apparently increasing. [See *Bombay*.]

MAIAOITI, one of the Society Islands.

The mission in this island is under the immediate care of two native teachers, of the *L. M. S.*, sent there by the church at Huaheiné. The church, consisting of 33 members, all of whom are regarded as truly pious, is under the pastoral care of Mr. Barff, who visits them as often as his other engagements will allow, when he administers the ordinances of the Lord's Supper and baptism. In his absence the teachers conduct the public worship, and explain the Scriptures to the people; they also superintend the schools, which embrace, infants excepted, the whole population of the island, which consists of 210 souls.

A chapel has been built, 60 feet by 36, which was entirely the work of the natives. They have also built and furnished a house for the accommodation of Mr. Barff, when on his occasional visits.

The deputation could hear of no crimes in this island; and the judges, as to criminal cases, were consequently without employment. They suppose a happier people than those of this island do not exist.

MAJABURAM, a populous town in the vicinity of Tranquebar, Hindoostan. The *Danish missionaries* at Tranquebar formerly laboured here, and occasionally gained many converts.

Their congregation, in 1747, amounted to upward of 1400.

MALACCA, or *Malaya*, a peninsula at the southern extremity of Asia, connected with the kingdom of Siam by the isthmus of Kraw, bounded W. by the Indian Ocean, and E. by the Chinese Sea. It extends from about 1° to about 11° N. lat. It is computed to be 775 m. long, and its average breadth about 150. The surface of the peninsula is delightfully variegated with plains, gentle hills, and lofty mountains. Its soil is, generally, highly vegetative, producing rice in abundance, and various other tropical fruits. The climate is favourable for its latitude, there being a constant alternation of land and sea breezes, which render the air pure and healthy. The whole country was formerly subject to the government of Siam, but the southern part has become emancipated from the yoke of tyranny, and the northern pays but a small tribute. The inhabitants of Malacca are principally Malays, though there are many Portuguese, Moors, and Chinese. The Malays, as a people, are exceedingly ferocious and vindictive, faithless and treacherous, fond of conquest and plunder, much addicted to habits of piracy, and dreadfully cruel to enemies and strangers. They are, however, in some measure, intelligent and active, and exhibit evident marks of advancement in the arts of civilization. Their language has been compared, for softness and harmony, to the French and Italian. It is peculiarly adapted to poetry, of which the Malays are passionately fond. It is extensively used in mercantile business in all the islands of the Malayan Archipelago, and in all eastern India.

Malacca, the principal town on the peninsula above described, is situated near the W. coast, on the Straits of Malacca. E. long. 102° 15′, N. lat. 2° 13. The foundation of this town was laid by the Mahomedans, in the 13th century, and was subject to the Portuguese till 1641, when it was captured by the Dutch, and remained in their possession till it was taken by the British forces in 1795. The English restored it to the Dutch at the peace of Amiens; recaptured it, and again restored it, Sept. 1818. From its peculiarly favourable situation it has, in a commercial point of view, become a place of great interest and importance. A ready naval intercourse subsists between it and all the Malayan Archipelago, Siam, China, Cochin-China, India, and Madagascar. This circumstance renders it a favourable place for the establishment of a mission, from which the Bible and religious tracts may be diffused through all the adjacent countries. The inhabitants are variously estimated, from 12 to 15,000; the greater portion of whom are Malays. The principal religions are Mahomedanism and Paganism.

In January, 1816, the Rev. Mr. Milne, of the *L. M. S.*, paid a visit to Penang, when he waited on the Honourable the Governor and members of the council, who readily granted him, at his request, a piece of land at Malacca, on which to erect a missionary-house and other needful buildings. The Chinese scholars under the care of Mr. M. soon amounted to 70, and his coadjutor, Mr. Thomsen, commenced a day-school and an evening-school, for the instruction of the Malays. Partly in consequence of illness, Mr. M. subsequently paid a visit to Penang. Here he met with Sabat, a man of talent, who some years before renounced the religion of Mahomed, and professed to embrace that of the Gospel. The religious public formed sanguine expectations of his extensive

usefulness. But he became an apostate, and wrote against Christianity. He professed, however, to repent, and again to receive the Gospel. He wrote an affectionate letter to Mr. Milne on the subject, which commenced thus:—"Sabat, the corrupted, turned, and lost servant of the Lord Jesus Christ, to the man of God, the Rev. W. Milne," &c. Towards the close, he says—"Though my body be not with the truth, yet my heart, soul, and understanding, are with it; nor shall they ever be turned away from it by silver, gold, jewels, or the riches of the world, or any pleasure of science," &c. &c.

While here, Mr. M. was favoured with many excellent opportunities of sending copies of the Chinese New Testament, catechisms, and tracts, to Siam, where, it is said, 20,000 Chinese reside, to Rhio, Cochin-China, and various other places, where the Chinese are found in great numbers, as well as of conversing on religious subjects with the sailors belonging to the vessels by which they were conveyed. In Penang only, there are said to be 8000 Chinese inhabitants; among whom Mr. Milne went from house to house, distributing the Scriptures and tracts. He calculated, that in China and Malacca together, there had been printed and circulated at that period, not less than 36,000 Chinese pamphlets and tracts, exclusive of the Holy Scriptures. Towards the great expense of printing Chinese tracts, the *Religious Tract Society*, in London, liberally contributed the sum of *500l.*

Mr. Milne's labours were abundant: continuing his translation of the Scriptures into Chinese, studying the Malay, and superintending two Chinese schools. Other works were also proceeding; besides which the settlement had the advantage of two presses, with suitable workmen, and an able superintendent.

Among other important objects which engaged the attention of Dr. Morrison and Mr. Milne, during a visit of the latter to Canton, was the establishment of a seminary, now denominated the *Anglo-Chinese College*, the principal objects of which are, to impart the knowledge of the English language, and the principles of the Christian religion, to Chinese youth; and the instruction of missionaries and others in the language and literature of China. Dr. M. generously proposed, on certain conditions, to contribute towards the object the sum of 4000 dollars, exclusive of a separate donation of *500l.* to defray the expenses of educating, in the college, 1 European and 1 Chinese youth, for 5 successive years. In the importance of this plan the directors concurred, and the foundation-stone of the institution was laid Nov. 11, 1818, by Major William Farquhar, late English Resident and Commander of Malacca; and several persons of high distinction, as well as the chief Dutch inhabitants were pleased to attend the ceremony. The college, since erected, stands on the mission premises, in an open and airy situation, close to the western gate of the town, and commands a fine view of the roads and of the sea. At this time a *Fund* was formed for widows and orphans of the Ultra Ganges Mission—the Chinese schools were in a flourishing state—tracts were extensively circulated—the work of translation was making rapid progress—the press was vigorously employed—and much was done in the direct communication of the Gospel.

About this period 3 Chinese schools were going on prosperously, and the Malabar school was well attended; in the English and Malay school several hundred boys had

learned to read the Holy Scriptures; a Malay school, which was for a time suspended, was re-opened; and a *female* Malay school, the first establishment of the kind in Malacca, was commenced. On June 1, 1821, Mr. then Dr. Milne publicly baptized a heathen woman (her father was a Chinese, and her mother a Siamese); and on the 8th of July following, Mr. Thomsen baptized 2 Malays, all of whom were apparently sincere converts to Christianity.

In consequence of the decease of Dr. Milne, which took place Jan. 2, 1822,—the Chinese services previously conducted were necessarily suspended. During a visit which Dr. Morrison paid to Malacca, however, they were resumed four times on the Sabbath, and twice on week days: a Chinese youth, formerly a student in the Anglo Chinese College, occasionally assisted in these services. This individual, who understands both the Fŭhkeen and Canton dialects, was also employed, in connexion with the mission, as a public reader, explaining the Scriptures to his countrymen according to his ability; and occasionally conducting Christian worship in the Pagan temple, where Dr. Milne formerly preached. The Malayan female servants, and the female Portuguese servants who understand Malay, belonging to the mission compound, assembled every Sabbath evening, when the Scriptures were read, and an exhortation given in Malay by Mrs. Humphreys.

On the 20th of May, 1823, the printing of the whole Chinese version of the Scriptures was finished: Afa, a Chinese convert, had the honour both to commence and to complete this work, having arrived from China for that purpose. The number of students on the foundation of the college, was then 15, that of candidates for admission, 7. These youths had professedly embraced Christianity, and, generally speaking, entered with zeal and cheerfulness into the religious exercises of the institution.

In after years, fresh labourers were sent forth; and the most recent account of the state of the mission is as follows:—

Chinese Schools.—"The number of these schools is 7, containing from 240 to 250 boys. They are all conducted on decidedly Christian principles. The Deputation visited and instructed each of them in January 1826, and so far as they were able to judge, were satisfied both with the progress of the boys, and the principles on which the schools are conducted."

Malay Schools, &c.—"The local government has engaged to support two native schools, one Malayan, and the other Tamul. A free-school, to be supported by the inhabitants, has also been opened: it contains about 170 Malay boys, who are instructed in the principles of Christianity. These three schools are under the superintendence of Mr. Humphreys, who has the charge of the Malay branch of the mission, and whose attainments in Malayan qualify him for preaching therein."

Worship in Chinese, &c.—"The Chinese services continue to be performed every morning and evening in the College Hall, when all the students attend. On the Sabbath, besides three short lectures, there are other religious exercises, adapted to imbue the mind with truth, and to impress it upon the conscience. The foundation of the chapel, which is being erected at this station, was laid on the 28th of January, 1826, at the time the deputation were there. A considerable number of persons, of different nations, attended on the occasion, who were respectively

addressed by Messrs. Tyerman, Collie, and Humphreys, in English, Chinese, and Malayan. The dimensions of the chapel, which has been secured to the society, are 40 feet by 30. The missionaries state, that the subscriptions on the spot, towards defraying the expense attending its erection, have exceeded their most sanguine expectations; but they hope, nevertheless, that friends at home will aid them in the work."

The missionaries still continue to itinerate in the interior of the district of Malacca, for the purpose of preaching to the Chinese; on which occasions they are uniformly accompanied by some of the students belonging to the Anglo-Chinese college. They express a hope, that by thus taking the Chinese youths, belonging to the college, with them on their preaching tours, they may be gradually trained for the work in which, it is earnestly desired, they may eventually engage, viz. preaching the Gospel to their fellow-countrymen. Mr. Kidd employs a portion of his time in going out among the people, and conversing with them upon religious subjects. To such as are able to read, he gives tracts; to such as are not, he explains a portion of some suitable book. Several works are prepared, and others are in progress. Mr. Kidd has translated into Chinese several sermons on the leading doctrines of Christianity, some of which have been printed and put into circulation. By this method, he is enabled to promote his own improvement in the language, and, at the same time, provide useful books for the heathen.

Anglo Chinese College.—From June, 1825, to June, 1826, six Chinese youths were received on the foundation; and 2, during the same period, left the institution. The number of students on the books, at the termination of the above-mentioned period, was 20; of whom 17 were supported by the college funds, and 3 by private individuals. There were, at the same time, 6 candidates; some of whom, it was probable, would be admitted on the foundation. Two Dutch youths attend the college, for the purpose of acquiring the English and Chinese languages. The total number of students, exclusive of an evening class, consisting of Chinese and Portuguese, who are learning English, was 28. The moral and literary effect desired has not as yet been produced, but it is hoped ground has been gained.

MALAPEETZEE, a town of Corannas, near the source of the Malareen, S. Africa, about 100 m. E. Lattakoo, and 1000 N. E. Cape Town. In 1813, the Rev. Mr. Campbell, of the *L. M. S.*, explored this region, with a view to the establishment of a mission; and obtained permission of the chief, and a majority of the inhabitants, to send missionaries among them, though they had never before seen a white man. His proposals were, in like manner, favourably received at *Makoon's Kraal*, situated S. of Malapeetzee, which is the residence of Makoon, the chief of all the Bushmans in this part of Africa. In 1817, Cupido Kakkalab, a native Hottentot teacher, was stationed at Malapeetzee, and laboured with considerable success about 2 years; when he removed to *Mabatee* with part of the inhabitants, on account of the scarcity of grass. The others settled about 20 m. from that place, and are still attached to the mission.

MALDA, a populous town, and capital of a district of the same name, situated on the Ganges, about 170 m. N. Calcutta, E. long. 88° 4′, N. lat. 25° 3′. The *B. M. S.* established a mission here in 1813; when the station at *Goamalty* was removed to *English Bazar*, near this place, and has since been

known as the *Malda Station*. Though this was among the first places, in Bengal, where the inhabitants heard the Gospel in their own language, it has met with a less favourable reception, than in many others where it has been more recently introduced.

MALLAGUM, a large parish on the island of Ceylon, 2 miles from Tillipally, towards Jaffnapatam, nearly in the centre of the 8 parishes which are under the care of the *American missionaries* in the district of Jaffna. In this, as in others, they have permission from government to occupy the church buildings and glebe lands.

Soon after the establishment of the mission at Tillipally, the missionaries opened a school here, and commenced preaching regularly on the Sabbath, in the court-house of the Dutch magistrate. In 1818, Francis Maleappa, a native preacher, who has since removed to Oodooville, was stationed here, instructed in English, superintended the moral instruction of the Tamul schools, read to the people on the Sabbath, and superintended several schools in the vicinity. The missionaries at the other stations continue to preach here on the Sabbath, and make frequent visits abroad. In 1821, a *Tamul Bible Society* was formed at this place, composed almost entirely of heathens, who pay an annual subscription for the spread of the word of God in their own language. During the first year, nearly 300 rix-dollars were collected.

MALTA, a celebrated island in the Mediterranean Sea, under British authority, memorable for the shipwreck of St. Paul. It is about 60 miles S. Sicily, and nearly 60 in circumference. E. long. 14° 10′, N. lat. 35° 51′. The shore is, for the most part, abrupt and rugged, there being but two convenient harbours; one called Marsa, the other, on the W. side of the island, called Marsa Musciet. The island is strongly fortified by garrisons and bulwarks; to man which 30,000 men would be requisite. *Valetta*, the capital, stands at the N. end of the island, is built entirely of stone, and contains 20 or 25,000 inhabitants. Malta was given to the Knights of St. John of Jerusalem, by the Emperor Charles V., in 1530, to whom it was subject till 1798; when it was forcibly taken from them by Buonaparte. In 1800, it was besieged and captured by the British, to whom it was confirmed in the treaty of 1814.

The surface of the island is, generally, level, with a soil naturally unproductive, but much improved by cultivation. The island is divided into about 20 lasals, or townships—a lasal including a village and the surrounding country. The inhabitants, with those on *Gozo*, a small neighbouring island, are estimated at 110,000. They are generally miserably poor, and deplorably ignorant. It is thought, that among a population of 100,000, not more than 1000 were able to read or write; and in one village, containing 6000 inhabitants, only 30 had ever been instructed in the elements of knowledge. Their language is a dialect of the Arabic; though, till missionaries visited the island, it could hardly be said ever to have been reduced to a written form. The principal literary institutions are, the library of the Knights and the Jesuits' College, or University of Malta; both now under the regulation of the British government. The library contains 50 or 60,000 volumes, mostly ancient Latin works, though there are many Italian and some French books. The library is open for the reception of the literati, and others, at stated hours; but no books are permitted to be carried from the room. Connected with the

University are from 15 to 20 professors, and in 1822, about 200 students.

The *religion* of the Maltese is exclusively Roman Catholic. The common people are designedly kept by their religious instructors in a state of ignorance, and readily believe whatever their infatuated priests tell them is true. The conditions of the late treaty secure to the people an undisturbed possession of their favourite religion. The *Inquisition* at Malta, which a few years ago was in full force, has been, under the present administration, converted into a *hospital*.

The island of Malta, from its central situation, and the protection granted to all individuals of different nations, has become a place of vast importance and interest to the Christian world. It is a kind of focus, or rallying point, of missionaries from different countries, who wish to perfect themselves in the languages of the adjacent nations, and the head-quarters of all the various missions destined to the shores of these inland seas. From this place there is a ready communication with Europe, Asia, and Africa, with all the islands of the Mediterranean and Levant, and with those particular countries which have been distinguished and rendered memorable by the grandest moral movements in the history of mankind,—the first establishment and subsequent promulgation of Christianity, the dispersions of God's chosen people, and the diffusion of Mahomedanism, nearly coincident with the rise of Papacy. Here Jews, Mahomedans, and Pagans, may be addressed by the judicious, pious, and learned, upon subjects connected with Christianity, and the unyielding claims it has upon the obedience of mankind. Malta is visited yearly by multitudes from all the circumjacent islands and countries, and is the resort of many men of literary distinction. In 1810, and some years before and after, not less than 40,000 foreigners resided there, of whom 12,000 were Greeks, and 6 or 7000 Jews.

The Rev. Mr. Blomfield, who was sent out by the *L. M. S.* in 1811, to promote the knowledge of the Gospel among the Greeks, was directed to reside for a time at Malta, where he might have an opportunity to learn the Italian language, and to perfect himself in the modern Greek, as well as to obtain the best information concerning the places to which he might afterwards direct his course. While faithfully fulfilling his trust, he preached to a number of Englishmen resident at Valetta, and, it is believed, with spiritual advantage to many. He was also active in distributing copies of the Scriptures, of Dr. Doddridge's Rise and Progress in Italian, and of religious tracts, some of which were sent to Sicily, &c. He was informed that a gentleman who visited the Morea, left two Greek Testaments at a convent, with which the inhabitants were so delighted, that they rang the bells for joy, and performed some extraordinary religious ceremony. In the midst of these cheering circumstances, however, Mr. B. resigned his work to receive his reward.

In Sept. 1816, the Rev. Mr. Lowndes of the *L. M. S.* was sent out for the same purposes as those contemplated for his excellent predecessor, and his ministry was not in vain.

The Rev. S. S. Wilson of the same society arrived at Malta at the commencement of 1819; in consequence of which Mr. L. left that place, to carry into effect the various objects of his mission: he afterwards settled at Zante, and ultimately at Corfu. Mr. W., in addition to various

engagements, prepared several books for publication in modern Greek. In 1823, his congregation had increased to about 250 hearers, of whom a considerable number gave satisfactory evidence of genuine piety, and many others of most promising moral qualities. The number of communicants was increased to 50. In the Sabbath-school there were about 30 English children; 20 Greek boys and girls also attended, who learned Mr. Wilson's Greek catechism, and passages of Scripture both in Greek and Italian. Mr. Wilson resumed his Greek services; the attendance, including children, was about 50. During his absence in England, the American Brethren commenced a small school for Greeks; an English young lady, whom Mr. Wilson formerly instructed in modern Greek, had the charge of the female department of it. The boys were taught by Mr. Temple, assisted by Mr. Wilson. The latter devoted a portion of every day to the instruction of a few Greek boys, from Scio, in ancient Greek, English, and Italian. One of these boys translated a considerable part of Turner's "Arts and Sciences," and proceeded with the work under Mr. Wilson's direction.

After his return to Malta, he printed, in modern Greek, at the American mission-press, about 10,000 books and tracts; other works were in progress; a *Religious Tract Society*, formed some time before, in connexion with the English chapel, doubled its funds; about 700 tracts, of which a portion were sold; and about 60 Bibles and Testaments, in Greek, French, Italian, English, and other languages, were circulated; some of them were given to poor Greeks proceeding to the war.

A "*Poor's Working Society*," established by Mrs. Wilson, composed of several respectable ladies, produced about 15*l.* per annum; and, during one winter, furnished clothing to about 40 persons.

The last report says:—"The English congregation goes on well, and the Sabbath-school is in a prosperous state. Mr. Wilson continues to preach once a week, in Italian; and the services are attended with encouragement, as regards both native Maltese and Greeks. The ministerial labours of Mr. Wilson continue to be attended with spiritual benefit to his hearers. Several works have been printed, during the past year, at the mission printing-office. The printing of Mr. Wilson's modern Greek translation of the Rev. Mr. Burder's Village Sermons has been commenced, and is rapidly advancing. A collection of hymns, translated into Italian by Mr. Wilson, has been printed at Corfu. A Catechism on the Sacrament, by the late Rev. Mr. Brown, of Haddington, translated into Italian by Mr. W., is also in course of printing at the same place. Mr. Wilson has engaged, as an apprentice in the printing-office, a Greek youth, to whom he has given some instruction in languages, and finds him a great acquisition. Of the Greek Spelling-book and Dr. Watts's Catechism, 1000 copies each have been sent to Constantinople, and 500 of each sold, for the purpose of being sent thither. School-books have also been sent to Cerigo, for the use of the children of Greek refugees from Missolonghi. The elementary school-books and tracts, in modern Greek, prepared by Mr. Wilson, have been widely dispersed. In case of the liberation of that country,—an event, it is to be hoped, not far distant,—many of the natives will be ready to go immediately into different parts of it, for the purpose of organizing and conducting schools

on the Lancasterian plan, who have derived, while they themselves were under tuition, much of their fitness for the work from the school publications furnished by Mr. Wilson."

The *Ladies' Malta Charitable Society*, commenced by Mrs. Wilson, continues to afford relief to indigent and infirm persons in Malta; and by affording the means of providing their children with decent clothing, is instrumental to their admission into the *Normal Schools*. The amount of receipts, for the year ending 31st December, 1828, was upwards of £57.

The attention of the *C. M. S.* having been drawn to the Mediterranean as an important sphere of labour, it was determined to send thither a representative. The Rev. Wm. Jowett offered himself for this service; and after due preparation, proceeded, in the year 1815, to Malta, as the most suitable place of residence. The society had adopted, on the suggestion of the late Rev. Dr. Buchanan, the plan of sending a literary representative to a sphere of this nature, where direct missionary labours were not practicable; and Mr. Jowett had the benefit of much friendly conference with that distinguished man, who had himself led the way, and given an admirable model, in the conducting of Christian researches. The objects of the society, in establishing representatives in the Mediterranean were—the acquisition of information relative to the state of religion and of society, with the best means of its melioration, and the propagation of Christian knowledge, by the press, by journeys, and by education. Mr. Jowett returned, with his family, to this country, for the renovation of his health, in the year 1820. During the 5 years of his absence, he had been resident chiefly in Malta; but he had spent a considerable time in Corfu, and had twice visited Egypt and some parts of Greece.

The results of this visit to the Mediterranean have been in many respects highly important; these he has since given to the public, in a very interesting and valuable volume, which has awakened a lively interest in behalf of the sphere in which his energies have been engaged. Mr. Jowett subsequently returned to Malta, and has since been variously occupied in benevolent exertions.

The *A. B. C. F. M.* commenced a mission here in 1820, with the design of benefitting the mingled inhabitants of Palestine. The first missionaries, sent by the Board to the Holy Land, were the Rev. Messrs. L. Parsons and P. Fisk, who arrived at Smyrna, Jan. 15, 1820, and were cordially welcomed by the chaplain and other gentlemen. After obtaining the requisite information for the government of their future measures, they embarked for the island of Scio, where they spent some time in the study of the modern Greek, and soon after visited the 7 churches of Asia. Mr. P. then went to Jerusalem, where he spent some months in distributing the word of life, and religious tracts in 9 different languages. In Jan. 1822, in consequence of his declining health, he sailed with Mr. F. for Alexandria, where, on the 10th of Feb., he yielded up his spirit to him who gave it. The Rev. D. and Mrs. Temple arrived at Malta, Feb. 22, 1822. A printing establishment was also sent; which has been, and will probably continue to be, a powerful and useful engine in promoting the designs of the mission: this press was procured, and is to be kept in operation for the term of 5 years, by benevolent individuals in Boston. It was

calculated that in about two years there were printed by it more than two million and a half of pages of religious tracts.

The Rev. Messrs. Goodell and Bird, with their wives, arrived at Malta, Jan. 21, 1823. These missionaries were under the direction of the *American Board;* but were supported by a benevolent association in the city of New York, entitled the *Palestine Missionary Society*. After their arrival, they continued at Malta till October; when, in compliance with the wishes of their brethren, they sailed for the Holy Land, where they expected permanently to be settled. On their removal they remark:—

"Agreeably to our instructions, we have devoted our principal time and attention to the attainment of the language; and, in the mean time, have assisted in preaching several times a week, in English, to very attentive hearers; in conducting various religious meetings with different classes of society, in different stages of religious knowledge and experience; and in managing a Sabbath-school, consisting chiefly of English and Greek children and youth of both sexes, who have committed to memory about 40,000 verses of Scripture and hymns. We have been happy in possessing these immediate means of usefulness, while we have been engaged in study; and we trust a future day will shew that the labour bestowed upon Malta, by other missionaries and by ourselves, has not been in vain."

The Rev. Mr. Fisk, in company with Mr. Wolff, of the *L. J. S.*, and Mr. King, of the *French Protestant Missionary Society at Paris*, left Malta, Jan. 3, 1823, on a tour to Egypt and Jerusalem. While on their way, at Alexandria, they preached in 6 different languages to small assemblies, and distributed the Bible, or portions of it, in 10 languages. On April 25, they entered the Holy City, where they spent some months, labouring for the spiritual good of its mingled inhabitants. Though the missionaries of the American Board, in commencing a mission to the land of promise, have been called to endure many hardships and deprivations, and to experience numerous discouragements; yet there are many circumstances calculated to encourage and animate them to more persevering diligence and fidelity. Greeks and Armenians manifest an increasing eagerness to obtain the word of truth, and Jews and Mahomedans are disposed to listen with candour to arguments in favour of Christianity.

Dr. Naudi has also been an efficient and active agent in promoting the cause of truth, and the interests of the Mediterranean mission. He was educated a Roman Catholic; but was induced to change his views in consequence of reading some religious books, sent to Malta by the *B.* and *F. B. S.* As early as 1812, he suggested to the society the propriety of establishing a permanent mission at Malta, and offered to accompany a missionary under their auspices on a tour of investigation. While engaged as a physician in the island, he was very active in extending the knowledge of a crucified Saviour. In 1817, he was received under the patronage of the society, and employed in compiling and translating into the eastern languages; in which occupation he has been eminently useful.

The society has a printing establishment at Malta, at which the Scriptures and religious tracts have been printed in several languages.

The Reverend J. King, from the *French Protestant Missionary*

Society at Paris, commenced his labours here in 1822. Mr. King, a native of the United States, but then residing in Paris, was induced to join the Palestine mission for a limited period, in consequence of the urgent solicitations of Mr. Fisk, soon after Mr. Parsons' death. The circumstance of his going from Paris awakened in a few individuals a spirit of missionary enterprise, which resulted in the formation of this society. Mr. K. was received under their patronage, for at least one year, but was to be under the direction of the *American Board*. He laboured, in conjunction with their missionaries, since his arrival, which was November 2d, 1822. With Mr. K. the society sent 2 founts of Greek types in aid of the mission.

The following are among the important institutions that have resulted from missionary efforts at Malta and its vicinity.

The *Malta B. S.* was organized in 1817. Though, on account of the disturbed state of Greece, the society has been considerably embarrassed in its operations in that quarter; yet, through various channels, the Italian, Greek, Armenian, Arabic, Syriac, Hebrew, and French Bibles and Testaments have been distributed in most of the other countries bordering on the shores of the Mediterranean and the Levant. The vital interests of this society have been greatly promoted, and the sphere of its operations much enlarged, by the *American*, *Church*, and *London S.* missionaries. In their itinerations into the adjacent countries they have been furnished with Bibles by this society, and have obtained subscriptions to aid its future progress.

In 1818, a school was established at *Castle Zeitun*, by Don Lugi Cammilleri, a Roman Catholic priest. This enlightened man commenced his school in a private house, at his own expense, with 30 boys. Having received his education in Spain, the Spanish Consul, on being made acquainted with his design, seconded his efforts by contributing upwards of 3000 dollars for the erection of a commodious school-house. In 1823, the number of pupils in this school was 100. A female school was attached to it in 1822, which, in 1823, contained 50 scholars. Mr. Cammilleri's instructions are gratuitous, and he expresses a strong desire to have his countrymen become more enlightened and less superstitious.

The *Malta Jews' Society* was commenced May 9, 1823. The object of this association is to form a centre of correspondence and communication for all societies which may wish to send missionaries into these parts for the conversion of the Jews.

A *School Society* was formed at Valetta, in 1819, through the efficient exertions of Mr. Jowett and Mr. Wilson; and a convenient room was soon appropriated by the government to the use of an increasing school under its direction. Lieutenant-governor Power is the President; and his Lady Patroness of a female school, which was established by means of the unremitting efforts of a few benevolent ladies. The number of pupils in both these schools, in 1823, was about 320; and the whole number that had been admitted, from their commencement, was 600 boys and 330 girls. These schools are conducted on the Lancasterian system, and exert an extensive and salutary influence. A school has been recently commenced on the island of *Gozo*; and preparations are making to open them in several villages in Malta.

MANAPAR, a town in the

Carnatic, Hindoostan. The missionaries of the *C. K. S.* have laboured here with considerable success.

In the latter part of the 18th century, there was a chapel, in which a catechist officiated, besides superintending a school.

MANEPY, a parish in the district of Jaffna, Ceylon, 4½ miles N. by W. from Jaffnapatam and 4 from Batticotta. Within 2 m. of the church and mansion-house belonging to the mission are 10 idol temples, where heathen offerings are daily presented.

The Rev. H. Woodward, of the *A. B. C. F. M.*, commenced a mission here, in the early part of 1821, but was soon obliged to remove, in consequence of ill health; and the Rev. Mr. Spaulding immediately succeeded him, as resident at the station, and superintendent of its concerns. Before the establishment of the mission, the missionaries from Batticotta occasionally laboured here, and opened schools. The first school was commenced in December, 1818, and soon contained more than 60 boys. In 1822, there were 5 schools connected with the mission, containing about 260 pupils. During the same year, a boarding school was begun, which, in June, 1823, consisted of 16 boys and 8 girls, who had received names in compliance with the wishes of benevolent individuals by whom they are supported; and 6 others were on trial. The children have, generally, made satisfactory progress, and many of them have manifested considerable anxiety for their spiritual welfare. The native preachers, interpreters, servants, and larger boys in the mission, hold a meeting once a month, for the purpose of acquiring religious intelligence. [See *Jaffna.*]

MANGEEA, or *Manaia.* Davida and Tiere, two native teachers, were left at this, which is one of the Harvey Islands, by the deputation from the *L. M. S.* During the first two months of their residence on the island, a few embraced the Gospel;—that number has since increased to 120. "These were easily distinguishable," says Mr. Bourne, "among the crowd that collected on our going on shore, by the neatness of their dress and their orderly behaviour. We proceeded to the teachers' house, which we found equal to any, and superior to most, of the houses of the natives at the Society Islands. Not far from the teachers' house, is the chapel, round which the dwellings of the Christian converts are scattered. The number of inhabitants is from 1000 to 1500; the people who have embraced Christianity are diligent in their learning; a few are beginning to read the Scriptures; and family and private prayer are strictly observed among them. They pay great respect to their teacher; and although the King and the principal part of the people are still idolaters, yet they are all upon friendly terms with Davida, frequently visiting him, and bringing him presents of food. All idolatrous distinctions have been abandoned by those who have embraced Christianity. Infanticide being here unknown, the children are numerous. There is little sickness among the people, and the diseases are few. They display great ingenuity in the fabrication of their cloth, canoes, stone axes, and ear-ornaments; their heads are profusely covered with figured cloth, red beads, and sinnet, of beautiful workmanship. The teachers have been industrious in cultivating yams, pumpkins, and melons, all of which were before unknown here; fowls also, and hogs, have been introduced, and are upon the increase. We left some sweet potatoes for seed, which will form a

valuable addition to their stock of eatables."

MAQUASSE, a town in the Bootchuana country, S. Africa, near the Maquasse mountains, about 120 m. from the Great, or Yellow River. This place is well supplied with water, and the air is salubrious. In 1823, Sibbunel, the chief, with his people, removed from Yattaba to Maquasse, to escape the fury of the Mantatees; and here he intended to form a permanent settlement as soon as the country was relieved from the confusion that had arisen. There are about 500 houses in the town, and a number of considerable villages in the neighbourhood, with a vast population in the vicinity. The inhabitants are an interesting heathen people, believing in the existence of a good and an evil being, superior to themselves; they seem, however, to be entirely ignorant of a future state of existence. As far as the missionaries have been able to ascertain, they have not the smallest vestige of religious worship among them.

The *W. M. S.* sent Messrs. Hodgson and Archbell hither, in 1823. Their mission was, however, broken up by the invasion of the Mantatees and other native tribes. With great courage, and in the spirit of Christian enterprise, they afterwards proceeded to its re-establishment. They have endured, in consequence of the distance, and the state of the country, many privations and dangers, but they are hopeful as to ultimate success. Mr. A. took with him a press and types from the Cape, and they have printed an elementary school-book (the first book, ever printed in that language or country) which bears the impress "Maquasse, 1826." It is in the Sichuan language with the Roman character.

MARQUESAS, five islands in the Pacific Ocean, named Christina, Magdalena, Dominica, St. Pedro, and Hood. The first four were discovered by Quiros, in 1595; the last by Cook, in 1774. Dominica is much the largest, being about 48 m. in circuit. The products of these islands are bread-fruit, bananas, plantains, cocoa-nuts, scarlet beans, paper mulberries (of the bark of which their cloth is made), casuarinas, with other tropical plants and trees. The Marquesans are of large stature, well made, strong, and active, of a tawny complexion, but look almost black by being tattooed over the whole body. Some of the women are nearly as fair as Europeans, and among them tattooing is not common, and then only on the hands and arms. Their language much resembles that of the Society Islands. Two Tahitian teachers were stationed by the Rev. Mr. Crook, of the *L. M. S.*, on Tahuata (or Santa Christina), in 1825; but after continuing there about 10 months, and seeing no prospect of success, they returned home. It has been since determined to attempt a missionary settlement on Nugahiva, another island of the same group, considered for that purpose as superior to Tahuata. Maracore, one of the teachers who were stationed at the latter island by Mr. C., proposes, with that view, to return to the Marquesas, accompanied by three or four families from Tahiti. Mr. C. has prepared a Marquesian Spelling-book, an edition of which has been printed for their use.

Maracore, and his companions, expected to proceed to the Marquesas, in the Minerva, Captain Ebrill, who is son-in-law to Mr. Henry, missionary in Eimeo, and well disposed to promote their views. Mr. Crook has supplied them with stationery, and the

members of his church and congregation have furnished them abundantly with articles of apparel and food, useful implements, &c. Each of them presented some gift on the occasion; they have also, jointly, presented to Capt. Ebrill about half a ton of cocoa-nut oil, as a compensation for the passage, &c. of the teachers. Mr. Alex. Simpson, one of the missionaries who have accompanied Mr. Nott on his return to Tahiti, is appointed to labour in this group.

MARSHPEE, a town on the sea-coast, Barnstable County, Massachusetts, near Plymouth. The Rev. R. Bourne, wishing to effect the civilization of the Indians in this neighbourhood, purchased, at his own expense, a small territory at Marshpee, and gave it to them, by deed, about the year 1660. His son soon after obtained an entailment of the land to them and their children for ever. Mr. B. had previously laboured among the Indians here, and was permitted to witness in them the happy effect of his instructions. About 1666, an Indian church was organized, and Mr. B. ordained pastor of it.

In 1674, there were at this place and in the immediate vicinity upwards of 500 Indians, of whom 90 had been baptized, and 27 were in full communion. Many had made considerable progress in the elements of knowledge. After the death of Mr. B., an Indian, named Simon, was settled over his brethren, who laboured among them above 40 years.

In 1693, there were 214 catechumens here, and at two neighbouring villages. During the 18th century, the number of Indians continued about the same as at the close of the 17th. They were all professed Christians, and many exhibited the spirit of the Gospel. Mr. Hawley commenced his labours among them about 1757, and continued till 1807, when he was removed by death. He was formerly supported by a Corporation in London for propagating the Gospel in New England; but this society having withdrawn its support, he received some assistance from a society in Boston for propagating the Gospel among the Indians and others in North America. The present number of Indians is about 150, over whom the Rev. Mr. Fish is settled as a minister.

MARTHA'S VINEYARD, an island S. E. Massachusetts, about 8 miles S. of Falmouth, and 12 W. Nantucket Island, which is 21 m. long, and from 6 to 7 wide. Population about 3200. Indians 400. The Rev. T. Mayhew, jun. established himself here in 1642, and commenced learning the Indian language, with a view to the Christian instruction of the natives. Hiacoomes, who afterward became a preacher of the Gospel, was the first fruit of his labour. This convert, though opposed and derided by his brethren, manifested so much boldness and intrepidity in the cause of Christ, that many were induced to renounce their former idolatrous practices and embrace the Gospel. In 1650, such was the anxiety of a considerable part of the Indians to hear the word of life, that Mr. Mayhew, to accommodate them, preached weekly at different parts of the island. About this time, schools were established among them. In 1674, there were supposed to be 2 or 3000 Indians on this and a neighbouring island, of whom 1500 were praying Indians, and 50 were regular church members. Soon after, the number of Indians began to decrease; so that in 1792 the whole number amounted only to about 440.

While the Indians were fast verging toward annihilation, the zeal of the Mayhew family, in bringing them to a knowledge of the truth, did not abate. Five successive generations have been indefatigable labourers on this and the neighbouring islands.

The Rev. F. Bailies, under the patronage of the *Society for propagating the Gospel* among the Indians and others in N. America, has laboured for several years here and in the vicinity. The Indians manifest an increasing desire to hear the Gospel, and to have their children receive instruction. Mr. B. extends his parochial duties to *Christiantown, Farm Neck, North Shore,* and *Gay Head,* and also to the small island *Chabaquiddick;* at some of which places he instructs or superintends schools. The number of pupils in the several schools, in 1823, was 141.

MARTIN, ST., one of the Caribbee islands, 44 m. in circuit. It has neither harbour nor river. It was long jointly possessed by the French and Dutch; but was taken by the British in 1810. The W. end is 5 m. S. of Anguilla. W. long. 63° 8′, N. lat. 18° 4′. Here the agents of the *W. M. S.* have for some years been engaged. Recently they observe:—"On this station we have had reason to thank God, and take courage! Three estates have been, within the last 3 months, opened to our labours: these being the first instances of the kind, two of them are visited once a fortnight at noon, and the slaves are catechised and preached to alternately, in the proprietor and manager's house. The other is visited at night; and being in a populous neighbourhood, is likely to be well attended by persons of all descriptions. On each we have members; and from the serious and earnest attention given to the word, there is every reason to expect good will be done. From *Cole Bay* (where our week night as well as Sunday congregations are from 80 to 100, chiefly coming from 4 or 5 of the neighbouring estates), several, in the course of the last year, have joined our society in town. Many have been baptized there, and 2 or 3 more added to the communicants; but the want of a chapel evidently retards the work. In town the stated hearers are between 2 and 300 who are, for the most part, truly serious and devout. Several more have, during the last year (1826), established family worship; and a considerable number have been added to the communicants, and to the society. Upwards of 40 have been admitted in the year, but 15 or 20 have been excluded or have withdrawn: of those who have died, 2 especially left this world in the joyful assurance of entering into the rest that remaineth for the people of God. Number in society—Whites, 95; Free coloured, 53; Slaves, 151: Total 229."

There are 179 children now on the class-papers of the *schools;* the average of their attendance, in the former part of the year, was from 130 to 150; but during the latter part, the attendance, from various unavoidable causes, has been only from 100 to 120. Many of the children have made a marked proficiency in reading and other attainments; several of the oldest girls have been dismissed, with credit to themselves and their teachers; two or three of them still frequent the school, and act as assistants in teaching the junior scholars, when their help is required. In the *week morning school,* there have been from 40 to 80 children attending throughout the year. "Concerning the *Women's Sunday School,* kept at the missionary's house, the

superintendent reports, 'that it has been unceasingly carried on, though the attendance has often been small; some of the most diligent, however, have, in the course of the year, attained to reading the New Testament with tolerable ease.' In this school there are 5 teachers and 30 learners."

MARY, ST., a small island at the mouth of the Gambia, N. Africa, separated from the main land by a creek, between 13° and 14° N. lat. The inhabitants are from different parts of the continent, and many from the heart of Africa. The island is well situated for commerce, and the settlement is flourishing. Bathurst is the principal town. Here the *W. M. S.* has a society and a school, both of which are attended by pleasing circumstances. [See *Bathurst*.]

MATURA, a small town and fortress near the southern extremity of Ceylon, at the mouth of Melipu river, near Dandra Head, 100 m. S. E. Colombo, 30 m. S. Galle, and 110 S. Kandy. E. long. 80°, 37′, N. lat. 5° 55′. The surrounding country is wild; but well supplied with provisions of all kinds, particularly game. The inhabitants are mostly Cingalese and Portuguese, who are extremely superstitious, and profligate to a proverb. The place is famous for budhism, priests, temples, and Cingalese learning. Intellect, and even genius, are very strikingly manifest in the children at this station.

The Rev. Mr. Errhardt, from the *L. M. S.*, arrived at Ceylon in 1804, and was soon after directed, by Governor North, to settle at Matura; where he laboured amidst much opposition, and many discouragements, with Christian fortitude and prudence, more than 10 years. His congregations, however, were small, and his labours attended with little success. During the latter years of his residence, was supported by government; a about 1815, he removed to Caltu

Mr. W. H. Lahman, assista missionary from the *W. M.* commenced labouring here in 181 The Matura circuit extends 6 E. and 14 N. W., comprehendi 14 places to which missionari itinerate regularly; others are o casionally visited.

In 1820 there were connect with this station 14 schools, co taining 720 scholars; but for wa of funds, the schools have sin been reduced to 9, and the pup to about 500, with 12 masters a catechists. A chapel was open in 1822.

The missionaries have preach in Cingalese, Portuguese, a English; and notwithstanding t forbidding appearances of the pe ple, and the numerous embarra ments under which they have l boured, several of the nati have embraced Christianity; a the missionaries are encourag to hope that their labours w be extensively useful, especia to the rising generation. In 18 the society had 25 members. T number of the schools at pres on this station is 8, of childr 379, and of persons in society, Several schools in the distr are supported by governme Mr. Errhardt, formerly superi tended them; they have recen been under the care of Mess Mayor and Ward, *Church missi aries* at Galle.

MAUI, one of the Sandwi Islands, 48 m. long and 29 bro Population 2500. At *Lahaina*, the N. W. coast, there is a missi station.

The Rev. W. Richards, and S. Stewart, with Betsey Stockt a coloured female assistant fr the *A. B. C. F. M.*, commenc their residence here, Aug. 3

1823, in houses built by the Queen dowager for their use, in the native style, lined with the leaves of the sugar cane, and thatched with grass, without floors or windows. Mr. Pitt, the prime minister, gave them a small plantation, with men to cultivate it. Adjoining the inclosure of the missionaries, a chapel was immediately erected, 100 feet by 40. The houses stand upon the open beach, so near the sea that the surges break within a dozen yards of the doors.

Soon after their arrival, the missionaries wrote:— "Pigs, hogs, fowls, and goats, have been sent constantly, by some person or another; in fact, no Christian congregation in America could, in this respect, have received a clergyman, coming to administer the word of life to them, with greater hospitality, or stronger expressions of love and goodwill."

"It is literally true," say they, "that hundreds have committed the books to memory, and probably will do so, faster than the mission can possibly furnish them. Indeed our prospect of usefulness is limited by our own strength, and not by the circumstances of the people."

The death of Keopuolani at this station was the occasion of introducing Christian marriage among the people. Her husband Koapini wishing to take another wife, they were united with great solemnity.

At Lahaina, not long since, scarcely any thing could be kept from the rapacity of thieves, who were as numerous as the inhabitants themselves: locks, guards—the utmost vigilance—every precaution, were ineffectual; but so great has been the moral change, that for successive months, although every thing was exposed, and nothing was guarded, and hundreds of natives were entering the missionary's habitation every day, nothing, absolutely nothing, was lost. A new church, 94 feet by 24, was opened July 10, 1825, when two adults, the first-fruits of the mission, were baptized; from that time the church has been completely filled. "Not a day passes," says Mr. Richards, "but what we see evidence that the Lord is here." [See *Sandwich Islands.*]

MAUPITI, one of the Society Islands in the S. Pacific Ocean; 40 m. W. Borabora.

About 1822, two native teachers were sent here from the *L. M. S.*'s station at Borabora.

In 1823 the deputation visited Maupiti, in compliance with the earnest request of the King. They witnessed the rapid progress which the people had made in the knowledge of the Gospel, and were present at the baptism of 74 persons, 291 having been baptized—in all, 365. They assisted also in the formation of an *A. M. S.*, the subscription to which amounted to nearly 1000 bamboos of cocoa-nut oil.

Subsequent efforts have not been without reward.

The number of members added to the church during the year 1826, was 36: a few died truly happy.

Some of the young people, unhappily, have turned aside to folly, of whom one only has repented, and rejoined the Christians; it is pleasing, however, to add, that the state of religion and morals has been, on the whole, during the year, favourable.

The teachers, beside attending to their appropriate missionary duties, have not been inattentive to civilization; they have displayed their industry and skill in the erection of dwelling-houses, boat-building, and in making, with dried goat-skins, a pair of bellows for a smith's forge.

MAURITIUS, or *Isle of France*, an island in the Indian Ocean, 400

m. E. of Madagascar. It was discovered by the Portuguese; but the first settlers were the Dutch, in 1598. They called it Mauritius in honour of Prince Maurice, their stadtholder, but on their acquisition of the Cape of Good Hope, they deserted it, and it continued unsettled till the French landed in 1720, and gave it the name of the Isle of France. In 1810 it was taken from them by the British, to whom it was ceded in 1814. The island is 150 m. in circuit, and the climate healthy, but the soil not very fertile; there are many mountains, some of which have their tops covered with snow; but they produce the best ebony in the world. The valleys are watered by rivers, and made productive by cultivation, of which coffee and indigo are the principal objects; and there are a great number of cattle, deer, goats, and sheep. The town and spacious harbour, called Port Louis, are strongly fortified; but in the hurricane months the harbour cannot afford shelter for more than eight vessels. In 1816, a fire consumed 1517 houses in the most opulent part of the town; and in 1818, the island suffered great devastation by a tremendous hurricane. Port Louis is situate on the E. coast. E. long. 57° 28′, S. lat. 20° 10′.

The Rev. Mr. Le Brun, an agent of the *L. M. S.* arrived here in June 1814, and immediately commenced his important work.

In 1817, Governor Farquhar, in addition to placing at the disposal of Mr. Le Brun a spacious building, well adapted to the purpose of education, wrote to the directors in terms of high approbation of his labours.

Twenty-five persons were about this time united in a Christian society. In 1821 these had increased to 43; the congregation was considerable; 112 boys, and 80 girls were under instruction, Governor Farquhar ordering an allowance of 30 dollars per month towards the support of the former; and a school at Belombre continued in a prosperous state.

Success has attended missionary efforts to the present time.

"Mr. Le Brun," says the Report of 1827, "still continues his labours, chiefly among the coloured people, of which numerous class his church is chiefly composed. The number of children in the Sabbath-school is increased to 100. The day school is also on the increase: there are now under instruction about 180 boys, who attend with tolerable regularity. About 70 liberated negroes and slaves are instructed by members of Mr. Le Brun's church; some of them have expressed a desire to be baptized. The favourable change wrought in their character by the instruction imparted, has been attested by their masters.

"Mr. Forgette, in April, 1826, took charge of the religious instruction of the slave population at *Riviere du Rempart*, where a small chapel has been built. A Sabbath school has been commenced, in which are about 25 children. A day school also has been established. Mr. Le Brun visits Riviere du Rempart every month, when he preaches to about 40 or 50 coloured people. A few French families, resident in the neighbourhood, usually attend. His Excellency Sir L. G. Cole has afforded all possible facilities for the dissemination of Christian instruction at this place.

"Mr. Le Brun has commenced another school, at a place called *Camp Yolofs*, inhabited by several hundred negroes, who were before entirely destitute of the means of religious instruction. From 25 to 30 children attend, some of whom are able to read in the New Testament. Once a week Mr. Le Brun

gives an address to the people there.

"The aggregate number of slaves instructed, at different places, under the wing of the mission, is about 330. The number in the island is about 70,000; that of Europeans from 10,000 to 12,000. In the course of last year, Mr. Le Brun visited a district of the island called *Riviere des Tamarins*, situated about 16 m. from Port Louis. He found the people in a state of entire ignorance as to religion, but willing to receive instruction. It is in contemplation to form a school at this place.

"The subscriptions on the spot, for the erection of a new place of worship at Port Louis, amount to 4000 dollars. The estimate was 6000 dollars."

Mr. Jenkins, of the *B. & F. S. S.* commenced a school, in 1823, at this place, where the lamented Harriet Newell expired, Nov. 1812.

At *Belle Ombre*, Mr. Jones, of the *L. M. S.*, opened a day and a Sabbath school, of about 50 scholars each, on visiting it from Madagascar for the recovery of his health. Mr Telfair, on whose extensive plantation this was done, has superintended the schools since Mr. J.'s return.

MAUTI, or *Parry's Island*, one of the Harvey Islands, where two of the *L. M. S.*'s native teachers are engaged.

The people of this island have universally embraced the Gospel. They are diligent in learning, and behave with kindness to the teachers. Family and private prayer is observed. A neat chapel has been erected; and the same attention to the preaching of the Gospel is manifested here as at the other islands. Civilization is advancing. The following is an extract from the records of the voyage of the Blonde, describing the visit of Capt. Lord Byron:—

"Two persons, who, by their dress and appearance, seemed to be of some importance, stepped on board, and, to our great surprise, produced a written document from that branch of the *L. M. S.* settled at Tahiti, qualifying them to act as native teachers in the island of Mauti. They were very fine-looking men, dressed in cotton shirts, cloth jackets, and a sort of petticoat of very fine mat, instead of trowsers.

"When the teachers had satisfied their curiosity in surveying the ship, at the size of which, and with almost every thing on board, they were much astonished, his Lordship and suite accompanied them, as their guides, on shore.

"We embarked on the 9th of August, 1825, in two boats, taking one of the missionaries in each; but we found the surf on the beach so violent, that we got into the natives' canoes, and trusted to their experience for taking us safely through: this they did with admirable dexterity; and our passage in the canoes convinced us that no boat of ours could have effected a landing. The coral bank at the landing-place extends 50 yards from the land, at about 2 feet under water; when we reached it, the natives carried us ashore on their shoulders. When arrived, it appeared as if the whole male population had assembled to greet us; the only two women, however, were the wives of the missionaries, decently clothed from head to foot. Each individual of this numerous assembly pressed forward to shake hands, and seemed unhappy till the sign of friendship had passed; and this ceremony being over, they conducted us towards their habitations, which were about 2 miles inland. Our path lay through a thick shady wood, on the skirts of which, in a small open space on the left, 2 canoes were building. They were

each 80 feet long; the lower part, as usual, of a single tree, hollowed out with great skill. The road was rough, over the fragments of coral; but it wound agreeably through the grove, which improved in beauty as we advanced, and at length, to our surprise and pleasure, terminated in a beautiful green lawn, where there were two of the prettiest white-washed cottages imaginable—the dwellings of the missionaries.

"The inside of these habitations corresponded with their exterior neatness. The floors were boarded; there were a sofa and some chairs of native workmanship: windows, with Venetian shutters, rendered the apartments cool and agreeable. The rooms were divided from each other by screens of tapa; in one there was a bed of white tapa, and the floor was covered with coloured varnished tapa, resembling oil-cloth. We were exceedingly struck with the appearance of elegance and cleanliness of all around us, as well as with the modest and decorous behaviour of the people, especially the women.

"After partaking of the refreshment offered us by our hostess, which consisted of baked pig, bread-fruit, and yams, we accompanied the missionaries to their church. It stands on a rising ground, about 400 yards from the cottages. A fence, composed of the trunks of cocoa-nut trees, surrounds the area in which it stands. Its form is oval, and the roof is supported by 4 pillars, which bear up the ridge. It is capable of containing 200 persons. Two doors and 12 windows give it light and air; the pulpit and reading-desk are neatly carved and painted, with a variety of pretty designs, and the benches for the people are arranged neatly round. Close to the church is the burying-place, which is a mound of earth, covered with green sward; and the whole has an air of modest simplicity which delighted no less than surprised us. As Mauti has not been laid down in any chart, or described by any navigator, we used the privilege of discoverers, and named it Parry's Island. It lies in W. long. 157° 20′, S. latitude 20° 8′.

"On our return to the beach, one of the missionaries attended us. As we retraced our steps through the wood, the warbling of the birds, whose plumage was as rich as it was new to us—the various tinted butterflies that fluttered across our path—the delicious climate—the magnificent forest-trees—and, above all, the perfect union and harmony existing among the natives,—presented a succession of agreeable pictures, which could not fail to delight us."

Mr. Bourne baptized, during his visit here, 42 adults and 39 children.

MAYAVERAM, a large town of about 10,000 inhabitants, 21 m. N.E. of Combooconum, and 10 W. Tranquebar. The *C. M. S.* has had a school at this place since 1819, which was visited with many others from Tranquebar. The head quarters of its school establishment had been at Tranquebar from the year 1816, but they are now removed to Mayaveram. The mission premises lie between this town and the village of Coinadoo: the foundation-stone of the buildings was laid June 10th, 1825. The Rev. Mr. Bärenbruck had spent the greater part of 1824 at Combooconum, not without a blessing on his labours: in April and June 1825, he admitted to baptism, before he left Tranquebar, 9 adults, most of whom were the fruits of his labours when at Combooconum, and had come to him at Tranquebar for baptism. On one of these occasions, some children also were baptized, in reference

to whom he feelingly says:—"I was very much affected, during the act of baptism, on seeing two of these dear little ones, 4 and 6 years of age, kneel down before the font; and though some of the bystanders wished them to stand up, they were not to be moved, but held their folded hands upwards, apparently with much devotion, which affected me to tears." At Michaelmas 1825, the schools under Mr. B.'s superintendence were 32 in number, and contained 1623 scholars; consisting of 118 Protestant Christians, 61 Brahmins, 1388 Soodras, 51 Mahomedans, and 5 Parriars. The seminary for training native teachers had 13 youths, from 12 to 21 years of age. Unavoidable attention to the buildings at Mayaveram had interrupted his regular visitation of the schools.

MAYHEW, a mission settlement of the *A. B. C. F. M.* among the Choctaws, in the lower towns district, within the state of Mississippi, 35 miles from its eastern boundary. It is situated on the S. side of the Ooktibbeha creek, 12 m. above its junction with the Tombeckbee, and 100 m. E. Elliott, W. long. 88° 15′, N. lat. 33° 20′. The name of Mayhew was given to it in remembrance of the distinguished family of Mayhews, who laboured among the Indians in Martha's vineyard. This site and the scenery around are thus vividly described by the Rev. Mr. Goodell, missionary to Palestine. "As I drew near the long wished for spot, there opened unexpectedly to my view an extensive prairie, which contains several thousand acres, and which appeared to be without a single stone, or tree, or fence, except the railing which enclosed the fields of Mayhew. These fields are on the N. side of the prairie, and directly in front of the mission-house. Casting your eyes over the prairie, you will discover, here and there, herds of cattle, of horses, and of wild deer, all grazing and happy. This is certainly the loveliest spot my eyes ever saw. The prairie has very gentle elevations and depressions, which contain each from 100 to 1000 acres, and which, from a little distance, resemble the undulatory motions of the waters of the Atlantic, a few leagues from the land, after a tremendous storm. As I walked on, pausing and wondering, Mayhew would often almost wholly disappear, and again it would rise to view in still greater loveliness, half encircled with the oak, the sycamore, and the mulberry, which border on the prairie on all sides. Flowers of red, purple, yellow, and indeed of every hue, were scattered by a bountiful God in rich profusion, and in all the beauty and innocence of Eden, on each side of my path, and their fragrance was as if the incense of heaven had been offered. The distance from Mayhew, which at first appeared to be not more than a few hundred rods, I found to be not less than 2 miles. But though the distance was so great, and though my limbs, through excessive fatigue, could scarcely perform their office, yet in contemplating this lovely scene, with all its interesting associations, my soul, ere I was aware, "made me like the chariot of Amminadib." The Rev. C. Kingsbury, and A. Wright, missionaries; Mr. Wm. Hooper, Miss A. Burnham, teachers; Mr. C. Cushman, farmer; Messrs. S. Wilson, P. P. Stewart, mechanics; and Miss V. Everett, tailoress, are at present at this station.

Mr. Kingsbury commenced preparations for building Feb. 23d, 1820, and removed with his family in November following.

Mr. Wright, who has paid considerable attention to the Choctaw language, joined him the next year. A school was opened with 12

scholars, April 30, 1822; at the close of one month, it contained 34. On Dec. 30th, of the same year, a school-house, constructed on the Lancasterian system, was opened for the reception of the school.

The schools at the station are in a flourishing state, and contained, in 1824, 60 pupils. Many of the scholars have received English names, and are supported by the munificence of benevolent individuals or associations. A church was organized May 5th, 1821, composed principally of the mission family. A pleasing work of grace has since been experienced, and as fruits of it, several have professed their faith in Christ. The property belonging to the station, consisting of lands, buildings, live stock and utensils, was estimated, in 1822, at 9305 dollars.

Mooshoolatubbee, one of the chiefs of the Choctaw nation, residing about 20 miles southerly from Mayhew, has been a steady friend of the missionaries, and, in compliance with his request, a school was commenced in his house in June 1823, for the instruction of his family, and such other children as may conveniently attend. This mission is under the patronage of the *A. B. C. F. M.* Adin C. Gibbs, schoolmaster.

At *I-ik-hun-nah*, there is also a Choctaw settlement of about 25 families; it is about 20 m. W. Mayhew. It has been formed, within 3 or 4 years, through the influence of Capt. Folsom, an enlightened chief. Most of these families, previous to their coming together, were wanderers, without property, industry, or character. Since about the commencement of 1823, they have excluded whiskey entirely from their settlement, have built comfortable houses, and possess fields in which they raise a good supply of corn and other vegetables.

The *A. B. C. F. M.* has recently commenced a mission at this place. [See *Choctaws.*]

MEERUT, a large town in the province of Delhi, Hindoostan, 22 miles S. E. Delhi, having one of the most important military establishments in the Presidency of Bengal. E. long. 77° 52′. N. lat. 29°. 10′.

The Corresponding Committee of the *C. M. S.* at Calcutta, first employed 2 native Christians at Meerut, to read the Scriptures and superintend schools; but in 1815, the Rev. H. Fisher arrived as chaplain of the military department, who has since been active in promoting the spiritual welfare of the heathen around him. He has been instrumental in bringing several natives to the knowledge of the truth, and of collecting a small church and congregation to which he statedly preaches once on the Sabbath in Hindoostanee. Several schools have been established in the vicinity, under the superintendence and instruction of native Christians.

Alluding to a conversation which Mr. F. had with the native Christians, according to his usual practice on the Sabbath, he says:—"Last Sunday we were conversing on the universality of the feeling that prevails in all nations, that some atonement for sin is necessary. I related to them what my three sons had seen as they returned with me from Hurdwar. A fakeer was observed by the roadside, preparing something extraordinary; which, having never observed before, excited a curiosity to draw near and examine his employment. He had several Hindoo Pilgrims round him, all on their way from the Holy Ghaut; who assisted in preparing the wretched devotee for some horrible penance, to which he had voluntarily bound himself, in order to expiate the guilt of some crime which he had

committed long ago. His attendants literally worshipped him, kissing his feet, calling him God, and invoking his blessing. A large fire was kindled under the extended branch of an old tree; to this branch the fakeer fastened two strong ropes, having at the lower end of each a stuffed noose, into which he introduced his feet; and thus being suspended with his head downward over the fire, a third rope (at a distance toward the end of the branch) was fixed, by which he succeeded with one hand to set himself in a swinging motion backward and forward through the smoke and flaming fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers; with the other hand, he counted a string of beads a fixed number of times, so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise for 12 years, 9 of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of the smoke. By this means, he says, he shall atone for the guilt of his sins; and be made holy for ever. The last half hour of the four hours, his people say, he stands upright and swings in a circular motion round the fire. On coming down, he rolls himself in the hot ashes of the fire. The boys went to see him again in the evening, when he was engaged in his prayers, but to what or whom they could not tell.

"I asked my little congregation what they thought of all this. They sat silent, with their eyes cast down, and sighed heavily. At length, Anund turned to Matthew Phiroodeen, and, passing his arms round his neck, exclaimed, with the most touching expression of affection as well as of gratitude to God—'Ah, my brother! my brother! such devils once were we! but now (and he lifted up his eyes to heaven, and elevated his whole person) Jesus! Jesus! my God! my Saviour!' It was very affecting!"

Mr. Fisher wrote at the close of 1836:—"Our missionary establishment this year affords not much to communicate. My own more immediate personal occupations are extensive and laborious. The church, the hospital, and other occasional duties, entirely engage a chaplain's time in a place like this, and a faithful helper would be a blessing. Behadur Messeeh, as usual, resides on my compound: I think him sincere, faithful, and diligent. He still acts as my clerk among my native flock, and teaches the different catechumens. One of these men is in a very interesting state; and, I trust, ere long, that I shall have it in my power to communicate his story, when his name shall be enrolled among the other converts. The converted Naik, Matthew Purrub Dheen, is still also with us—a steady, pious, and consistent Christian. The young professor, Jacob Joypal, has absented himself, and we know nothing of him. Mooneef, too, is said to have returned to his brother, and, of course, to his former profession, though I have no particulars."

A lending library and depot of books, have been established here by the Diocesan Committee of the *C. K. S.*, under the direction of the chaplain.

MENADO, one of the Molucca islands, in the E. Indian ocean, whose inhabitants the Rev. Mr. Kam, of Amboyna, has occasionally visited; and where, as early as 1822, he stationed one of his fellow-labourers.

MENIOLAGOMEKAH, formerly an Indian town, about a day's journey from Bethlehem, Pennsylvania. About the middle

of the 18th century, the *U. B.* formed a regular establishment of Christian Indians at this place, and settled a missionary among them.

MER, a town in France, containing 4,300 inhabitants. The Rev. Mr. Kerpezdron, a *Wesleyan* missionary, has laboured here with encouraging success for several years. He has opened a Lancasterian school, and formed a Bible, Missionary, and Tract Society.

MIDNAPORE, a town in the province of Orissa, and capital of a district of the same name, 70 m. W. by S. Calcutta. It is a populous place, through which multitudes of pilgrims pass on their way to visit the temple of Juggernaut, and where the Rev. Domingo D'Cruz, a Portuguese missionary, and Muden, a native assistant, commenced a mission in 1817. By means of Mr. D'C., who itinerates into the neighbouring region, many have heard the tidings of the Gospel with joy. The inhabitants of one village in the vicinity, who had formerly, through the instrumentality of a Roman Catholic priest, renounced caste, and become proselytes to the Catholic faith, received the Scriptures with gladness, having never before seen them, and requested that a house for religious worship might be erected in their village. Where a few years ago religious books and tracts were refused by the people, many are anxious to peruse the Sacred Volume, and appear to be zealous inquirers after the way of eternal life. In 1822, Mr. D'C. had distributed about 1200 Orissa and Bengalee books, and 9 persons had been baptized, of whom 6 were Hindoos, 1 was a Mussulman, and 2 were Roman Catholics. But as these were all, in the course of providence, removed from that neighbourhood, and he had recently experienced many discouragements, he proceeded to another station.

MIRZAPORE, a large town in the district of Chunar, Allahabad, Hindoostan, on S. bank of the Ganges. E. long. 82° 35′, N. lat. 25° 10′. It is one of the greatest inland trading towns of Hindoostan, and consists of handsome European houses and native inhabitants, with clusters of Hindoo temples, crowding the banks of the Ganges. Since 1818, the Rev. Mr. Bowley, missionary at Chunar, has visited it at the annual Hindoo fair, on which occasion it is estimated that 40,000 people assemble, among whom he distributes the word of life with the cheering hope that many will be savingly benefitted. Previous to his visits, the seed of the Gospel had not been sown in this most extensive field for missionary labour.

MITIARO, one of the Harvey Islands. This island is barren: the inhabitants, although they do not exceed 100, find it difficult to subsist. They are attentive to instruction, diligent in their reading, and kind to their teachers, sent them by the *L. M. S.* They have erected a neat plastered chapel, and several have offered themselves as candidates for baptism. Mr. Bourne baptized, during a visit, 22 adults and 24 children.

MOBATEE, the most northerly Coranna town in the Bootchuana country, about 100 miles N. E. New Lattakoo, S. Africa. Cupido Kakkalah, a native visitant from the *L. M. S.*, labours at this place. He removed from Malapeetze with a portion of the inhabitants, about 1820, and assembles the people morning and evening for instruction and prayer, and also three times on the Sabbath. The influence of his labours has been very apparent in the moral change among the people both here and in the vicinity.

MOHAWKS, one of the six nations of Indians, celebrated in

the history of America. They were formerly very powerful, and resided on the Mohawk river. About 1776, a part of them emigrated to Upper Canada, with Sir John Johnson, in consequence of a strong previous attachment to the Johnson Family. Having lost their possession on the Mohawk, during the revolution, they settled on a tract of land on the Grand River, purchased for them by the King of Great Britain for their loyalty and attachment during the revolutionary war. They were afterwards joined by their brethren. This tract 100 m. long, and 12 wide, is intersected by the river. The liturgy of the Church of England, and some parts of the Scriptures, have been translated into the Mohawk language; and efforts to introduce the knowledge of Christianity among them have been crowned with the Divine blessing. At *Mohawk village*, they have a chapel and schoolhouse, where public worship is attended and children are instructed. They have enjoyed the labours of several school-masters and catechists, and the occasional visits of missionaries. Two churches have been organized, one by the *Wesleyan missionaries*, and the other by the missionaries of the *Society, prop. G. F. P.*, which, in 1823, sent out the Rev. Mr. Morley to continue as a missionary among them.

MOHEGAN, formerly a powerful tribe of Indians in Connecticut, only a small remnant of which remains, in a village of the same name on the N. bank of the Thames, 4 miles S. Norwich. Through the instructions of missionaries, and other means, many have been brought under the influence of Christianity. Different dialects of the Mohegan language are spoken by all the Indians in New England, and by many other tribes. The languages of the Delawares in Pennsylvania, the Penobscots on the borders of Nova Scotia; the Indians of St. Francis in Canada; the Shawanese on the Ohio; the Chippeways to the westward of lake Huron; the Ottaways, Menominees, and many others, are radically the same as the Mohegan. A portion of this tribe of the Narragansetts, 400 in number, removed with the Rev. Samson Occum, in 1788, to land given them by the Oneidalake, which was confirmed to them by the State of New York. The *U. B.* also laboured among this people at *Shekomoko*, formerly an Indian town, about 25 miles easterly from Ponghkeepsie, New York, and near Sharon. The Rev. C. H. Rauch commenced his labours here in 1740; and, amidst numerous sufferings and discouragements, he witnessed some fruits of his toils. Many of the most notorious of this abandoned clan were awakened. In 1742, and soon after, several were baptized, and reinforcements arrived. At the first communion season, 10 Indians were admitted; at the second, 22. At the close of 1743, the number of baptized was 63. By the blessing of God upon the labours of the brethren, the Gospel made rapid progress in several neighbouring towns, particularly *Pachpatgoch* and *Wachquatnach*. In 1744, they were charged with being in alliance with the French, and were brought before the Governor: on being finally banished from the province, they removed to Bethlehem. The whites, at length, became so incensed, that they drove away the Indians, who sojourned, for a time, at Bethlehem, and the brethren formed a settlement in Pennsylvania, which they called *Gnadenhutten*.

MONGHYR, a populous city and capital of the Monghyr district,

in the province of Bahar, Hindoostan. E. long. 86° 28′, N. lat. 25° 21′. It is situated on the S. bank of the Ganges, 250 m. N. W. Calcutta, and has a station for the invalids of the British army.

The Rev. John Chamberlain, of the *B. M. S.*, was an active and faithful missionary at this place for several years; and a number of Hindoos were by his means brought to receive the truths of the Gospel. He translated the New Testament, and a considerable part of the Old, into the Brij. Basha dialect, and some parts of the New into the Hindee. Mr. C.'s widow remains at the station, and is an efficient agent in promoting the interests of the mission.

In 1820, there were about 60 pupils, a number of whom were able to read the Scriptures with readiness. Divine service was performed on the Sabbath by native labourers, who on other days were engaged in reading and speaking to the people concerning the way of salvation.

In 1825, the Rev. Mr. Leslie proceeded to this station, and found the state of the church and schools to be highly encouraging. Having applied himself with great assiduity to the study of the Hindoostanee on the voyage, he was enabled to commence addressing the natives in their own language, in about 6 months after his arrival. Hingham Misser, a converted brahmin, who had been labouring here, and to whose moral and religious character Mr. L. bears most honourable testimony, was subsequently removed by death; but the surviving itinerants were very laborious, and considerable attention was paid to their message. It was then, and it is still, by no means uncommon for the natives to call them into their houses and shops, and there sit around, and eagerly listen to the word of God. Nine persons were added, during the year, to the church, some of whom formed striking instances of the power of divine grace in renewing those who seemed least likely to yield to its influence.

Thirteen schools are reported, in 1826, to have been in operation, the number having been increased at the request of Mahomedan parents, who now permit their children to read those Christian books, the use of which heretofore was an effectual bar to their entering the schools.

"The church consists," says the last Report, "of 35 members; the worship of God is well attended, and the schools for native children are in a prosperous state. Among the scholars, 30 can read the Scriptures well, and many more can read tracts and easy books, and repeat considerable portions of Watts's Catechism, in Hinduwee."

MONROE, a station of the *M. S. of the Synod of South Carolina and Georgia*, in the Chickasaw country, situated within the chartered limits of Mississippi, about 50 m. from its eastern boundary, on an elevated spot of the dividing ridge between the waters of the Tombeckbee and Yazoo, 2 m. S. Mackintoshville, about 30 W. Cotton-gin port, and 70 N. W. Columbus. In 1821, the Rev. C. Stuart, H. Wilson, W. C. Blair, and 2 male and 4 female assistants, formed a mission here. Mr. Stuart commenced the station, and was employed about 18 months in clearing land, and erecting suitable buildings for the mission. In 1823, about 40 acres were under cultivation. In May, 1822, the school commenced, and the average number of scholars, who are orderly and industrious, is about 50. Their progress is gratifying, and the prospects of the mission are highly encouraging. Religious meetings are well attended, and several have hopefully embraced the truth.—

Local schools are contemplated in the vicinity.

MONTSERRAT, one of the W. India islands under British authority. It is about 25 m. in circuit, and contains a population of about 11,000, of whom 10,000 are blacks. W. long. 62° 17′, N. lat. 16° 45′. There are more than 40 estates on this island.

The Rev. J. Maddock, from the *W. M. S.*, visited it, and opened a school with 103 scholars, May 28, 1820. In 1822, 221 pupils belonged to the schools, who, generally, made pleasing improvement. Many owners of the estates encourage missionary efforts, and contribute liberally to the mission. One or two chapels have been erected, which are crowded with persons famishing for the bread of life. The labours and instructions of the missionaries have produced a visible moral change among the inhabitants, some of whom have become, it is hoped, subjects of divine grace. Where habits of dissipation and rioting formerly prevailed, decorum and good order now predominate. In 1824, there were in society 5 whites and 44 blacks. An *A. M. S.* was formed August 5, 1823, under the patronage of the most influential characters on the island. At its formation about 130 dollars were contributed.

"Throughout the year 1826," the missionaries remark, "the good hand of our God has been upon us. 36 have been admitted into the society, 2 have been added to our number from Antigua, and 3 remain on trial. Two new estates have been thrown open; and a small class has been formed at the N. part of the island. The increase to the society is not so rapid here as in some places. The people ponder well the matter, and are slow to take a step of so much importance. This was formerly a Roman Catholic country; and, no doubt, one great cause of their deliberation is the fear of what is called by Roman Catholics changing their religion! From this fear, however, about 60 souls have been happily delivered, who are now members of our society. Much good is doing in the island by the mission, and the prospect is very cheering. A blessed spirit for reading religious books is prevalent. The number in society are—8 Whites; 72 Free coloured and Blacks, and 67 slaves; making a total of 147; and an increase, during the year, of 22."

Schools.—The following are extracts from the Montserrat School report:—

Plymouth Sunday-school.—"The number of children in this school, after striking out all who have been long absent without cause, &c. is 107 boys and 167 girls; making a total of 275, and a clear increase for the year of 32 scholars."

Adult Male Sunday-school.—"There are in this school 28 men; increase in the year, 3. The average attendance has been 12; which is, upon the whole, good, as they are all country negroes, and many have far to come. Sixteen advances have taken place to higher classes, and all seem animated with a desire to read the word of Life."

Adult Female Sunday-school.—"This school has increased during the year 15 scholars, and now contains 53. Here, too, the average attendance, which is 18, is as great as can be well expected. Most of them are country negroes, who have affairs of a domestic nature to attend to on the Sabbath day. The improvement in many has been very pleasing; and several who came to the school ignorant, can now read the word of God. To facilitate the progress of two, who complained of their sight, Mrs. Hyde had spectacles

from England, for which they paid a trifle, and were very thankful."

Plymouth Morning School.—"This school has continued to prove a powerful auxiliary to the Plymouth Sunday-school. It contains 46 boys and 61 girls. During the year, 6 scholars have been raised to the rank of teachers; 36 have gone into various employments, or become useful at home; and 30 have been advanced to higher classes."

Sunday School at the North.—"There are here 16 boys and 29 girls; having increased 3. The attendance of the children, teachers, and superintendent, has been regular."

Two Rivers Sunday-school.—"This school, which was opened on the 15th of Aug. 1824, now contains 21 scholars—7 boys and 14 girls."

Little Town School "contains 11 boys, 9 girls, and 3 teachers. The increase for the year has been 4 scholars: they have acquired considerable knowledge of the catechisms. The average attendance has been 18."

Broderick's Estate Sunday-school.—"There are now in this school 24 boys and 22 girls, a decrease of 6 having taken place in the year."

Webb's Estate Sunday-school.—"The numbers in this school are 9 boys, 9 girls, and 3 adults; being an increase of 3. It has been regularly attended to."

White's Estate Sunday-school.—"This school was opened by the missionary, on Friday, 12th of Aug. last, with 32 children. It now contains 21 boys, 15 girls, and 2 adults. When opened, only one little girl could read; all the rest were ignorant of the alphabet."

Tur River Sunday-school.—"This school was opened on the same day as White's: 42 children were then admitted, and there are now 22 boys, 22 girls, and 14 adults."

Examination of the Children.—"On Tuesday, December the 27th, 1825, being Christmas Tuesday, the examination of the Town Sunday and Morning School children took place in the chapel, before the largest and most respectable congregation ever assembled here for that purpose. The children on that occasion displayed great capacity, and a strength of memory which astonished many of the hearers. Two of the honourable members of his Majesty's Council were present, and kindly took part in the examination. The gratification expressed by all, was felt by the committee and teachers, as very encouraging to their future labours."

MOORSHEDABAD, a very large and populous town, and formerly capital of Bengal, extending 8 m. on both sides of the most sacred branch of the Ganges; 130 m. N. W. Calcutta. The Population is estimated at about 200,000. Mr. J. W. Ricketts, of the *B. M. S.* commenced missionary efforts here, by opening schools for native children, in 1816.

Mr. Sutton, who came to his aid in 1819, entered on his labours with many fears; but in 1820 he had collected an attentive congregation, baptized 22 individuals, and gathered a church of more than 50 members.

Besides his exertions in this town, he preached to a large congregation of soldiers at Berhampore, where he had a church of 60 members.

Native assistants were also diligently employed in communicating the messages of salvation in the streets and markets.

On June 16, 1819, a *School Society* was formed, by European gentlemen, at this place and at

Berhampore. The society raises upwards of 600 dollars yearly, and supports several schools. This mission was, however, deprived of the labours of Mr. Sutton, by illness; and of those of Kurreem, a native assistant, by death, whose instrumentality had been eminently blessed. Of its recent state no accounts have been received.

MOTHELLOOR, a village in Tinnevelly district, Hindoostan, a few m. S. Nazareth.

About 1800, the Rev. Mr. Jœnicke, from the *C. K. S.* commenced a mission here, and also at *Nazareth*, and established a Protestant church at each place, where the same society continues to support native priests, and to furnish the congregations with books. These villages present the singular phenomenon of the abodes of men in India without an idol temple. In 1818, there had been 52 converts from heathenism, and 127 communicants at both places. Schools have also been established. Viservarsemarden, a country priest, labours here.

MUTTRA, or *Matra*, or *Mathura*, a town 30 m. N. by W. of Agra, of high repute among the Hindoos, as the scene of the birth and early adventures of Krishna; having a large population, and like Allahabad and Benares, it is the centre of attraction to Hindoos from all quarters.

The Rev. R. Richards, of the *B. M. S.*, accompanied by a native preacher, Ramdas, arrived at Muttra, in Feb. 1826. One Mussulman woman has recently been baptized and added to the church; and another female (not a native), one of Mr. Richard's stated hearers at Futtyghur, begged him to return and baptize her last July, which he did. About six brahmins and others have staid with him, some for long and others for shorter periods of time, during the past year; and several have given up caste, and their conduct induces him to hope that they may be soon added to the church.

MYSORE, a city of Hindoostan, capital of a province of the same name. It was ruined by the late 2 sultans; but since the British restored the ancient family, in 1799, and made it the rajah's seat of government, numerous buildings have been erected. The principal street is about a mile long; the fort is well built, and the palace is small and neat. It is seated in a valley, 9 m. S. S. W. Seringapatam. E. long. 76° 42′, N. lat. 12° 13′.

This place is visited by the *L. M. S.'s* agents, at Bangalore. Here 15 natives have offered themselves for baptism. "We were received and welcomed," says Mr. Massie, "by a young disciple, who, with all his family, was lately baptized by the native preacher, Samuel Flavel; he is one of the medical attendants of the rajah. We met for worship in a bungalow, which the Hon. Mr. Cole, the British Resident, has most kindly given for this purpose. There were nearly 30 present.

N.

NAGERCOIL is the headquarters of those missionary operations in S. Travancore, of which Magilady was formerly the centre. Here, in 1822, was a female school of 14 pupils, a bazar school for heathen children of 40, and a central school, designed to prepare the more forward scholars, from all the other schools, for future usefulness. In this, above 50 pupils were maintained. A school of industry was also established, which supports itself. A large chapel and dwelling-house were presented to the mission, principally through the liberality of the Queen of Travancore and Col. Munro, who have rendered important aid to missionary

efforts in this quarter. In 1822, there were 36 schools at this place, and 28 out-stations, at several of which chapels have been erected.

More than 5000 people, renouncing their heathenish superstitions, have become nominally Christians, and are enjoying the blessings of scriptural instruction. Several hundreds have been baptized. A printing-press has been established, the influence of which is extensively felt; and a Tract society has been recently formed.

This mission is in part supported by the produce of lands granted for its use by the native authorities. The following are the last accounts of the operations of the *L. M. S.*:—

"*Native Seminary.*—The number of youths in this institution is 24. Most of them have been recently admitted, and fill the places of such as have lately left the seminary, to occupy different situations, in connexion with the mission, either as readers or schoolmasters. While the attention of the youths is engaged in attaining different branches of human learning, it is chiefly directed to the Scriptures, in the knowledge of which some of them have made pleasing progress.

"*Boys' School.*—The number at present is 45, containing nearly 1500 boys. The schools are in most places well attended. The proficiency made by many of the scholars in reading, and the taste for it which has been inspired, warrant a hope that the surrounding moral and intellectual darkness will be gradually dispelled. A small proportion of the children educated in the heathen schools, are capable of reading a book so as to understand it. Independently of their advance in common learning, their attainment in the knowledge of the doctrines and duties of Christianity, are considerable; and, what is of still greater importance, some of the boys manifest a serious attention to the religious instruction imparted; encouraging a hope that the labour bestowed upon them has not, in a spiritual point of view, been in vain.

"The boys belonging to 5 of the schools, situated in the immediate vicinity of Nagercoil, amounting to about 200, attend weekly at the mission-house, where they are catechised by Mr. Mault. The children in the schools situated in the Christian villages, constantly attend public worship on the Sabbath, at the respective chapels; on which occasions they are catechized by the readers, who have been carefully instructed by Mr. M., with special reference to this important work. Instances now and then occur, of boys, who have been present at such seasons, returning home so strongly impressed with the folly of idolatry, as to entreat their parents to renounce it, and become Christians.

"Some of the schools suffer greatly for the want of properly qualified schoolmasters, and some have been suspended, during the past year (1826), on that account.

"The progress made in the knowledge of the Scriptures, by the boys in the schools which are under good management, demonstrates the vast importance of education in the prosecution of missionary undertakings; and indicates that it is likely to become a powerful instrument, in the hand of Providence, in christianizing India.

"*Native Female School.*—In this school, which is under the superintendence of Mrs. Mault, upwards of 40 girls are receiving a religious education. The good conduct of most, and the serious attention paid by many to the instruction imparted, plainly evince that the labour bestowed on them has not been in vain. Several, during the past year, finished their education, and their places have been filled by

others. The profits of the work done in the school contribute, in part, to its support.

"*Congregation at Nagercoil.*—The attendance on the Sabbath has, in a small degree, increased during the past year, and there is satisfactory proof of good having been done. A Sabbath adult school has been commenced for females belonging to the congregation, of whom about 15 attend. The senior girls in the female school are the teachers, and they appear to take great delight in the employment.

"The missionaries have also about 30 out-stations, which are supplied with various success.

"*Printing Establishment.*—Several portions of the Scriptures and tracts, in Tamul, have been printed during the past year.

"The congregations throughout the extensive range of the mission are, generally speaking, on the increase; 2 or 3 have been raised during the past year. Many of the people are making rapid progress in the knowledge of the Scriptures. Proofs of the power of the Gospel from time to time appear, in awakening the conscience to a sense of the evil and danger of sin; and some are led to inquire, *what they must do to be saved?* Some have cordially embraced the Gospel, and live consistently with its holy obligations. The readers are progressively becoming more efficient instruments in carrying forward the work of the mission. A few of the people, of both sexes, begin to feel interested in the propagation of the Gospel, and in the spiritual welfare of their neighbours, and devote a portion of their time and property in promoting their instruction. The number of scholars in the native schools has increased, and the benefit derived from the instruction imparted is more apparent. The number of native females under Christian instruction, including the out-stations, is not less than 100. A great desire to learn to read is now prevalent among the adults, both heathens and professing Christians; and several evening schools have been formed by themselves, which they support and regularly attend. This is supposed to be chiefly owing to the circulation of tracts, and the curiosity felt to know their contents. By these various means, though, in some cases, the motive may not be pure, knowledge is unquestionably increasing, more or less, throughout the country. Those who are considered as real converts have renounced *caste*, on the ground of its being inconsistent with the exercise of certain Christian virtues, such, for example, as humility; and among the restrictions imposed by the Hindoo code, is the forbidding of widows to marry. This prohibition forms a considerable barrier to moral and civil improvement, and continually leads to crimes of the most appalling character. In Travancore, however, this barrier has been, at length, assailed. A Hindoo widow has been united in marriage, by Mr. Mault, to a member of the congregation at Agatesurum. Both of the parties are considered to be sincere converts. They were first baptized, and afterwards married, in the presence of an immense multitude of heathens.

There are many other indications, in this part of India, of the decline of prejudice and superstition. The following instance is peculiar:—About thirty persons, who reside in the vicinity of Cape Comorin, have applied to the missionaries for instruction, not because they, at present, attach a just value to the Gospel, but because, as they themselves state, they are tired with idolatry.

NAGOTNEA, a town in the Mahratta country, about 24 m. E.

Allabag; containing 7 or 800 inhabitants. The *American missionaries* at Bombay established a school here in 1821.

NAMAQUALAND, GREAT. [See *Africaner's Kraal, Bethany.*]

NAMAQUALAND, LITTLE. [See *Khamies-Berg, Lily Fountain, Pella, Reed Fountain, Steinkopff.*]

NANTUCKET, an island in Massachusetts, about 10 m. E. Martha's Vineyard, and about 15 long. The Messrs. Mayhews and Mr. Elliott laboured with much success among the Indians, who resided here, in the early settlement of this country. In 1674, the number of Indian families was estimated at 300. Among these were about 30 members in the church, and about 300 who prayed to God, and observed the Sabbath. They had meetings in 3 different places, and 4 Indian teachers.

NARRAGANSET, formerly a numerous tribe of Indians in Rhode Island. They have been scattered and reduced to about 400, who reside at Charlestown. In 1733, the Rev. Mr. Parks was sent, by the *Commissioners of Indian affairs*, to preach to this tribe, and to such of the English as would attend on his instructions.

After some years, several of the Indians were seriously impressed with the truth; and, in 1743, the power of God was most remarkably displayed among them: the greater part were impressed with a serious concern for their souls, and many gave convincing evidence of a saving change. They have since greatly degenerated; but there are still the remains of a Christian church among them.

At *Charlestown*, a town in Rhode Island, on the sea coast, 19 m. S. W. Newport; there are about 400 of the Narraganset tribe of Indians, who have a Baptist church and a school.

The *Society for Propagating the Gospel among the Indians* and others, in North America, erected a school-house, and established a school here in 1812, which has been maintained, with occasional interruptions, and has been highly beneficial to the natives.

NATICK, a town of Massachusetts, on Charles River, 18 m. S. W. Boston. In 1651, a number of Indians, who had embraced the Gospel under the labours of the Rev. J. Elliot, united in forming a settlement, which they called Natick. In 1660, the first Indian church was organized at this place, which consisted of about 45 members in 1670.

It continued for many years with little variation; was reduced to 10 members in 1698; and was extinct in 1751, when the Rev. O. Peabody commenced his labours; which were continued for about 30 years. During that period a church was organized, 189 Indians were baptized, and 422 white persons, 35 Indians were admitted into the church under his ministry, and 130 whites. Since that time the Indians have gradually diminished in numbers, and are nearly extinct.

NAZRAN, a mission station among the Inguish Tartars, on the River Soundje, near Vladikavkas, Russia. Within a short distance of this place are about 30 villages, containing about 10,000 inhabitants; some of whom are Mahomedans, but a greater portion make no pretensions to any religion.

The Rev. G. Blythe, from the *S. M. S.*, commenced a mission in 1821; and having gained the respect and confidence of the Inguish, he applied himself to the acquisition of their language: but in 1822 he was unexpectedly ordered by government to quit the province, and a termination was suddenly put to his plans of benevolence. It is believed, however, his labours among this people were not altogether fruitless.

NEGAPATAM, or *Negapatanam*, a sea-port town on the Coromandel coast, in the Carnatic, Hindoostan, 48 miles E. Tanjore, having a population of 30,000 inhabitants, who are notorious for immorality and idolatrous ceremonies, where the *C. K. S.* established a mission, in 1737. Their agents collected a congregation, and opened a school soon after their arrival, and their persevering efforts have been, generally, crowned with success. In 1806, 65 Portuguese and 19 Malabars were members of the church. In 1815, the number of communicants was about the same; there had been a considerable increase of the congregation, and 60 or 70 children were receiving regular instruction. The school has since decreased, and is under the direction of the *C. M. S.*

The Rev. J. Mowat, and Mr. J. Katts, assistant, from the *W. M. S.*, arrived in 1821. In the early part of that year the Rev. Mr. Squance visited this place, and preached in Tamul to considerable assemblies. Other missionaries have since occupied the station. A native school has been established, with encouraging prospects.—Members in society, in 1823, 20. Since that period the circumstances of the mission have much improved.

"The prospects this station presents," says Mr. Mowat, February 22, 1826, "are to me more cheering than ever. The appointment of Mr. Martens to Negapatam, there is little doubt, will prove the means of great benefit to the Portuguese and Roman Catholic inhabitants. The first Sunday Mr. M. preached in Negapatam, the chapel was crowded to excess; and a great number stood at the outside to hear one who, a few years since, appeared among the people as a Roman Catholic teacher. We have, of course, to endure a little opposition and ignorant slander from the Roman Catholics; but I have reason to hope, from the interest excited, that his appointment to Negapatam will be the means of extending the influence of real religion among that class of people, while it will afford me greater leisure to labour among the natives."

NEGOMBO, a populous town on the W. coast of Ceylon, 20 m. N. Colombo. Population estimated at 15,000. Missionary operations were commenced here by the *W. M. S.* about 1815.

In their last accounts the missionaries remark:—"Upon a general view of the work of God on this station, there appears to be cause for gratitude mingled with regret. The interests of vital religion are very low in the town of Negombo and its immediate vicinity. The congregations are exceedingly small, and the numbers of those who from the commencement of the mission were regular in their attendance upon the means of grace, have been gradually reduced by death; yet we rejoice in knowing that they have been removed to the church triumphant. But although there is not much prospect of immediate usefulness in that part of the circuit, an indirect benefit has been conferred; a higher tone of morals has been induced, and the rays of divine light spread over the Catholic population through the medium of our flourishing schools, cannot fail, by the gracious influences of the Holy Spirit, of producing some good. At present, in several instances, the Holy Scriptures are carefully read in private, by individuals who are deterred from attending our ministry by the menaces of the priest. The most interesting and encouraging part of our work is in the village of *Sedua*. Though adjoining schools had been established in that neighbourhood for several years, and had diffused a sanctifying influence, yet the

congregations remained generally exceedingly small. During the year 1826, efforts have been made, with success, to introduce evening preaching, both on the Sabbath and week days. The congregations have been considerably increased, the Word is received with the deepest attention, and, in that neighbourhood, 21 souls have been gathered from the world, within the last 6 or 7 months, who are with sincerity seeking salvation through Jesus Christ. With one exception, they have received their religious convictions by attendance upon the word preached. Service has also been introduced into two new villages, the majority of the inhabitants of which are professedly Protestants. No classes have yet been formed in those places, the preaching having been but lately introduced. The general state of the classes is encouraging—no exercise of discipline having been necessary in the course of the preceding year, although we have 7 classes, and 72 members; and we have every reason to believe that the work of grace is deepening in the hearts of the members of society; and we trust that, by the power of the Holy Spirit, there will be an extension of the work in the ensuing year."

NELLORE, a parish near Jaffnapatam, in the district of Jaffna, Ceylon. Population 5 or 6000. The Rev. J. Knight, from the *C.M.S.*, and a native master of 9 schools, removed from Jaffnapatam to Nellore, Nov. 1818.

"This," says Mr. Knight, "is one of the strong-holds of idolatry, as one of the largest temples in the whole district (in which there are said to be not less than a thousand) is at Nellore. There are annual exhibitions, such as are described by Dr. Buchanan in his Researches; and I have, myself, witnessed the procession of a car, where thousands of deluded worshippers were collected together, to prostrate themselves, and pay their homage to a god which could not save. Their prejudices are, at present, deeply rooted in favour of their ancient customs and superstitions; and the brahmins, in addition to their prejudices of caste and regard for reputation, have all their temporal interests at stake; for if once they renounced idolatry, they would have no means of support.

"With respect to the Roman Catholics, the show and parade of their worship and processions greatly attract the attention of this people, and their pretended power of working miracles is admirably calculated to operate on their weakness and credulity. At their festivals, they are said to effect wonders with the ashes of a deceased saint, and numbers flock to them with their maladies and their offerings; by which their funds and their influence are rapidly increased: indeed, the Catholics and Gentoos seem to vie with each other, who shall make the most splendid show; while many look on with careless indifference, or are even amused with what they witness."

Among the proofs afforded of the influence of superstition, it is stated that a person who had done some work for Mr. Knight came to ask for his money, saying that he wanted it to buy rice for the devil. This, it seems, was in consequence of the approach of an annual ceremony, when the deluded heathens endeavour to ascertain their fate for the ensuing year. On this occasion, each person, however poor, contrives to purchase a little rice, which is boiled, with much superstitious veneration, in an earthen dish, used only for this purpose, and then broken, or laid aside till that day twelvemonth. They profess to discover their destiny by the manner in which the rice first begins to

boil. If it boil up freely, they suppose the devil is pleased, and they expect prosperity; but if otherwise, the most disastrous consequences are anticipated.

Soon after his removal to this station, Mr. Knight opened his house for preaching, and was occasionally assisted by the Rev. Christian David, of whom Dr. Buchanan makes honourable mention. He also went out into the adjacent villages, and conversed with the people wherever he could find them —in their temples—at their houses —or by the way side. And, in addition to these exertions, he opened a school for the purpose of instructing boys in reading the Holy Scriptures; and had, in a short time, the pleasure of collecting twenty-four pupils, who evinced an excellent capacity, and made a pleasing progress in their studies. In the midst of all these exertions, however, the cholera morbus appeared in the district; in consequence of which his labours were necessarily suspended, the school was broken up, and the state of the natives, under this afflictive visitation became truly distressing. His labours were, however, subsequently resumed.

From the Report for 1826-7, it appears that the work of the *Ministry* has been continued; and a new service, on Wednesday afternoons, has been added.

Of the effect of missionary labours, Mr. Adley writes:—"The first month of this year (1826) has been a time of special mercy. Four persons connected with the station are among those who have been awakened; they have continued to manifest such a knowledge of their need of Christ as the only Saviour, with such a deep concern for the salvation of their souls, that they have been admitted as candidates for baptism. 8 or 10 of the elder boys, also, who evince anxiety respecting their eternal welfare, are assembled, once a week, for further instruction and prayer."

One of the candidates for baptism being cook to the boys in the Family Schools, Mr. Adley remarks:—"I need scarcely say, that it is truly delightful to see a part of our cook-house, which, from the trials that we have had with some of the servants, may almost literally be said to have been a den of thieves, now converted into a house of prayer: four or more of the servants meet there two or three evenings in the week, to read the Scriptures, and for conversation and prayer."

Three persons were admitted into the church on the 12th of March.

Mr. Knight writes in January:—"The cholera has been again raging in this district, from about the time of our return from Colombo. Most of our schools have been broken up again; happily it has not yet attacked any on the mission premises."

The number of schools is 8, and the average number of boys who attend is from 280 to 300, and about 25 or 30 girls.

In the Family School, which continues under the care of Mr and Mrs. Adley, there have been about 29 scholars throughout the year; and they appear to afford Mr. A. much encouragement.

On Saturday evenings he meets the boys and the servants of the mission for religious instruction and prayer, especially reminding them of the prayers continually offered up by their friends in England on their behalf.

Mr. A. allows a few boys, sons of some of the chief natives, to learn with the different classes in the schools, on condition of their attending at church, and committing Scripture lessons to memory.

The Lord's supper was administered, for the first time at this

station, on the first Sunday in February. Four natives, who had been previously baptized at St. John's Church in Jaffna, communicated. The whole congregation were allowed to stay, that they might witness the solemn and edifying ordinance.

The *Press* has been employed in printing tracts; some thousands of which have been distributed. Government granted to the mission an old church, with a piece of land, upon which a new chapel, and buildings for a printing establishment have been erected. In 1823, 9 schools were connected with the mission, containing about 300 children, whose advancement in knowledge was considerable. Between 60 and 70 females were under regular instruction.

NEVIS, one of the West India islands, W. long. 62° 40′, N. lat. 17° 8′. The island is a gradual elevation of land, being about 23 m. in circuit. It is well watered, and fertile, and is divided into 5 parishes. Charlestown is the principal town. Population, 10,600. The Rev. Dr. Coke established the first mission on the island, in 1788. The planters, however, greatly opposed his exertions; but their prejudices were soon removed, and they themselves listened to the glad tidings of the Gospel. Very happy effects followed the labours of the missionaries among the negroes. From 1803 to 1810, the average number of members in society was more than 1200. Members in society, in 1823, 25 Whites and 936 Blacks.

The recent circumstances of the stations are thus given:—

Charlestown.—"In this part of the society, we have had to lament some painful events in the last year, which have caused our hands to hang down. Our congregations, however, on the week days, are, we hope, improving; and on the Sabbath day morning our chapel is too small for the congregation.—Whites, 13; Free-coloured, and Blacks, 54; Slaves, 566. Total 633.

Gingerland.—"Our chapel here is too small for the congregation. There have been a few added to the society, and a few excluded. Great attention has been paid to the Sunday school; and the people show an eager desire to hear the word.—Whites, 5; Free-coloured, 6; Slaves, 66. Total, 77."

New Castle.—"Here we have had great satisfaction. This infant society have shown great punctuality in their attendance. We have lately opened a place of public worship on *Tobin's Estate*, where we have a large congregation; this has lately become one of the most promising parts of our mission. The manager has fitted up a large boiling house as a chapel; it is well lighted with lamps, and is crowded with negroes—3 Free-coloured and Blacks, and 24 Slaves. Total, 27."

Schools.— *Charlestown.*—"In reporting the state of this Sunday and morning school, we cannot give that favourable representation which we anticipated. In the commencement of the year, our numbers increased from 25 to 150. At this period, 4 respectable characters freely offered themselves as teachers, whose influence and instructions contributed considerably to the improvement of the scholars, and the enlargement of the school. Just then a free school had been formed, under the patronage of the Bishop of Barbadoes, which received a large proportion of the best of our male and female scholars, under an injunction not to return to the chapel again; or, if they did, they must forfeit their privileges in that school. These circumstances reduced our school in town to about the number of 50, including male and female, who are free children, and live in or near the town."

Gingerland.—"This school has laboured under many disadvantages. The children, however, evidence an attachment to the school, and an earnest desire to improve. There are now on the list about 237 names, and 211 regularly attend."

New Castle. — "This infant school labours under many embarrassments. There are, on our list —Boys, slaves 24; Girls, slaves 19; 1 Free boy. Total, 44."

The Rev. Messrs. Daniel G. Davis, and W. Hendrickson, of the *Society for the Conversion of Negro Slaves*, have laboured in this island with considerable success. In 1823, they had 130 pupils under their care. Communicants, 35; baptized 52. An *A. M. S.* to aid equally the Church and Wesleyan Missionary Societies, in spreading the knowledge of Christianity, was formed August 3, 1820, under the patronage of the President and many of the respectable inhabitants of the island. More than 350 dollars were very soon contributed to its funds.

NEW BRUNSWICK, a British province in N. America, bounded N. by Canada; E. by the gulf of St. Lawrence; S. by the bay of Fundy, and W. by the United States. It is divided into 9 counties, and contains a population of about 80,000. Fredericton is the capital. The destitute situation of this province, in regard to religious instruction, has excited the sympathies of a number of benevolent societies, which have done much to extend to the people the blessings of salvation. The *Society for the propagation of the Gospel*, in 1826, occupied 29 stations, and supported 15 missionaries, most of whom are employed as regular ministers of parishes or towns. Many schoolmasters and catechists are also engaged by this society, under whose tuition between 3 and 400 children were receiving instruction.

The *W. M. S.* has 6 circuits in New Brunswick, which are, generally, in a good state. Members in society, 848.

NEWFOUNDLAND, an island on the E. coast of North America, lying between 47° and 52° N. lat. It was discovered by Sebastian Cabot, in 1497, in an English squadron fitted out by Henry the Seventh; and in 1583, it was formally taken possession of, by Sir Humphrey Gilbert, in the name of Queen Elizabeth. After many disputes with the French, it was ceded to the English in 1713. It has numerous bays and harbours; and is a mountainous, woody country, and very cold, being covered with snow 5 months in the year. The inhabitants of the interior are a savage race, called Red Indians, from their skins being daubed or stained with that colour; but they are now supposed not to be numerous, for though often heard, they are rarely seen. A few Micmac and other Indians are scattered along the coasts. About 500 British families continue here all the year, beside the garrison of St. John, Placentia, and other forts. In the fishing season for cod, which begins in May and ends in September, many of its bays and harbours are resorted to by at least 10,000 people; for here they cure and pack the fish, which are sent not only to England, but to the Mediterranean and the West Indies, in immense quantities. In winter the chief employ of the inhabitants is to cut wood; and the smallest kind, used for fuel, is drawn by their large dogs, trained up and harnessed for that purpose. St. John is the principal settlement. The *W. M. S.* has had several labourers here since 1822.

The missions continue to exert a most beneficial and cheering influence. The settlers and fishermen

on these coves and harbours have been sought out and visited; the worship of God has been established among those who would otherwise have sunk into entire ignorance and unchecked vices; and the mission-schools have provided for their children the means of a religious and useful education.

The following are extracts from the Minutes of the Meeting of this district for 1826.

St. John's Circuit.—Mission.—"The past year has been a prosperous one; and we have cause to rejoice in the increase of our congregations, and the general improvement of the mission."

Schools.—*Day-school at Portugal Cove.*—"We have visited this school frequently during the last year; and can bear testimony to the diligence of the master and to the improvement of the children during that time. The number of scholars at present is 60; average attendance, 55. These are taught reading, writing, and arithmetic."

Sunday-school at St. John's.—"This school has greatly improved during the past year. The present number is,—boys, 30; girls, 36. Total 66."

Carbonear Circuit.—"The cause of truth is here, though slowly, yet progressively improving. Our number is a little increased, and our members are more spiritual."

Schools.—"During the past year our school has been a good deal neglected, on account of the want of proper teachers. The opening of the *Newfoundland Society's* school also took away a number of our children; so that we had little more left than a meeting of the children to be catechised. About 40 attended this instruction, and made considerable progress. There is every reason to hope, that this summer our school will be brought up to, at least, its former state."

Harbour Grace Circuit.—"The work of God in this circuit appears almost at a stand; yet the fields are white to the harvest. Many of our regular hearers are deeply convinced of the truth, and often weep under the word; but I fear that many of them are in danger of losing their impressions. Some of our members are, however, eminently devoted to God, and increasing daily in knowledge and holiness."

Black Head and Western Bay Circuit.—"In this station, while we feel cause for sincere regret there is not more real piety and more abundant prosperity, yet we have cause to rejoice that our labour has not been altogether in vain in the Lord."

Schools.—"The number of scholars in this school is 117; of which 75 are boys and 42 are girls."

"*Broad Cove School.*—The number of scholars who have attended through the winter, has been 50 by day, of whom 23 were boys and 27 girls; 30 at night, all boys. That benefit has resulted already from the school, there is not the least room to doubt; some of the children having manifested a degree of seriousness and attention which promises much future good. A great change has already taken place in their moral conduct, and we trust that this proceeds not merely from the exercise of the master's authority, but from a degree of the fear of God."

Island Cove and Pelican Circuit.—"At *Island Cove*, although we have not augmented our numbers, I trust the work of grace has deepened; and there has been an increase in the congregation: some who had not attended the service of the sanctuary for some time now attend with tolerable regularity; and the whole seem to hear with increased interest."

"At *Pelican*, there are a few

who truly love the Lord, who walk in the light of his countenance, and increase in spiritual good. The prayer meetings in general have been well attended; and we trust that those opportunities for improvement will not be lost."

"At *Northern Bay* we feel much the want of some active pious person to reside among them, who would teach the children, read to them on the Sabbath, meet the class, &c."

"At *Grates Cove* we have a society of 20 persons."

"At *Job's Cove* we have generally preached about once a month, in our return from *Northern Bay*. We have not seen any immediate fruit; yet our eyes are to Him who hath said, 'Cast thy bread upon the waters, for thou shalt find it after many days.'"

Schools.—"Two great hindrances to the improvement of our schools are, the intensity of the cold (for we have no stoves in our chapel), which prevents us from keeping open the schools in the winter season, and the want of more able and active teachers; yet, with the means we have, the children have made some considerable progress in learning."

"At *Island Cove* the school consists of 21 boys and 14 girls, who are attentive, and improve in reading."

"At *Pelican* there is a school consisting of 44 boys and 27 girls, several of whom can read pretty well."

Port De Grave Circuit.—Port de Grave.—"The inhabitants of this place have of late been called to witness a more than ordinary visitation of mortality. But it is matter of deepest lamentation, that a general indifference to vital godliness continues to exist, notwithstanding these powerful calls. But dead as is the cause of religion here, yet we have reason to be thankful that we have now and then an instance in proof that our labours are not in vain."

"In *Bay Robert's* our congregations are increasing, and we have a society of 33 members; during the past year we have added 9 members."

Schools.—"In this circuit there are two Sunday schools.

"In the *Port de Grave* school, there are 61 boys and 36 girls."

"In *Bay Robert's* school, there are about 68 boys and 42 girls."

Brigus Circuit. — *Brigus.* — "The congregations here are very large and attentive, and this attention is daily increasing."

Bull Cove.—"Here the society is in an excellent state."

Schools. — "Sunday schools have proved to the children of *Brigus, Bull Cove, and Cubits*, an invaluable blessing, as hundreds have been by this means instructed to read the Bible."

"The *Brigus* school has existed so long, and its interests have been watched over with so much care and vigilance by Mr. *Cozens*, that you can converse with scarcely an individual of the present generation who has not been benefited by it. The other schools are now in an improving state."

"*Brigus*, boys, 25; girls, 40. — *Bull Cove*, boys, 15; girls, 20. — *Cubits*, boys, 30; girls, 40. Total 170."

Trinity Circuit. — *Trinity.* — "This station having been almost wholly without a missionary from May, 1824, until October, 1825, has greatly declined. The society may be said to have been as sheep without a shepherd; but, through Divine mercy, they have again had Gospel ordinances administered to them, and the effects are truly pleasing."

"At *English Harbour* we have a society of 35 persons, who, as far as we know, are Christians in experience."

Schools. — "Our school at *English Harbour* is in a state of prosperity."

Bonavista Circuit.—Bonavista. —"In consequence of the general poverty throughout this station, occasioned by the failure of the cod and seal fisheries for the two last years, many of our regular hearers, and some of our steady members, have been under the necessity of leaving the different harbours in quest of new settlements. Those removals are exceedingly painful, as by them they are cut off from the public ministry of God's holy word, and deprived of Christian communion, except it be that which they derive from their own immediate families. Such of our members as remained on this station, have been growing in grace, and in a further knowledge of our Lord Jesus Christ. They have been remarkably steady in their conduct, and regular in their attendance on divine worship."

"At *Bird Islands* the conduct of our members has been steady and uniform; they have been cleaving to the Lord, and to each other."

"At *Catalina* the society is greatly decreased, owing to such removals as those already stated; but those who remain are stedfast."

Schools.—"The poverty of this circuit has been such, that many of the children have not had sufficient raiment to attend the school during the winter; but those who have been able to attend, have made such proficiency as is highly satisfactory, and as reflects great credit upon teachers and children. Our present number is 98."

Grand Bank Circuit.—"In this circuit nine-tenths of the population are hearers at our chapels, and most of these are very constant in their attendance, both on preaching and at prayer meetings. But in order to make a proper estimate of the benefit which a place like this has derived from missionary labours, it is right to compare it not with large and long-established societies at home, but with itself prior to the coming of Mr. Knight, the first missionary, and with those places which are in its immediate neighbourhood. In this comparison the inhabitants of *Grand Bank* stand on advantageous ground. Indeed, the condition of the greater part of the inhabitants of this bay (for the missionary can attend only to a small part of it) is one of great moral destitution; there being no example of piety, no preaching of the Gospel, and scarcely 1 in 50 persons that can read the Bible. *Hermitage Cove, Senboyse Cove, Brunet,* and many other places, might be adduced as instances. It is worthy of remark, that in this place, those who were addicted to drunkenness, are generally persons advanced in life; which fact affords evidence that the *habit* of drunkenness has not been acquired in the same proportion, since the Gospel was introduced among them, as it was before."

Schools.—"The schools in this circuit, are 2; the number of scholars—*Grand Bank*, boys, 24; girls, 26. Total 50. *Fortune*, boys, 15; girls, 20. Total 35."

Burin Circuit.—"It is rather difficult to report the real state of the society at this station, at this season of the year. But, as far as we can judge, the most, if not all of them, have returned, not only not fallen from God, but deeply thankful to him for his goodness to them during their dispersions, and his care over them in saving them from the perils of the sea in going from and returning to their habitations. But still we are pained to inform you that we have no increase in the number of members;

yet it is our opinion, that in this place the prospects of doing good are brightening daily."

Hant's Harbour Circuit.—Hant's Harbour.—"The work of God on this extensive station gives us considerable encouragement. The congregations are generally large, and remarkably attentive while hearing the word of life. In *New Harbour*, and its vicinity, where there is a population of about 400 inhabitants, a class has been formed."

"SCHOOLS.—The Sunday schools on this station are only 2 in number, 1 of which is not a little promising. In the *Hant's Harbour* school there are 59 scholars—34 boys, and 25 girls. In the school at *Seal Cove* there are 16 scholars."

The S. for P. G. in F. P. has about 30 stations in Newfoundland, 7 missionaries, more than 20 schoolmasters, several catechists, and upwards of 900 children under instruction.

NEWSATZ, a settlement in the Crimea, to which the Rev. Durs Boerlin, of the *German M. S.* at Basle, proceeded, in 1823, to take charge of a colony of German emigrants.

NEW SOUTH WALES, a country of great extent on the E. coast of New Holland, under the authority of the English. For several m. on the coast the surface exhibits a sandy and sterile appearance; but as you advance into the interior, it becomes highly luxuriant.

The climate, particularly in the interior, is salubrious and healthy. In 1788, the British government exiled a number of felons, or convicts, to this place, who were the first to commence a colony, which has since continued to flourish. Its population has rapidly increased; in 1810, the inhabitants were estimated at 10,500, and, in 1822, they had increased to 38 or 40,000. Wheat, maize, barley, and rye, are cultivated, and many of the tropical fruits attain to maturity.

Considerable exertions have been made by the *C. M. S.* to support the institutions of the Gospel here, and the Governor has promised his countenance and efficient support.

The settlement, together with the aboriginal inhabitants, has also received much attention from the *W. M. S.* A society was formed at Sidney, March 7, 1817, under the designation of the *Auxiliary B. S. for N. S. W.* Governor Macquarie, with many of his officers, and other individuals of distinction, were active in its organization. Its establishment is regarded as an event of great moment, since, from its future operations, much benefit will probably result to the colony and the adjacent islands. In 1822, about 6000 dollars had been contributed to its funds, and 3772 Bibles and Testaments had been circulated by its exertions. Several other institutions have been established in the settlement, which contemplate the spiritual prosperity of the colonial inhabitants, and also that of the natives.

The last meeting of the New S. Wales district announces the following circuits and stations:—

Sydney Circuit.—"We lament to say that this has been a year abounding with trials to our faith and patience. We have, however, a few names which have not defiled their garments, and who are an honour to the church in which they are enrolled."

Parramatta Circuit.—Parramatta.—"The members, in general, are growing in grace, and in Christian union and brotherly love. The congregations have gradually increased."

Kissing Point.—"The people have been, upon the whole, regular

and serious in attending the word of salvation."

Liverpool has been for 2 years past a discouraging place; but that good has been done here by the preaching of the Gospel, there is no doubt. "The prospect of usefulness before us in this circuit is, on the whole, somewhat encouraging."

Windsor Circuit.—Windsor.—"The congregation is somewhat variable, but not small."

Richmond.—"The number of persons attending has rather increased, though it is still small."

Castlereagh.—"Both the congregation and society have improved."

Nepean.—"A very attentive little company regularly assemble here."

Yellow Monday's Lagoon.—"This station was adopted a few months ago with favourable prospects."

Pitt Town.—"The Gospel has long been preached here, but hitherto with little effect."

Wilberforce.—"A few individuals have lately been formed into a class at this place."

Sackville Reach.—"This is a new station, which has been commenced under very auspicious circumstances."

Here the *C. K. S.* has laboured for some years.

The Rev. Mr. Threlkeld, of the *L. M. S.*, removed to *Bahtabah*, Reid's Mistake, Lake Macquarie, in the latter part of 1826. He has continued to exert himself in attaining a knowledge of the aboriginal language, of which specimens, published by him, have attracted considerable interest among the more respectable classes in the colony.

The great expense attending this mission has induced the directors to apply to the local government for aid in support of the measures requisite for promoting industry and civilization among the aborigines located at the station. Should such aid be declined, it is probable the mission will be abandoned.

NEW STOCKBRIDGE, an Indian town, near Oneida Lake, New York. The Indians at this place, formerly resided on the Housatonic R. Berkshire County, Massachusetts.

In 1734, the Rev. John Sergeant began a mission among them, and succeeded in collecting his hearers at *Stockbridge*, where he laboured many years under various discouragements; but with very considerable success. At his death, in July, 1749, he had baptized 182 of his congregation; 42 were in full communion. The Rev. J. Edwards succeeded Mr. Sergeant, in 1751, who being called to fill the chair, as President, at Nassau Hall, was succeeded by the Rev. Mr. West. Soon after, Mr. J. Sergeant, son of the original founder of the settlement, took the charge of these Indians, with whom they removed, in 1784, to a tract of land, about 6 miles square, given them by the Oneida Indians, to which they gave the name of *New Stockbridge*. These Indians are sometimes called Moheakunnuks. In 1822, the total number amounted to about 300, many of whom have made considerable progress in the arts of civilization. Mr. Sergeant is supported by the *S. for P. the G.* among the Indians and others in N. America. Through his faithful labours many are enjoying the consolations of the Gospel. The church, in 1822, consisted of 32 members. Schools are maintained and instructed by the Indians.

NEW ZEALAND, 2 large islands in the S. Pacific ocean, E. of New S. Wales. The northern island is about 600 m. in length; its average breadth is 150; and the southern is nearly as large: it is separated from the other by a strait

12 or 15 m. broad. These islands lie between S. lat. 34° and 48°, E. long. 166° and 179°. They appear to have been first visited, in 1642, by Abel Jansen Tasman, a Dutch navigator, who sailed from Batavia for the purpose of making discoveries in the Pacific Ocean. The land in the northern island is, generally, good, and in many parts very fertile. The New Zealanders are supposed to have originated from Assyria, or Egypt; the overflowings of the Nile, and the Argonautic expedition are evidently alluded to in their traditions. In their persons, they are above the common stature, and are remarkable for perfect symmetry of shape and great muscular strength. They possess strong natural affections, and, like other savage nations, are grateful for favours; but they never rest satisfied till they have revenged an injury. War is their glory, and fighting the principal topic of their conversation. They are cannibals, and devour their enemies when slain in battle, and not unfrequently make a repast upon their slaves. They are exceedingly superstitious, and their religion is constituted of rites the most offensive and disgusting. Pride, ignorance, cruelty, and licentiousness, are some of its principal characteristics. They believe in the existence of a Supreme Being, or the "Immortal Shadow," whom they call Atua. Their language is radically the same as the Tahitian. The population of the two islands has been variously estimated, and is supposed by some to exceed 500,000.

The Rev. Samuel Marsden, principal chaplain of New S. Wales, who had become acquainted with the character and disposition of the people, and considered them the noblest race of heathens known to the civilized world, proposed to the *C. M. S.* the formation of a settlement for their civil and religious improvement. The proposal having been adopted, a mission of 25 persons was fitted out, which arrived at Port Jackson in 1810, on their way to New Zealand; but their object was defeated. Having gained the confidence and affection of several of the chiefs, Mr. Marsden purchased a ship called the Active, for the benefit of the mission; and, in 1815, Messrs. Kendall, Hall, and King, with their wives, and some mechanics arrived, accompanied by two New Zealand chiefs, who had visited England, and were fixed at *Ranghee Hoo*, in the Bay of Islands, on the N. E. coast of the northern island of New Zealand, where a transfer of land had been made to the *C. M. S.* of about 200 acres in extent, for the consideration of 12 axes. The grant was signed in a manner quite original; the chief, named Ahoodee O Gunna, having copied, as his sign manual, the marks tatooed upon his own face.

The missionaries endeavoured to instruct the natives in various useful arts; but though the New Zealanders are naturally both active and ingenious, their improvement was materially retarded by their predilection for a roving life. Parties of them, indeed, were willing to make rough fences, to cultivate the ground, or to perform any work which required but little time to learn; but they had not patience to wait for future profit,—immediate gratification being their permanent object. Hence it appears, that their predilection for iron, sometimes induced them to cut a wheel-barrow to pieces, to cut up a boat, or even to pull down a house, for the sake of getting at the nails. Mr. Kendall also observes, in respect to his scholars, when he first gathered them out of the woods—"While one child is repeating his lesson, another will be playing with my feet—another taking away my hat—and another

carrying off my books; yet all this in the most friendly manner, so that I cannot be angry with them. During the first 4 months, indeed, my little wild pupils were all noise and play; and we could scarcely hear them read, for their incessant shouting, singing, and dancing." After some time, however, the distribution of provisions and rewards among the children was productive of very beneficial effects; and many of the adult natives began to acquire a tolerable knowledge of some of the more necessary arts of life.

In January, 1819, the Rev. J. Butler, with Mrs. Butler and their two children, Mr. Hall, and Mr. and Mrs. Kemp, sailed from England; and, soon after their arrival at Port Jackson, they were accompanied to New Zealand by Mr. Marsden; who, during his second visit to the island, purchased from Shunghee a tract of land consisting of 13,000 acres, about 12 m. distant from Ranghee Hoo, for the purpose of a new settlement. The selection of this spot, called *Kiddee Kiddee*, however, gave considerable umbrage to Korrokorro, a chief, commanding a large extent of the coast on the S. side of the Bay of Islands; and some of the other chiefs evinced much disappointment that none of the settlers were inclined to take up their residence with them. "One of them, named Pomarre," says Mr. Marsden, "told me he was very angry that I had not brought a blacksmith for him; and that when he heard there was none for him, he sat down and wept much, and also his wives. I assured him he should have one as soon as possible; but he replied it would be of no use to him to send a blacksmith when he was dead, and that he was at present in the greatest distress. His wooden spades, he stated, were all broken, and he had not an axe to make any more; his canoes were going to pieces, and he had not a nail to mend them with; his potato-grounds were lying waste, as he had not a hoe to break them up; and for want of cultivation, he and his people would have nothing to eat. I endeavoured to pacify him with promises; but he paid little attention to what I said, in respect to sending him a smith at a future period. I then promised him a few hoes, &c. which operated like a cordial on his wounded mind."

On the 2d of March, 1820, Mr. Kendall sailed from the Bay of Islands, in company with two native chiefs, Shunghee and Whykato, and arrived in the Thames on the 8th of August. After their return from this country, the missionaries at Kiddee Kiddee were exposed to various insults and injuries, in consequence of the altered temper of Shunghee, who had recently committed acts of appalling atrocity. Early in 1822, Shunghee and his adherents recommenced the work of destruction, and the missionaries were frequently compelled to witness scenes of dreadful cruelty.

"This morning," says one of the settlers, "Shunghee came to have his wounds dressed; having been tatooed afresh upon his thigh, which is much inflamed. His eldest daughter, the widow of Tettee, who fell in the expedition, shot herself through the fleshy part of the arm, with two balls. She evidently intended to destroy herself, but we suppose that, in the agitation of pulling the trigger with her toe, the muzzle of the musket was removed from the fatal spot. Yesterday they shot a poor slave, a girl of about ten years old, and ate her. The brother of Tettee shot at her with a pistol; but, as he only wounded her, one of Shunghee's little children knocked her on the head! We had heard of the

girl being killed; and when we went to dress the wounds of Tettee's widow, we inquired if it were so. They told us, laughingly, that they were hungry, and that they killed and ate her with some sweet potatoes; and this they stated with as little concern as they would have shown had they mentioned the killing of a fowl or a goat."

"On the 29th of July," says Mr. Hall, "a party arrived from the war, bringing with them the bodies of 9 chiefs, who were drowned by the upsetting of a canoe in a heavy sea. The tribes have made great destruction, and have taken many prisoners, two of whom have been already killed and eaten. There is around us a most melancholy din. Wives are crying after their deceased husbands, and the prisoners are bemoaning their cruel bondage; while others are rejoicing at the safe arrival of their relatives and friends. Shunghee is in high spirits, and says that at one place, on the banks of the Wyecoto, his party succeeded in killing 1500 individuals! In the morning of the 7th of August, the bones of Shunghee's son-in-law were removed, and many guns were fired to drive away the *Atua*. It was our intention to witness this ceremony, but we were informed that Shunghee had shot two slaves, and was about to have them eaten. These ill-fated victims were sitting close together, without any suspicion of their approaching destiny, when Shunghee levelled his gun, intending to shoot them both at once, but the unhappy female, being only wounded, attempted to escape; she was soon caught, however, and had her brains immediately dashed out!!"

On the 6th of May, 1824, the following particulars are stated, respecting the stations in New Zealand.

Of Ranghee Hoo, Mr. Leigh, one of the Wesleyan missionaries, remarks—"It is near a large and populous native town, called Tapoonah: within 7 m. there are 8 or 10 villages, all of which a missionary may visit by a pleasant walk; and in every village a number of children and adults may be daily collected for instruction. The natives about this settlement have made considerable advances in civilization; and I consider the place to be a grand station for active and extensive missionary operations."

Of the second missionary station in New Zealand, the same writer observes,—"Kiddee Kiddee resembles a neat little country village, with a good school-house erected in the centre. When standing on a contiguous eminence, we may see cattle, sheep, goats, pigs, and horses—houses—fields covered with wheat, oats, and barley,—and gardens richly filled with all kinds of vegetables, fruit trees, and a variety of useful productions. In the yards may be seen geese, ducks, and turkeys; and, in the evening, cows returning to the mission families, to supply them with good milk and butter. Indeed, the settlement altogether forms a most pleasing object, especially as being in a heathen land."

Since that period other stations have been formed. The following are the last accounts of this mission:—

Ranghee Hoo—Mr. Shepherd labours here. Mr. King visits the natives on the Sunday, and on the Wednesday makes excursions to the neighbouring places, for the purpose of imparting religious instruction. At the quarterly meeting in July he reports—"During the last 3 months I have attended to the school as usual: the scholars are improving in their learning and behaviour: from 7 to 10 boys have

attended the school, and 7 girls, and 3 adults."

In November he writes—

"The natives here continue to behave quietly towards us: the scholars, and those who live in our houses, are increasing in knowledge; they attend divine service, and are fond of singing hymns. Their parents are much pleased to see them write, and to hear them read, and say that they are missionaries, and employ them to write to me for anything they may want. It is pleasing to visit the other settlements, and see so many natives, young and old, assemble together to sing and pray with their teachers. In past years, they stood without, pelting our houses with stones, driving and killing our goats, stealing our fowls, breaking our fences, and using all manner of obscene and cruel language. There is evidently a great change in their outward behaviour.

Kiddee Kiddee.—This station is occupied by Messrs. Kemp, Clarke, Hamlin, and their wives. Mr. Kemp and Mr. Clarke are employed on the Sunday, and at every other convenient opportunity, in imparting religious instruction to the natives resident with them, who seem from time to time to pay increasing attention to the great truths which are proclaimed to them. Of the services at the station, Mr. Clarke gives the following account:—

"The religious instruction of those about us is especially attended to, twice on the Sunday, and one evening in the week: and every morning and evening all the natives in the settlement are assembled together for prayer in our little chapel. Some of our natives seem fully convinced that they are sinners; but the same obstacles prevent them from closing with the offers of mercy, as prevent multitudes in our own and every other country: they want to go to heaven, they tell us, but they want also to live after the course of this world."

Mr. Clarke reports, in July, that the attention of those who are under instruction has been pleasing during this and the preceding quarter. There were then in the boys' school, 14 boys and 6 adults; in the girls' school, 13 girls; some of whom were living in his house, the rest in Mr. Kemp's: the total number under instruction, besides several working natives who attend, was 33, residing in the two families. Several had left during the quarter, of whom he entertained a favourable opinion: they could read and write their own language with propriety. Of those who were under their care in November, Mr. Kemp remarks—

"It will afford you great pleasure to hear that we have considerable encouragement from the rising generation, to persevere in the work of the Lord. The native adults who live with us are very regular in their attendance on the means of grace: some of them, I hope, begin to feel some concern for their souls. Their conduct in general is pleasing."

He adds—"We do not meet with much encouragement in visiting the native villages; but we hope, if they will hear what we have to say, our labours shall not be in vain. We hope to visit the villages more frequently, which, I trust, will be attended with good."

The outward improvement of the natives is considerable.

Pyhea.—Besides the Sunday services for those who are immediately connected with the mission, the Rev. Messrs. Williams and their associates make excursions in various directions among the natives. Mr. Henry Williams has also

commenced a service on board one of the ships in the Bay, for the benefit of the sailors.

The want of a room sufficiently large for the natives to assemble in for prayers, has induced the missionaries to commence a building 40 feet by 20, which will serve for this purpose, and as a school.

There were in the schools, in July, 24 men and boys; and in the girls' school, 10. Mr. H. Williams writes, with reference to them, in October:—"The schools make considerable progress, and the children are anxious to be taught. We have many men and women under instruction—indeed, all who are in our employ. We could enlarge the schools considerably, but we want the means to instruct and feed the scholars."

At *Kauakaua* ten acres of land had been purchased, which Mr. R. Davis was employed in getting into cultivation; there appear, however, to be some obstacles in the way, which were not at first contemplated.

Intelligence of a distressing nature was more recently received. Disturbances having been renewed among the natives in the vicinity of the Wesleyan settlement at Whangaroa, several of the Church missionaries, with a party of natives from Kiddee Kiddee, went thither to the assistance of their friends. They soon returned, accompanied by the Wesleyan missionaries, one of whom, Mr. Turner, was to proceed to Port Jackson. Mr. W. Williams gives the following particulars, under date of the 18th of January, from Pyhea:—"The whole of the premises at Whangaroa, which have been put up at a great expense, are now destroyed, either by fire or in some other way, and the property has been carried abroad, to any place within distance. Intelligence was then received that Shunghee was killed; and the natives belonging to Kiddee Kiddee said that the missionaries would certainly be stripped of every thing that they possessed, according to the New Zealand custom; and recommended them to do the best for themselves. In addition to these things, we have every reason to be apprehensive for the safety of this settlement; it being probable, that if one part of the mission is broken up, the natural disposition of the natives would lead them to complete their work in the destruction of the whole. Mr. Williams adds, on the 22d,—"Since I finished my letter on the 18th, we have received news which leads us to suppose that Shunghee is either dead, or very near his death, from the wounds which he received at Whangaroa. If this be true, all that we have anticipated respecting our settlements is likely to come to pass."

The support which God mercifully granted to his servants on this trying occasion is abundantly shewn by the sentiments which they express. Mr. H. Williams writes:—"About 9 o'clock, a messenger from Kiddee Kiddee brought a letter stating that Shunghee was dead, and that they hourly expected to be turned out of doors, and plundered of every thing. Our boat was sent up immediately to fetch Mrs. Clarke, as she was not well; the remainder purpose to stand to the last. We felt thankful to the Lord that our minds were preserved free from that anxiety which might be expected, believing that, be it as it might, he would overrule all to the glory of his majesty."

Dispatches since received have been, however, of an encouraging nature; and from some dated chiefly in September, 1827, a few extracts are subjoined.—"The natives around us are, at present quiet, but

I do not expect that they will continue so long; there is much ill will existing among the tribes at this part of the island. Shunghee is much recovered, and will probably resume his operations in the spring, if he can assemble a force: but there is no calculating on their movements; for those who are acting in alliance one month, may the following be at war, and the third month acting in conjunction against a common foe. Our prospects are more pleasing than they have been; and we now hope to go out regularly among the natives who live within our reach; so that the greater number may be visited once a fortnight; we have made the attempt, and find it practicable, with a few exceptions. We all continue in health and peace. On a review of the whole mission, I think I may say that all our operations are proceeding decently and in order; for this we may praise the Lord of all. We need daily the renewing influence of the Holy Spirit; and that we may obtain it, we would beseech you to bear us up by your supplications;—that you have done so is manifest, and it has encouraged us greatly." [See *Whangarooa.*]

NICKERY, a settlement on a river of the same name, Guiana S. America. The Rev. F. A. Wix, missionary from the *N. M. S.* commenced his labours in 1823. He discharges the duties of a chaplain to the garrison, and devotes the remainder of his time to the instruction of the Arrowack Indians and the negroes.

NOACOLLY, a town in the district of Tipperah, India, N. Chittagong, near the Burman dominions. In this place and the vicinity are the descendants of the Portuguese, who settled at Chittagong about a century ago. They are of the lowest class, extremely poor, and but little removed from Paganism; many of them are so entirely incorporated with the natives, as hardly to bear a distinguishing mark, except in the name of Feringees, or Christians. They profess the Roman Catholic religion, but are generally ignorant of its tenets. Through the instrumentality of T. C. Plowden, Esq. resident at Noacolly, schools have been established by the *C. K. S.* for the benefit of the children of this long-neglected people. A faithful missionary is greatly desired, and might be eminently useful.

NOGAY, a race of Tartars inhabiting the Steppes on the N. side of the Caucasian mountains and Black Sea.

Mr. D. Schlatter visited this place, in 1823, at his own expense. He found the people entirely destitute of religious knowledge; and that he might instruct them in the truths of revelation, he subjected himself to privations and hardships almost unheard of. Though no fruit has hitherto crowned his self-denying labours, he yet cherishes the hope of ultimate success.

NORFOLK ISLAND, an island in the S. Pacific Ocean, about 15 m. in circuit, which was discovered, uninhabited, by Captain Cook, in 1774. It is well wooded and fertile, and has been used as a place of banishment for refractory convicts from Botany Bay. The settlement was made, in 1788, and contains at least 10,000 inhabitants. E. long. 168° 12′, S. lat. 29° 4′. The *S. P. G. F. P.* has employed school-teachers on this island.

NORTH AMERICAN INDIANS, aboriginal inhabitants of N. America, a remnant of whom remain among the white population in several of the States; while the great body are roving through the forests, and obtain a precarious subsistence by the chase. In their

rude state, they almost universally believe in the existence of a Supreme Being, whom they call the Great Spirit, and whom they worship as the Creator and Preserver of all things. Their notions of him are, however, very obscure, and their belief has very little practical influence. They are remarkable for paying a debt of gratitude, and also for revenging injuries. Dr. Morse has lately travelled very extensively among them, on a commission from the government of the United States, with a view to ascertain their numbers and condition; and the following is an abstract of his official report to the Secretary of War on the subject of their population. 1. Those E. of the Mississippi amount to 120,625; 2. Between the Mississippi and the Rocky Mountains, 179,592; 3. W. of the Rocky Mountains, 171,200. Total 471,417. The details of the 1st division are as follow: Maine, 956; Massachusetts, 750; Rhode Island, 420; Connecticut, 400; New York, 5184; Ohio, 2407; Michigan and N.W. Territory, 28,380; Indiana and Illinois, 17,006; Virginia, Carolinas, and Florida, 5497; Creeks, 20,000; Cherokees, 11,000; Choctaws, 25,000; Chickasaws, 3625. Of the 2d division, the following is the estimated population, in districts: viz. W. of the Mississippi, and N. of the Missouri, 33,150; between the Missouri and Red Rivers, and the Mississippi and the Rocky Mountains, 101,072; and between the Red River and Rio del Norte, 45,370. The whole number of tribes and branches dispersed over this vast tract of country is about 260; of which about 70 are in the 1st division, 90 in the 2d, and 100 in the 3d. Between 1784 and 1821, the government of the United States purchased land of the Indians amounting to nearly 192,000,000 acres. In consideration of such land and under treaties, at the last date, annuities were payable to the Indians by the States to the amount of 154,275 dollars: of this sum, 73,600 are annuities for different periods, from 5 to 20 years, the last of which will terminate in 1834; 650 dollars are for life; and 80,025 dollars are permanent annuities. Many of the tribes, where missionaries have laboured, have appropriated their annuities to promote the establishment of schools. By an act of Congress, in 1819, the annual sum of 10,000 dollars was given for Indian civilization and improvement, under the direction of the President, to be distributed among individuals or societies, who have established, or who may contemplate establishing schools for the education of Indian children, and who desire the co-operation of government. The distribution of this sum is to be governed by the following regulations:—The situation selected, and a plan of the proposed buildings, with an estimate of the costs, must be submitted to the Secretary of War to be laid before the President. Government will, if it has the means, and approves of the arrangement, pay two-thirds of the expense of erecting the necessary buildings, and aid the operations of the schools according to the number and progress of the pupils. This provision is made for the Indians, within the United States, and those in the adjoining country already described. Among the 170,000 inhabiting the country between the Pacific and the Rocky Mountains, no missions have been attempted; among the 180,000 between those Mountains and the Mississippi, missions are chiefly confined to the *Osages* and the migration of the *Cherokees*; among the 120,000 scattered through the

States between the Mississippi and the Atlantic, missions are in active operation. On many of the tribes inhabiting this territory, and on others now extinct, were formerly bestowed the missionary labours of *Elliot*, the *Mayhews*, *Bourne*, *Edwards*, the *Sergeants*, *Kirkland*, *Wheelock*, *Rauch*, *Zeisberger*, *Occum*, and others. Within the last few years, missions have been established among the *Creeks*, *Choctaws*, *Chickasaws*, and *Cherokees* of the Southern States; while in *Indiana*, *Illinois*, *Michigan*, and the *North-west Territory*, about 45,000, open a wide field for benevolent exertions. Among the *Chippeways* of the last two states, upwards of 15,000 in number, missions have been recently formed. To the Indians of *Ohio*, of whom there are about 2400, attention has been given by different bodies. In the state of New-York, upwards of 5000 Indians, consisting chiefly of *Oneidas*, *Senecas*, *Onondagas*, and *Tuscaroras*, the remnants of the former confederacy of the *Six Nations*, together with 2500 of various tribes in New England, have been supplied for many years, more or less, with moral and religious instruction. To the north of the United States, in the British territories, it is given to the *Mohawks*, *Delawares*, *Chippeways*, and *Red River Indians*. To the north of these, in the extensive territories of the Hudson's Bay Company, and in the vast country beyond, are numerous wandering tribes, who begin to excite the sympathies of British Christians, but no estimate is yet formed of their number. The same remark may be made of those on the North American continent, who range the country southward of the territory of the United States. Among the *Mosquitos*, in the Bay of Honduras, however, a mission has been attempted.

NORTH WEST INDIANS, aboriginals of British America, inhabiting the vast territory from the United States to the farthest known point towards the North; and from Canada to the N. Pacific Ocean, a distance of nearly 4000 miles. Little is known of the population of the numerous tribes in this section of country; among whom, if we except the *Red River Settlement*, south of Winnipeg Lake, no Protestant missionary is found. The North West and Hudson's Bay Companies conduct an extensive fur trade with the Indians in this vast range of country, and are disposed to favour missionary efforts for their spiritual good. The Rev. John West, late chaplain to the Hudson's Bay Company at the Red River, gives the following picture of these natives:—

"It is painful to consider the state of the numerous tribes who wander through this vast territory, hitherto unheeded, and strangers to British missionary exertions. They rove through the woods and plains with all the wretched appearance of gypsies in England. They appear to be sunk into the lowest state of degradation. Their life seems to be one constant course of difficulties in procuring subsistence; and they wander through it without hope and without God in the world. When shall this hitherto neglected race come to the knowledge of the Saviour?"

This description relates to those who inhabit the country between the Rocky Mountains and Hudson's Bay. Concerning those between the Rocky Mountains and the Pacific, in the N. W. Company's territory, the Committee of the *C.M. S.*, in their 20th report, give the following particulars:—

"It has been suggested to the Committee, that the western part of British America offers a more extensive, promising, and practi-

cable field for missionary labours, than any other in that quarter of the globe. The climate is, in general, temperate, the soil seasonably productive, and the surface of the country level. The people are not savage, ferocious, and wandering; but settled in villages, and in several respects somewhat civilized, though still in the hunter state; with few arts, no letters, no general knowledge, but a great desire to be taught by white men, whose superiority they clearly discern."

NOVA SCOTIA, a British province in N. America, bounded N. by the Gulf of St. Lawrence, W. by the Bay of Fundy, and N. W. by New Brunswick. The other sides are washed by the Atlantic. The population is estimated at about 100,000, principally English; though there are many Scotch and Irish. The established religion is that of the Church of England. The means of grace are enjoyed by many, through the active exertions of benevolent associations. The *S. P. G. F. P.* has more than 40 stations in the province, and employs nearly 30 missionaries, more than 40 schoolmasters, and several schoolmistresses. Between 3 and 400 children are enjoying the blessings of religious instruction. In 1823, there were 685 communicants, at 11 stations. The *W. M. S.* has, for some years, employed, in Nova Scotia, a number of agents. The following are extracts from the last district report;—

Halifax Circuit.—"We have thankfully to state, that the cause of God is by no means declining in this circuit. In *Halifax*, we have added, during the 2 past years, 19 members. There is not, in the connexion, a society more steady and consistent: we have peace in our borders, and our congregations are large and attentive. Our Sunday school, of 206 children, is prospering."

Lunenburgh Circuit.—No report.

Liverpool Circuit.—"The society in town continues in a state of growing stability, unity, and peace; the Sunday school continues active and useful in its operations; and the prospect, on the whole, is encouraging."

Shelburne and Barrington Circuit.—"The sphere of labour in this circuit is very extensive. Our congregations are, in general, large and attentive, particularly at *Barrington* and *Cape Negro*."

Yarmouth Circuit.—No report.

Horton and Windsor Circuit.—*Horton.*—"We have had a little success the last two years; a few have been added to the society, and it is hoped, to the Lord, during the last year." *Windsor.*—"During the greater part of the past year, there has been an unusual degree of affliction and mortality among the inhabitants, which, by the blessing of God, has been sanctified to them."

Newport Circuit.—"The society has increased 17 in number, and 12 others are on trial."

SCHOOLS.—"We have formed a Sunday school at *Kempton*, and have been making arrangements for the establishment of others."

Parrsborough and Meccan Circuit.—"Our members are growing in grace, and regular in attending their classes. Another very commodious chapel is erected and finished at *Nappau*, where our congregations are large."

Wallace Circuit.—"The religious state of the society may be considered as prosperous."

Charlotte Town Circuit.—"In *Charlotte Town*, the members, including the class across the harbour, are much united in Christian

affection, striving together for the faith of the Gospel, and unanimous in their efforts to co-operate with the missionary for the promotion of the work of God.

"At *Little York*, the society, which consists of about thirty members, is very stedfast: several who united themselves in church fellowship during the first year of our labours in this place, are now excellent members.

"A new preaching place has been opened at the *North River*, about four miles from *Charlotte Town*, the fruit of which already appears. Nine persons have been united together, and now regularly meet in class."

SCHOOLS.—"There are three Sabbath schools in the *Charlotte Town* circuit;—viz. one at *Charlotte Town*, consisting of 140 children; about 40 children at Township, No. 49, and the same number at *Little York*."

Tryon and Bedeque Circuit.—"In *Tryon* a large increase of our congregations has taken place. They are far more attentive than formerly, and are frequently deeply affected."

"In *Crappaud*, which is a neighbouring settlement about 3 miles distant, the prospects at present are good."

"In *Bedeque*, the congregations have not been so large for the last few months. We have preaching at three other places, one 4 miles, another 6 miles, and the other 10 miles, from the preacher's residence, once a fortnight on the week nights, but no classes have as yet been formed."

SCHOOLS.—"There are two Sunday schools in the circuit, one in *Bedeque* and one in *Tryon*, which, until the approach of the last winter, were in successful operation; but here they always suffer an interruption of six months in the year, owing to the badness of the roads, and the inclemency of the weather in the fall of the year, the winter, and the spring."

Murray Harbour Circuit.—"The state of this circuit is, at this time, in rather a growing condition."

"At *Three Rivers* we have a small and poor society who are endeavouring to build a chapel; towards which they have subscribed about £60. There is not a minister of any other denomination within the compass of this circuit."

NUDDEA, the capital of an extensive district of the same name, Bengal, Hindoostan, on an island at the confluence of the Hoogly and Jellnghy rivers, 60 miles above Calcutta. It is the great seat of native literature in Bengal. The *Baptist missionaries* at Calcutta have prepared tracts in the Sungskrit language, to communicate their message to the learned men in this populous city in the most acceptable form, and the result has been highly gratifying. A number of these publications, which, in any other shape, would probably have been rejected with contempt, were received with great readiness; and thus, in the language of the missionaries,—"The Gospel was introduced into the only University of Bengal, by means of publications in the Latin of the East."

NULALIWU, a place in the Molucca Islands, containing about 400 inhabitants, who were formerly Christians; but were conquered by the Mahomedans, who burnt their churches, destroyed their Bibles, and reduced them to a wretched state of ignorance and idolatry. Through the instrumentality of the Rev. Mr. Kam, missionary at Amboyna, the people renounced idolatry, and destroyed their idols and devil-houses.

O.

OAHU, one of the Sandwich Islands, 130 miles N. W. Hawaii, 46 long by 23 broad. The high mountains, and very fertile valleys, interspersed throughout the island, exhibit very romantic scenery, and render it by far the finest of the group. The salt lake, situated among barren hills, about 6 miles W. N. W. Hononooroo, is one of the greatest natural curiosities found in the islands. It is an insulated body of water, about 2 miles in circumference, a small distance from the sea, supposed to be a little above its level, and is entirely saturated with common salt. It is supplied by a salt spring issuing from a neighbouring hill. The salt chrystalizes in vast quantities at the bottom of the lake, and forms a continuous white crust from shore to shore. The salt thus formed is procured in considerable quantities for use. The population was formerly estimated at 60,000; but after a survey of the island, the missionaries have estimated the houses at 4000, and the inhabitants at 20,000. This is the residence of the King, the seat of government, the abode of all the principal chiefs of the other islands, and of most of the persons of influence in the whole group.

Honoooroo, a large town, with a good harbour, in the island of Oahu, which occupies about one square mile, and contains about 550 houses. The village is estimated to contain between 5 and 6000 inhabitants, besides foreigners, of whom, at times, there are considerable numbers. There are about 16 merchants, including the American Consul, who reside here constantly to transact business with the natives, and with the masters of vessels, who are continually putting in for supplies. After a prosperous voyage, the first American missionaries to the Sandwich Islands, entered the harbour April 18th, 1820, and commenced their labours of love among these long neglected heathens. They soon settled on a piece of land, assigned for the purpose, about half a mile from the village, where the first temple on these islands for the worship of the living God has been erected.

In 1822, Mr. Bingham began to preach in the native language; and the King and Queen, as well as some of the chiefs, have been numbered among the pupils in the schools. On the first Monday in January, 1822, the press was put in operation, and the first sheet of a Hawaiian spelling-book was struck off; the distribution of which gave an immediate impulse to the work of instruction.

The number of regular scholars soon amounted to about 200, and the progress of the learners, generally, was very apparent. Soon after the missionaries arrived, a subscription was opened for an *Orphan School Fund*, which is favoured by foreigners, and, in little more than a year, the sum subscribed exceeded 800 dollars. In June, 1824, the chapel was burnt down, but, in about a month, it was replaced at the charge of the natives, by a larger and more substantial structure. A week-day service was begun at Waititi, a village about 4 m. distant. The Rev. Mr. Ellis, with 2 native teachers, of the *L. M. S.*, entered into the labours of this station. The effects of them were truly delightful. As the brethen took their evening walks they derived high gratification from hearing the hymns of the chapel and the lessons of the schools recited by the people, instead of the monotonous sounds of their ceaseless "hura," or praise to their gods and departed

heroes; while the book, the slate, and the pen, were superseding games of chance and other hurtful amusements, which formerly consumed much of the people's time. The power of true religion was manifested in the daily conduct of many of the chiefs, as well as in that of the people. Several of them uniformly asked a blessing, and returned thanks at their meals, surrounded by their friends and domestics, who frequently amount to 40 or 50 persons. They were also known to attend, morning and evening, to their devotions.

Mr. Ellis wrote, in 1824:—"In addition to the usual good attention given to the preaching of the word, and other public means of grace, a considerable awakening has taken place here, among the chiefs and teachers, and many of the people. Many new schools have been established; and there is a great increase of scholars, who continue diligent and persevering. About 600 were present at a public examination on the 19th of April. We have 796, under 22 native teachers, who attend at school twice, and some of them three times, every day; besides which, there are a good many small schools among the people, the teacher of which is, perhaps, himself a scholar in one of the larger schools. Indeed we cannot train up the teachers fast enough to satisfy the demands of the people for them. So great is the attention of the people to their books, that we never walk through the town without seeing several passing from one place to another with their books in their hands.

"The chiefs, particularly Karaimoku and Kahumanu, have taken a very decided stand in favour of Christianity."

A fact communicated by Mr. Ellis, in a private letter, ought to be mentioned, as forcibly illustrating the value which the chiefs put on instruction: he says—

"Previously to my leaving (a circumstance rendered necessary by the illness of Mrs. Ellis), I publicly asked the chiefs what I should bring them out when I returned from England; they answered, simultaneously—COME BACK YOURSELF, AND WE HAVE NOTHING ELSE TO DESIRE."

In 1825, the hearers increased to nearly 3000, and Karaimoku ordered a large stone chapel to be erected for their accommodation. The scholars were nearly 2000, and the teachers 40. The health of Karaimoku had then for some time been on the decline. This was the more to be regretted, as advantage seemed to have been taken of his illness to inflict a most serious injury on the morals of the people. A law had been made, and strictly enforced, to prevent females from resorting on board vessels for evil purposes; the captain and crew of a schooner, belonging to the United States, and lying off Hononooroo, had recourse to the most violent outrages, in order to procure the repeal of this law. Boki, who visited England, was at the head of the government during the illness of his brother Karaimoku; though well disposed toward the mission and the morals of the people, he had not courage to bear up against the violence of this officer and his crew, supported as they were by other sailors; and took such measures as led to the renewal of the evil, which had, with so much advantage to the people, been suppressed.

The results of an examination of the schools at this station and its vicinity, on the 19th of April, 1826, exhibited such evidence of improvement and advancement in civilization, as excited the surprise of the foreign visitants

present. The Gospel of Matthew, in Hawaiian, translated by Mr. Bingham, then just finished, and another translation of the same Gospel by Mr. Richards, were produced on this occasion. [See *Sandwich Islands.*]

ODESSA, a populous sea-port town, on a small bay of the Black Sea, between the mouths of the rivers Dniester and Dnieper. It was founded in 1792, by Catherine II. Population, in 1820, 40,000. The *E. J. S.* sent out Messrs. Frederic L. Bezner and Bernhard Sallet, in 1820, to labour among the Jews in the vicinity of the Black Sea, who remained there some time to acquire the language spoken by the Polish Jews. They have since visited many Jews in the neighbourhood, among whom they have distributed Bibles and Tracts.

OESEL, an island in the Baltic Sea, at the mouth of the gulf of Riga, containing, with 2 small neighbouring islands, a population of 35,000. A missionary of the *U. B.* has laboured here several years, and, amid much persecution, has been protected by government.

OHONOQUAGIE, formerly an Indian town on the bank of the Susquehannah. In 1762, the *S. prop. G.* in New England, sent out 3 missionaries to christianize the Indians. They were cordially received; but, as little success attended their efforts, the station was soon abandoned.

ONEIDAS, one of the Six Nations of Indians, inhabiting the country S. of Oneida Lake, in the W. part of New York, called the Oneida Reservation. They are divided into 3 tribes, the Bear, the Wolf, and the Turtle. Their present number is estimated at upwards of 1100. This nation receives an annuity from the State of New York of 3552 dollars, for lands purchased of them in 1795, and an annuity of about 600 dollars from the United States. They have their name from their former pagan deity, which was an *upright stone*, as the word signifies in their language. For many years there has not been a pure Oneida among these Indians, from their having been mixed with whites of different nations. In 1776, the Rev. Samuel Kirkland, patronized by the *corporation of Harvard College*, visited the principal town of the Oneidas, accompanied by 2 or 3 other missionaries and schoolmasters from Dr. Wheelock's Indian school. A flourishing school had already been commenced; the people were anxious for the permanent establishment of a minister, and Mr. K. consented to continue with them, provided they would engage to abandon their habits of intemperance. To this they consented, and took efficient measures to prevent the sale of ardent spirits. Drunkenness soon disappeared, in a great measure, and many received the truth in the love of it. In 1773, Mr. Kirkland was received under the patronage of the *Society in Scotland for Promoting Christian Knowledge*. During the revolutionary war, his labours were interrupted; but after peace was restored, at the request of the Indians, he returned and found them very desirous of religious instruction. He died in 1808, after having laboured among the Indians more than 40 years. In 1809, the *Northern M. S.* employed Mr. Jenkins, as a missionary among the Oneidas. They have also received the attention of the *Friends* and other benevolent associations, by which they have been supplied with religious teachers. The *Episcopal church* of New York, supported Mr. Eleazer Williams, several years, at *Oneida Castle*. He is the son of a chief of the Iroquois nation, and was licensed by the Bishop of New York, in 1816, in compliance with

the earnest request of the Oneida chiefs. He became eminently useful to the pagan party, who, in 1817, renounced their idols, professed the Christian faith, and united with the old Christian party in erecting a new place for public worship, which was consecrated in 1819. In 1821, the communicants were between 40 and 50.

The *Hamilton B. M. S.* supports a school at *Oneida Castle*, which, in the early part of 1824, consisted of 30 pupils. They have also stationed a missionary, a carpenter, and a blacksmith here. In March, 1824, a church was formed, consisting of 20 members. As a tribe, the Oneidas have made considerable progress in civilization.

ONONDAGAS, formerly the principal tribe of the Six Nations of Indians, who inhabited the State of New York. Onondaga, the chief town in Onondaga county, 149 m. N. W. New York, and 50 from Utica, was their principal settlement, and the seat of Indian power. They are now scattered in small numbers in different parts of the State, and in Upper Canada; only 2 or 300 remain at Onondaga. They receive annually 2000 dollars from the State of New York, being the interest of sales of the "Military Tract." Of this sum, 1000 dollars belong to those at Onondaga, who are represented to be sober and well disposed. They acknowledge the Bible to be a revelation from God, and many of them are anxious for the instruction of their children. About 1760, the *U. B.* sent 2 missionaries to Onondaga, who were cordially received; but the mission was soon relinquished. Other benevolent individuals, who have occasionally laboured among them, have met with a kind reception.

OODOOVILLE, a populous parish, district of Jaffna, Ceylon, 5 miles N. Jaffnapatam, and about 2 miles N. E. Manepy. It stands on an extensive plain, covered with groves of palmyra, cocoa-nut, and other fruit trees, in the midst of which are many villages of natives and idol temples. The Rev. M. Winslow, from the *A. B. C. F. M.*, arrived here in 1820. Mr. F. Malleappa is the native preacher. Mr. Poor established the first school here, in 1818. In 1823, there were, exclusive of the boarding-school, 9 schools connected with the station, containing more than 330 pupils. The boarding-school was also flourishing. In 1823, it consisted of 32 boys and 8 girls. A Sabbath-school of 165 scholars was commenced in 1823. The congregations are large and attentive. A number, it is hoped, have been savingly benefited; and others are seriously disposed. In 1823, 9 natives had united with the church. The anxious inquiries of the natives respecting Christianity, afford much encouragement to the missionaries. [See *Jaffna.*]

OOTTUR PARRAH, a village in Bengal, Hindoostan, near Calcutta, in the Cossipore district. The *C. K. S.* established a school here in 1822, which then consisted of 100 scholars.

ORENBERG, a town in a province of the same name, in Asiatic Russia, on the Ural, about 600 m. N. E. Astrachan, containing 2000 houses, and surrounded by numerous hordes of Tartars. The permanent Tartar population, residing in town, is also very considerable; while numbers become temporary residents from different parts of the province, and from the most remote districts of Tartary. It is the great thoroughfare for caravans between Siberia and Great Tartary, and European Russia. E. long. 55° 4′, N. lat. 51° 46′. The Rev. C. Fraser, G. M'Alpine, and J. Gray, from the *S. M. S.*, commenced their labours here, in 1815,

with W. Buchanan, the native assistant. This mission was originally designed for the instruction of the *Kirghisian Tartars*, who were settled in tents in the vast Steppes, N.E. and S. of Orenberg. They are described as a very degraded, listless race of beings, but less savage than the mountaineers of Caucasus; they are professed Mahomedans, but, in general, ignorant of the doctrines of that religion. They, however, received the messengers of mercy with gratitude and joy; and manifested an earnest desire to become acquainted with the truths of Christianity. For several years the missionaries prosecuted their benevolent designs among these destitute and despised wanderers, and not without cheering prospects of ultimate success. Many discontinued their stated Mahomedan sacrifices, and made rapid progress in Christian knowledge, and 2 or 3 gave evidence of piety. One of the principal chiefs expressed a desire for the permanent establishment of a missionary among his people, and measures were taken to comply with his wishes: a school was about to be established in Orenberg, for the Kirghisian children and youths. Tracts had been prepared, and the New Testament translated into the Orenberg Tartar; when, by the order of government, the body of the horde was removed into an extensive Steppe beyond the precincts of the Russian territory, where they have become so disunited among themselves, and so hostile to the Russians, that it is deemed unsafe for the missionaries to continue their itinerations among them. Some of the missionaries have removed; others still continue their labours at Orenberg, and among other tribes of Tartars. The New Testament and other suitable books and tracts are extensively circulated at this station; and, in addition to the regular distribution which is made among the strangers at Orenberg, the missionaries have taken several tours 2 or 300 miles, visiting all the principal villages in their way, conversing with the Mollahs, and giving books to those who could read them. From 1820 to the close of 1822, they had distributed upwards of 1000 Testaments, 2150 copies of separate books of the Scriptures, and 1840 tracts. In their itinerating excursions, and in their labours among the Tartars, they have been much assisted by Walter Buchanan, a converted Caucasian, one of the youths ransomed at Karass, who is distinguished for his piety, Christian zeal, and knowledge of the Scriptures.

Oufa, or *Ufa*, the capital of the government of Orenberg, Asiatic Russia, 230 miles N. by E. Orenberg, near the junction of the Belaia and Oufa rivers, E. long. 56°, 18′, N. 54° 42′. Population, 14,000. Though no Tartars reside within the city, except the Mufti and merchants, yet it is so constantly resorted to by them for the purposes of trade from the neighbouring villages and districts, that, to a stranger, more than half the inhabitants would appear to be Tartars. In 1820, Messrs. Alpine and Gray, missionaries at Orenberg, made a tour to this city for the purpose of ascertaining the number of Bashkurts and Tartars in the vicinity, and the expediency of attempting a permanent mission among them. They distributed about 300 copies of the Tartar New Testament and tracts, which were eagerly received, and many pressed on them for copies when their supply was exhausted. The Oufa Tartars are an industrious people; most of them can read. They are firmly attached to the religion of the false prophet. In subsequent visits, the missionaries have distributed many books, and it is to be hoped a missionary will soon be settled here.

OTTAWAS, the remnant of a once formidable tribe of Indians, now consisting of about 3000, dispersed in the states of Ohio and Michigan, the largest and most opulent in that vicinity. They are indolent and superstitious; and, in consequence of their intercourse with vicious whites, have become exceedingly degenerated. Through the instrumentality of the Rev. Mr. M'Coy, *Baptist missionary* at Carey, they have made some advances towards civilization, and are desirous that their annuities, which have formerly been chiefly expended for whiskey, should be appropriated to the improvement of their children, and the support of religious institutions among them. By a late treaty, the United States government has appropriated 1500 dollars annually, for the support of a blacksmith, agriculturist, and teacher among them, and appointed the Rev. Mr. Sears, Baptist missionary, as teacher. The *B.B. F. M.* has contemplated a permanent mission among this tribe. In 1822, the *Western M. S.* commenced a mission for their benefit, in the N. W. part of the state of Ohio, on the banks of the *Maumee*, or Miamee of the lake, near the W. end of lake Erie: The Rev. L. Robbins, and A. Coe, missionaries; —— Clark, physician; J. Barnes, L. Sacket, I. Van Tassel, M'Pherson, W. Potter, Miss Stephens, and Miss Biggs, assistants. In 1823, the society possessed property here valued at about 10,000 dollars, and had received, the same year, 300 dollars from the secretary of war. In 1824, the school consisted of about 40 children, 20 of whom could read in the Testament, and all were becoming daily more pleased with the industrious and active habits of civilized life. The children of the Munsees and Delawares are also instructed in the school. The chiefs and parents of the children are becoming more friendly, and the missionaries begin to exert a salutary influence.

P.

PAARL, a settlement in Cape Colony, S. Africa, about 45 m. N.E. of Cape Town. There is a Dutch church in the place. Here, and in the vicinity, are about 5000 heathens.

The Rev. E. Evans, from the *L. M. S.*, commenced a mission here in 1819, which was designed more particularly for the Hottentot slaves. Several years previous to its commencement, a chapel had been built, in which missionaries occasionally preached. Soon after the arrival of Mr. Evans, an *A. M. S.* was formed, to which the slaves contributed so liberally as to require restraint rather than incitement. Schools were established, in which, in 1823, more than 200 children and adults were instructed. The number of hearers in the Paarl, and the vicinity, are about 1100 whites, and 1200 coloured people. The number in communion is 27, all of whom adorn their Christian profession. The Rev. Mr. Miles, of Cape Town, who lately visited this station, says that the mission school here is well conducted. For the benefit of such as cannot attend the day school, an evening school, held on two days of the week, has been lately opened. A schoolmistress has been engaged, at a small stipend, to instruct the female slaves and their children. At a public examination, which took place during the year 1826, the progress which had been made by the scholars, was observed with great satisfaction. It is in contemplation, if funds can be provided, to establish schools in all the surrounding country of the district, as one means of counteracting

Mohamedanism, which prevails in this vicinity.

PACALTSDORP, formerly called *Hooge Kraal*, a settlement of Hottentots, Cape Colony, S. Africa, in the district of George, 3 m. from the town of that name, and 2 from the sea. The *L. M. S.* commenced a mission here in 1813.

Mr. Campbell gives the following account of its origin:—

"About 250 m. from Cape Town, my waggons encamped in the vicinity of George, a town then just commencing. Soon after my arrival there, I was visited by Dikkop, or 'Thickhead,' the Hottentot chief of Hooge Kraal, situated about 3 m. distant, together with about 60 of his people, who expressed an earnest desire that a missionary might be stationed at his residence. On asking his reason for desiring a missionary, he answered, it was that he and his people might be taught the same things that were taught to white people, but he could not tell what things these were. I then requested him to stay with us until sun-set, when he would hear some of those things related by Cupido, who was a countryman of his, and my waggon-driver. Dikkop and all his people readily agreed to stay till evening. To Cupido they listened also with much attention the following morning. I inquired whether they were all desirous of having a missionary to settle among them, which was answered unanimously in the affirmative; but, like their chief, they could not assign any reason, except to be taught the same things which were taught to the white people. A very aged, miserable-looking man coming into the hut during the conference, with scarcely a rag to cover him, excited my attention; he came and took a seat by my side, kissed my hands and legs, and by most significant gestures, expressed his extreme joy in the prospect of a missionary coming among them. His conduct having deeply interested me, I asked him whether he knew any thing about Jesus Christ? His answer was truly affecting—'I know no more about any thing than a beast.'

"Every eye and ear were directed toward me, to learn whether a missionary would be sent to the Kraal; and when I told them that an excellent missionary, I had no doubt, would be soon with them, they expressed, by signs, a degree of joy and delight which I cannot possibly describe. Mr. Pacalt arrived soon after my departure."

On Mr. Campbell's second voyage to S. Africa, he again visited Hooge Kraal, in June 1819. In his account of this visit he thus describes the striking change which had been effected by the blessing of God on the labours of the missionary, who had been a few months before removed to his heavenly rest:—

"As we advanced toward Hooge Kraal, the boors, or Dutch farmers, who had known me on my former journey in that part of Africa, would frequently assure me, that such a change had been produced on the place and people since I had left it, that I should not know it again. The nearer we approached the settlement, the reports concerning its rapid improvement increased, till at length we arrived on the spot, on the evening of June 2.

Next morning, when the sun arose, I viewed, from my waggon, the surrounding scene, with great interest. Instead of bare, unproductive ground, I saw two long streets with square-built houses on each side, placed at equal distances from one another, so as to allow sufficient extent of ground to each house for a good garden: a well-built wall, 6 feet high, was in front

of each row of houses, with a gate to each house. On approaching one of them, I found a Hottentot, dressed like a European, standing at his door to receive me with a cheerful smile. 'This house is mine!' said he, 'and all that garden!' in which I observed there were peach and apricot trees, decked with their delightful blossoms, fig-trees, cabbages, potatoes, pumpkins, water-melons, &c. I then went across the street to the house of a person known by the name of Old Simeon—the very man who sat in such a wretched plight, by my side, in the hut, when I first visited the place, and who then said he knew no more about any thing than a brute. I was informed that he had become a Christian, had been baptized, and named Simeon; and because of his great age, they called him Old Simeon. I found him sitting alone in the house, deaf and blind with age. When they told him who I was, he instantly embraced me with both hands, while streams of tears ran down his sable cheeks. 'I have done,' said he, 'with the world now! I have done with the world now! I am waiting till Jesus Christ says to me, Come! I am just waiting till Jesus Christ says to me, Come.'"

"The case of this singular monument of the grace of God was very well described by a missionary who visited Hooge Kraal, on his way to Bethelsdorp, soon after his conversion. He relates it thus:—

"On Tuesday evening, April 8th, 1817, before we left Hooge Kraal, an old man, about 90 years of age, prayed. He expressed great gratitude to God for sending his Gospel to his nation,—and that in his days, and particularly for making it efficacious to his own conversion.

"In his youthful days he was the leader of every kind of iniquity. He was a great elephant and buffalo hunter, and had some wonderful escapes from the jaws of death. Once, while hunting, he fell under an elephant, who endeavoured to crush him to death; but he escaped. At another time, he was tossed into the air by a buffalo several times, and was severely bruised; the animal then fell down upon him; but he escaped with life. A few years ago, he was for some time to appearance dead; and was carried to his grave soon after, as is the custom in hot climates; but, while the people were in the act of throwing the earth over him, he revived, and soon entirely recovered. The second time Mr. Pacalt preached at Hooge Kraal, he went from the meeting rejoicing, and saying, that the Lord had raised him from the dead three times, that he might hear the Word of God, and believe in Jesus Christ, before he 'died the fourth time.'

"He was baptized last new year's day, and was named Simeon. Mr. Pacalt told us that it was impossible to describe the old man's happiness on that occasion. Heavenly joy had so filled his heart, and strengthened his weak frame, that he appeared as lively as a youth, although 90 years of age. He said, "Now I am willing to die: yes, I would rather die than live, that I may go and live, for ever and ever, with my precious Saviour. Before, I was afraid to die. Oh, yes! the thoughts of it made my very heart to tremble; but I did not know God and Jesus Christ then. Now, I have no desire to live any longer: I am too old to be able to do anything here on earth, in glorifying God, my Saviour, or doing good to my fellow Hottentots. I served the devil upwards of eighty years, and was ready to go to everlasting fire; but, though a black Hottentot, through infinite mercy, I shall go to everlasting happiness. Won-

derful love! Wonderful grace! Astonishing mercy!'

"The next thing which attracted my attention was the wall which surrounded the whole settlement, for the protection of the gardens from the intrusions of their cattle and of the wild beasts.

"A place of worship has also been erected, capable of seating 200 persons. On the Lord's day I was delighted to see the females coming into it, clothed neatly in white and printed cottons; and the men dressed like Europeans, and carrying their Bibles or Testaments under their arms; sitting upon benches, instead of the ground as formerly, and singing the praises of God with solemnity and harmony, from their Psalm-books, turning in their Bibles to the text that was given out, and listening to the sermon with serious attention. I also found a church of Christ, consisting of about 45 believing Hottentots, with whom I had several times an opportunity of commemorating the death of our Lord.

"On the week days I found a school, consisting of 70 children, regularly taught in the place of worship. The teacher was a Hottentot lad, who was actually a young savage when I first visited the kraal, and who, perhaps, had never seen a printed word in his life. When I first looked in at the door of the school, this lad was mending a pen, which a girl had brought him for that purpose; this action was such a proof of civilization, that, reflecting at the moment on his former savage condition, I was almost overwhelmed.

"I found a considerable extent of cultivated land outside the wall, which the Hottentots plough and sow with wheat every year, though a portion of it is destroyed annually by their cattle getting into it while the herd boys are fast asleep, and from which no punishment could altogether deter them. An officer of the Hottentot regiment told me that had they shot all the Hottentot soldiers who were found asleep upon their guard, they must have shot the whole regiment;—'and what would have been the use of officers then?' said he.

"The Hottentots were, at the recommendation of the missionary, about to surround their fields with a wall like that which enclosed their houses and gardens; but whether this has been effected I have not yet learned.

"Indolence, and procrastination of labour from indolence, is almost universal among Hottentots. At all our stations they endeavour to put off digging their gardens, and ploughing their fields, as long as possible, with this apology—'*It is time enough yet.*'

"Mr. Pacalt had much of this temper to contend with; but his fervent zeal, his persevering application, his affectionate counsels, and his personal example, so powerfully counteracted this prevailing disposition, that they actually performed wonders. All the Hottentots are still on a level with each other; there are yet no distinctions of rank amongst them. Some dress better than others; some have a waggon and more oxen than others, and, it may be, a better house, but these things produce no elevation of rank; they will as readily comply with the advice or injunction of the poorest as the richest. The operation of this state of things, was severely experienced during the period that elapsed between the death of Mr. Pacalt and the arrival of his successor, which I think was about 4 months. The Hottentots were like an army without a commander—every improvement ceased. Some of the Hottentots were for going on with the improvements which were included in the plan of their deceased teacher

and friend, but the rest of the people would not attend to their advice, but desired that every thing should remain in the same state until the arrival of another missionary. They then began to labour with the same activity as before.

"Soon after the death of Mr. Pacalt, the government of the Cape colony, in order to perpetuate the memory of that excellent and laborious missionary, was pleased to alter the name of the settlement from *Hooge Kraal* to *Pacultsdorp* (or Pacalt's town) which spontaneous act was equally creditable to the government, and to the excellent man whose memory will thus be perpetuated.

"Dikkop, who was chief of the kraal, and who petitioned for a missionary on my first visit, was also dead before my return; and Paul Dikkop, whom I brought with me to England, and who lately died (we hope in the Lord), was a son of his, and was making considerable progress in his education, and likely to be instrumental of good to his fellow countrymen on his return; but God, whose thoughts are not as ours, saw fit to call him to the eternal world, professing, as a sinner, his sole dependence on the Saviour. I bow to his holy will, saying, Amen!

"His Majesty's *Commissioners of Inquiry* have since visited this settlement. They were present at divine service on the Sabbath, and heard the children read and repeat their catechisms. They were pleased to express their satisfaction at the general appearance of the people, with their knowledge of the Scripture, and promised to do all in their power to forward the laudable objects of the Institution.

On this occasion a scene equally unexpected and affecting presented itself. The honourable Commissioners having briefly stated to the congregation the object of their visit, a respectable Hottentot rose up, and addressed them as follows:—'I thank God for putting it into the heart of the King of England to pity us; and I thank the great gentlemen (*groote heeven*) for coming so far to inquire into our state.' He was followed by several others; then by all the men in the assembly collectively, who stood up and expressed their gratitude to the Commissioners. When the men sat down, the women rose, and expressed themselves in a similar manner, some of them in neat and appropriate language. Many of the people were seen in tears. The satisfaction expressed by the Honourable Commissioners on this occasion, conveyed to them in the Dutch language by Mr. Anderson (the missionary then there), was received by the assembly with the most lively emotions of pleasure."

Mr. T. Edwards, of Theopolis, has lately removed to this station, and taken charge of the school, which had been for some time previously superintended by Mr. Anderson, assisted by his daughters, who still have the care of the girls' school. The number under instruction is 63, but the average attendance does not exceed 40. The introduction of English teaching has given great satisfaction to the people. The school-room is about to be fitted up for the adoption of the British system; towards this object the Committee of the *Cape A. S.* has granted 150 rix-dollars.

The congregation, which is composed of Hottentots of the Institution, slaves from the neighbouring village of George Town, and a few colonists, usually consists on the Sabbath day, of about 200. Their attention and behaviour are commendable. The people are frequently catechised, after the services, on the subjects of the sermons

they have heard. Meetings for prayer and religious edification are held every evening throughout the week. While some of the people seem sincerely concerned both for their own salvation and that of others, too many seem content with the mere form of godliness. Some suspensions from the church have, however taken place, in consequence of irregular conduct. There are 4 candidates for baptism.

Marriage is become general among the Hottentots at this station. Several new houses have been built, and the gardens of the Institution are, generally speaking, better cultivated. About 400 shrubs have been planted during the year 1826, making the total number planted 800. The repeated failure of the harvest has been severely felt by the Hottentots at this station. A farm lately purchased for the use of the Institution, and which has received the name of *Burder's Place*, is likely to prove a great acquisition to the settlement. The Hottentots have already subscribed a considerable sum towards the payment.

PADANG, a Dutch settlement on the W. coast of Sumatra, 300 miles N. W. of Bencoolen. It is a port of considerable commercial importance, surrounded by a numerous Malay population, and considered the key to the large inland kingdom of Menancabow. E. long. 99° 46′. S. lat. 0° 50′.

The Rev. C. Evans, from the *B. M. S.*, arrived here in 1821. After a long season of painful suspense, the prospects of the mission began to brighten, many difficulties, which, at first, appeared formidable, were surmounted, and a patient continuance in well doing recommended the missionary to the respectful notice of the Dutch authority of the settlement. Male and female schools have been established. Mr. Evans preached regularly on the Sabbath in English and Malay, but has been compelled to visit England from impaired health. Mr. Ward has removed from Bencoolen to Padang, with his printing press; and Mr. Bruckner has lately been associated with him in the duties of the station. [See *Sumatra.*]

PALAMCOTTA, a fortified town in Tinnevelly district, Carnatic Country, Hindoostan, about 3 miles from Tinnevelly, 55 E. N. E. Cape Comorin, and 200 S. W. Tanjore In the latter part of the last century, the Rev. Mr. Swartz, and his associates at Tanjore, from the *C. K. S.* were active and successful here. Previous to the death of Mr. S., in 1798, a church was built, and a congregation collected of more than 200 persons. At his expense, chapels were also erected for the Christians in *Padpanadaburam* and *Parani*. Besides the provincial schools, he employed a schoolmaster and catechist at his own expense, to instruct in English and Malabarian schools, and take charge of the congregations. Since 1800, the *C. K. S.* has placed here a native catechist, or country priest. The Rev. J. Hough, for many years previous to 1822, was chaplain to this station, and was very active in forwarding plans of benevolence. When he left it, 283 children were instructed in 9 schools, under the patronage of the society; and in 1819, there were 34 converts from the heathen, and 174 communicants. Mr. Hough's congregation contributed liberally to the support of schools.

The Rev. Messrs. Rhenius and Schmid, and Mr. R. Lyon, country born, English assistant, David, native assistant, and 15 Tamul schoolmasters, from the *C. M. S.*, commenced a mission here in 1820, and opened a seminary for the education

of native schoolmasters and catechists; the happy influence of which begins to be perceived, by enabling them to furnish competent teachers in the schools, which Mr. Hough had established previous to their arrival in 1800, and also to provide for this extensive establishment of schools in different parts of the district.

The Rev. Messrs. Rhenius and Schmid, with Mrs. Rhenius, Mrs. Schmid, and Mrs. Schnarré, still continue their labours. A new church has been erected, and was opened on the 26th of June, 1826; the expense amounted to 2000 rupees, of which the Madras committee advanced 800: the remainder was raised by contributions from all classes of people in the neighbourhood, Europeans, native Christians, Mahomedans, and heathens. The work of God, which has recently commenced in the vicinity of this station, by the instrumentality of the missionaries, appears to be steadily proceeding. The progress of truth, and the opposition which is made to it, are thus noticed by Mr. Rhenius:—"Everywhere, the number of persons who renounce idolatry, and put themselves under Christian instruction, increases. In one district, persecution is at a great height: a modeliar, related to one of our seminarists, has expressed murderous designs, not only against the people, but against his relation, and has declared 'Christianity shall not be in that district.'"

The missionaries continue their visits to those villages where congregations have been formed with much encouragement. The past and present condition of one of them, *Satangkoolam*, are thus contrasted by Mr. Rhenius:—

"About 11 o'clock, divine service was held, when the whole place was filled, and large numbers of heathens were standing at the doors and windows. Our dear friends in Europe, who pray for the prosperity of Zion, would have greatly rejoiced at such a sight. What a change has taken place in this town during the last 2 years! When brother Schmid and myself were here 5 years ago, for the first time, all was darkness; now the light of the Gospel shines, and the sound of it goes forth into the surrounding country! Then not a school could be established; now a fine large church is in the midst of it, and a large congregation to fill it!"

There are, it appears, 12 schools, averaging in attendance 232. In the seminary there are 35 youths, whose studies and proficiency give much satisfaction. There are 27 girls in the *Female Seminary*, who are considerably improving in their conduct. [See *Tinnevelly*.]

PALLISERS, a cluster of islands in the Pacific Ocean, E. Tahiti. W. long. 146° 30′, S. lat. 15° 38′.

After the example of the Society and Georgian islanders, many of the inhabitants renounced idolatry, demolished their idols, and professedly embraced the Christian religion. They have visited Tahiti for the purpose of obtaining elementary books and Christian instruction.

PANDITERIPO, a parish in the district of Jaffna, Ceylon, adjoining Tillipally on the W., 9 m. N.W. of Jaffnapatam. A large proportion of the people are Roman Catholics.

Dr. J. Scudder, missionary and physician, George Kock, member of the Church and medical assistant, from the *A. B. C. F. M.*, arrived here in 1820. Before that time the missionaries at Tillipally considered this parish as under their care, and opened a flourishing free-school in 1818. In 1822, there were 6 schools of this description

connected with the station, 4 of which were in the villages of *Makeapperty*, *Surlepuram*, *Vardealadipoo*, and *Mutherkel*. The boarding-school, which promises to be a very important auxiliary to the mission, was opened in 1820: in 1823, it contained 25 boys and 8 girls, several of whom manifested an anxiety for their spiritual welfare, and 2 had united with the church.

Dr. S. finds many ways of access to the natives, in consequence of his medical skill, and his disposition to relieve suffering wherever it exists. He has made frequent excursions in the district of Jaffna and the neighbouring islands, for distributing books and preaching to the natives in their villages; and the boys of the boarding-school have been usefully employed in reading to their countrymen. [See *Jaffna*.]

PANE, a town in Aurungabad, Hindoostan, 24 m. S. of Panwell, supposed to contain 17 or 18,000 inhabitants.

The *American missionaries* at Bombay established a school here in 1821, under a Jewish master. In 1823, besides a respectable number of native children, there were 15 Jewish boys in the school. [See *Bombay*.]

PANWELL, a town of Hindoostan, in Aurungabad, 12 or 15 m. E. of Bombay, which is a place of considerable trade, and a mart for great numbers in the interior, who bring their produce to market, sometimes from the distance of 300 miles, and carry back European articles, &c. This large and constant ingress and egress of natives from many distant places, render Panwell peculiarly favourable for a wide dispersion of divine truth. The *American missionaries* at Bombay have frequently visited it for the purpose of communicating Christian instruction and distributing the Scriptures and tracts. They opened a school here in 1820, in which, in 1823, 7 Jewish children were instructed. [See *Bombay*.]

PARAMARIBO, a considerable town in S. America, and capital of Surinam, or Dutch Guiana, about 18 miles from the sea; on the river Surinam, which is here about a m. wide, affording a good harbour. About one-third, the most valuable part of the town, was burnt, January 1821. The missionary premises escaped. Before this, it contained 2 churches and 2 Jewish synagogues; the streets were all perfectly straight, and lined with trees, such as lemons, oranges, shaddocks, and tamarinds, which present continual verdure; bearing, at the same time, blossoms and ripe fruit. It is a place of much business, and contains about 20,000 inhabitants. The owners of the soil are mostly Europeans, but are large slaveholders. W. long. 55° 15′, N. lat. 5° 33′.

The *U. B.* commenced a mission here in 1735, and have had numerous seals to their ministry, principally from among the negroes. At the close of the year 1812, their congregation of Christian negroes consisted of 400 communicants, 42 baptized adults, not admitted to the Lord's Supper, and 65 baptized children; in all 507 persons, besides candidates and catechumens. At the commencement of 1823, there were 1243 negroes under their care, 775 of whom were communicants; 80 had united with the church during the preceding year, and since then many have participated Christian ordinances. Most of the negroes walk worthy of their profession. In the vicinity of Paramaribo, the missionaries occupy several stations, and visit various estates, with happy effect;

among which are *Fairfield*, on the Connewyne, *Klynehoop*, and *Molhoop*, on the Cottica. [See *Surinam*.]

PARRAMATTA, a town in the S. E. part of New South Wales, 25 m. W. of Sydney. It is the second town in the colony, and is situated at the head of Port Jackson harbour. In 1818, it consisted of one principal street, nearly a mile in length, and contained 1200 inhabitants, chiefly inferior traders, artificers, and labourers. The public buildings are a church, an orphan-house, a hospital, and a manufactory, in which female convicts are employed.

In 1814, Governor Macquarie founded an institution for the education and civilization of the natives, which has been highly useful. It has been removed about 12 m. from Parramatta.

The Rev. S. Marsden, first chaplain in the colony of N. S. Wales, who has resided here several years, has been very active in the cause of missions. Principally through his instrumentality, a colony of English malefactors, who were more unlikely subjects for Gospel influence than the native inhabitants, have become an orderly and respectable community. [See *New South Wales*.]

PASSAMAQUODDY INDIANS, about 380 in number, in the state of Maine. Their principal village is at *Pleasant Point*, in the town of *Perry*, where they have a Roman Catholic church. They have heretofore resided on the shores of the Schoodiac, and obtained their sustenance by hunting, and taking porpoises and seals. The state has recently made them a grant of 400 dollars to purchase land and agricultural implements. They own a township of 27,000 acres, and are in a good condition to improve, by the attempts made to civilize them. In the early part of 1824, the national government ordered a school-house to be erected for them in Perry, and the *Society for Propagating the Gospel among the Indians*, engaged to furnish them with a teacher for the season. The Rev. Mr. Kellogg, from the same society, has occasionally visited them, and given them such counsel as their state and character seemed to require. His labours have been highly approved by government.

PATNA, an extensive, populous, commercial, and fortified city, capital of Bahar, Hindoostan; situated on an eminence on the S. side of the Ganges, 11 m. from the cantonments of Dinapore, 12 from Digah, and about 320 from Calcutta. The European inhabitants reside in the suburbs of Bonhipore, a mile or two W. Patna. E. long. 85° 15′, N. lat. 25° 37′. It is supposed to contain 500,000 inhabitants. The Rev. T. S. Thompson, from the *B. M. S.*, came here in 1812, and laboured with diligence and success till about 1819, when he removed to Delhi. He established a school upon the Lancasterian system, preached in English, Bengalee, and Hindostanee, and circulated the Scriptures and tracts in the Hindee, Persian, Bengalee, and Arabic languages. He also made several long journeys to Benares, Allahabad, Lucknow, and other places, which afforded opportunities of widely proclaiming the truth, and of distributing the Scriptures to multitudes who had never before seen or heard of them. The missionaries at Digah occasionally labour here.

PAUMOTU ISLANDS, in the S. Pacific ocean, from 75 to 150 m. E. Tahiti. Formerly the inhabitants were notorious for abject superstitions, abominable vices, and unrelenting cruelties; but through the influence of the missionaries at

the Society Islands, they have almost universally renounced idolatry, changed their habits, and, at least in name, become Christians. The language is radically the same as that of Tahiti, but it approaches nearer the Marquesan. Moorea and Teraa, native teachers of the *L. M. S.*, are stationed here. These persons are natives of the Paumotu Islands: they were communicants at *Wilke's Harbour*, Tahiti; and, in compliance with their earnest desire, were sent hither on a mission in the early part of 1822. They are settled on the island Anaa, where, previous to this time, Christianity had been generally embraced; and, in every district, a house had been erected for the worship of the true God.

PELLA, a station of the *L. M. S.*, Little Namaqualand, S. Africa, S. of the Orange river, and about 500 m. N. of Cape Town.

When Messrs. Albrecht and Ebner were driven by a lawless plunderer from their station at *Warm Bath*, they repaired to this place, and called it Pella, because it proved a refuge to the dispersed from Warm Bath, like the ancient Pella to the fugitive Christians from Jerusalem. They were followed by 500 of the Namaquas; and continued to labour here with success, till 1815. In 1814, more than 50 were added to the church. About this time, several native preachers were sent from Pella to *Warm Bath*, *Steinkopff*, and other places.

After the removal of the first missionaries, the people were instructed by others, and by catechists, and the settlement continued to prosper. The Namaquas amounted to about 350, of whom between 60 and 70 made an open profession of Christianity. In the school were nearly 100 children; a good church was erected; the people possessed about 600 head of cattle, 15 waggons, and about 30 good gardens, and were advancing in knowledge, industry, and civilization.

Excessive droughts have recently compelled the Namaquas belonging to this station to remove to the vicinity of the Orange River. A chief, named Gert de Klark, has since invited them to remove to Steinkopff.

PENOBSCOT INDIANS, a tribe, principally on *Old Town Island*, in the Penobscot River, Maine, 12 m. above Bangor, consisting, in 1824, of about 340 souls. These Indians are mostly Roman Catholics, and are poor, degraded, and wretched. In 1730, the *Society in Scotland for propagating Christian Knowledge*, aided by a grant from the General Court of Massachusetts, supported a missionary to labour for their spiritual good, till 1737, when he was dismissed for want of success.

In March, 1823, a society was formed in Bangor to promote the civilization and the moral and religious improvement of this tribe, which immediately employed Mr. J. Brewer, a graduate from Yale College, to take a school at *Old Town Island*, which, in a month, contained about 30 children. It continued only a few months, but was resumed in 1824.

PERSIA, a country of Asia, whose limits have been various at different periods. Its ancient name was Elam, and its inhabitants were denominated Elamites, as the descendants of Elam, the son of Shem; under which appellation they formed, about the time of Abraham, a powerful state. The limits assigned by nature to Persia are the Persian Gulf and the Indian Ocean, S; the R. Indus, E.; and Oxus, N. E.; the Caspian Sea, and Mount Caucasus, N.; and the mountains of Armenia, and the Euphrates and Tigris, W.; extending from about 45° to 70° E. long.,

and from 25° to 43° N. lat. The provinces of Georgia, Daghestan, and Shirvan, between the Caspian and Black Seas, to about 40° N. lat., are now subject to Russia. The wandering tribes to the E. are governed by their own Khans, who merely pay a military service to the King of Persia when required. In this way, it is supposed, the present King might collect a force of 150,000 men.

The government is monarchical. The king is absolute master of the lives and property of his subjects. In 1816, 8 of his sons were governors in as many principalities. Teheran is the capital.

Estimates of the population of Persia are founded on conjecture, and are very various. It probably does not exceed 10,000,000, though some have supposed it to be 20,000,000. The general characteristics of the people are mildness and gentleness, with a very considerable degree of refinement. Though the Mahomedan religion prevails, they have long been satisfied with a lax system of faith, insomuch that the Turks and Arabs call them heretics. In addition to this, a class of infidel Mahomedans is rising up, called Soofies, or Free Thinkers, supposed to amount to about 100,000, who renounce the system of Islamism, and seem disposed to examine the claims of the Christian religion. The rapid increase of this sect portends the downfal of Mahomedanism, by principles silently operating in its very bosom, and proves that the thinking part of the community are ripe for a change.

There are no missionary establishments in Persia; yet it begins to be viewed as a field of promise.

Like other Mahomedan countries, it has been too long believed to be inaccessible to the efforts of Christian enterprise; but the reasons, which were powerful in other spheres of Mahomedan influence, never existed in the same force in Persia, and the force which they did possess is much weakened by the extensive circulation of Tracts, and the Persian New Testament translated by the late Rev. Henry Martyn, who is known, even in this country, by the distinctive appellation, "that Man of God." In 1811, this devoted and intrepid soldier of the cross went almost single handed into the heart of the empire, and performed the difficult task of translating the New Testament and the Psalms into the Persian, the vernacular language of 200,000 who bear the Christian name, and which is known over one-fourth of the habitable globe. This may be considered as the commencement of the great work of giving the Gospel to the millions of Persia, and the time will come, when his memory will be cherished among its natives as the first and great benefactor of their country. His bold and able attack on Islamism, during his 12 months' stay at its head-quarters in Shiraz, made an impression on the learned, and produced an effect, which will be held on record, in Persia, to the latest age.

The Rev. Mr. Robinson, chaplain at Poonah, is advancing in the translation of the Old Testament into Persian; and the King of Oude has compiled and printed a Persian Dictionary, in 7 folio volumes.

Encouraged by the effects already produced, the *Scottish M. S.* established, in 1814, a mission at *Astrachan*, in Russian Tartary, near the N. W. shores of the Caspian, which is exerting a happy influence in Persia. The *German M. S.* has also appointed several missionaries to enter this field, who, after spending about a year at Astrachan in preparation, set forward for Tiflis in their way for

Shirvan, on the W. shore of the Caspian, in April, 1823. Their names are, Henry Brenz, Augustus Dittrich, and Felican Zuremba,—all educated at the Basle seminary.

PETERSBURG, or ST. PETERSBURG, the metropolis of the empire of Russia, in a government of the same name, and an archbishop's see, with a university. It is seated on the Neva, near the Gulf of Finland, and built partly on some islands formed by the R., and partly upon the continent. The ground on which it now stands was a vast morass, occupied by a few fishermen's huts. Peter the Great first began this city by the erection of a citadel with six bastions, in 1703; he built also a small hut for himself, and some wooden hovels. In 1710, Count Golovkin built the first house of brick; and the next year, the Emperor, with his own hands, laid the foundation of a house of the same materials. From these small beginnings arose the imperial city; and in less than nine years after the wooden hovels were erected, the seat of empire was transferred to it from Moscow. The inhabitants are computed to be 286,000. The principal church is that of the Holy Virgin of Kasan, named after the province of Kasan, the first in the empire that embraced Christianity; and is a beautiful edifice, completed in 1813. There are upwards of 40 more churches appropriated to the national religion, and those of other sects, which are tolerated without any restrictions. Petersburg has a considerable trade in exporting the products of the empire, and has a communication by canals and rivers with many of the southern provinces, as far as Astrachan, on the borders of the Caspian sea. It is 425 m. N. W. Moscow, 500 E. by N. Stockholm, and 1000 N. N. E. Vienna. E. long. 30° 19′, N. lat. 59° 56′.

The Rev. Mr. Knill of the *L. M. S.*, has been labouring for several years in this city, not without indications of the favour of God and the approbation of good men.

PHILIPPOLIS, a station of the *L. M. S.*, S. Africa, (so called from respect to the Rev. Dr. Philip), which was formed a few years since, with the hope of reviving the mission to the Bushmen; for which purpose Jan Goeyman, a Hottentot teacher, was sent hither, but no discernible success attended his labours. As he thought an European missionary would succeed where he failed, Mr. Clark was appointed to this place.

An out-station, belonging to it, was, in the course of the year 1826, attacked by a party of plundering Caffres, who, horrible to relate, destroyed no less than 31 Bush people, in order to get possession of their cattle. Mr. C., having received information of this dreadful catastrophe, proceeded, as soon as he was able, to the spot, and removed the survivors to Philippolis. He had previously directed some Hottentots, belonging to the latter place, to pursue the murderers, in order, if possible, to recover the cattle; in which attempt they completely succeeded.

PLAINTAINS, several small islands, lying about 40 m. S. E. Freetown, W. Africa; 22 m. from Kent, and 3 W. the main land. They belong to the family of Caulkers, native chiefs in the Sherbro country, W. long. 12° 18′, N. lat. 7° 54′.

The *C. M. S.* commenced a mission in this place, by means of S. Caulker, schoolmaster. G. Caulker, chief of these islands, was educated in England, and is anxious to introduce Christianity into his native country. He has translated into the Sherbro, which is a dialect of the Bullom, the morning

and evening services of the United Church, which have been printed by the society for the benefit of the natives. He has also translated a collection of hymns, Watts's Catechism, and a part of the Bible, and is proceeding with the remainder. S. Caulker, a younger brother, was educated in the society's schools, and acted as usher to Mr. Nylander. In 1823, he had a promising school of 23 scholars, some of whom could read the Bullom and English fluently. They have daily prayers, morning and evening, in a small place of worship, and divine service is performed regularly on the Sabbath by the two brothers. According to the last report, there were in the day school 21 boys, and in the evening school 8 boys and adults, whose progress is favourably spoken of.

POINT PEDRO, a town at the northern extremity of the district of Jaffna, Ceylon, 21 miles from Jaffnapatam. E. long. 80° 25′, N. lat. 9° 52′.

This station of the *W. M. S.* is connected with that of Jaffnapatam, and is generally supplied with preaching. Several schools are connected with it. In 1826, there were, with Jaffna, 70 members in society. [See *Jaffna.*]

POLYNESIA, a term applied to the numerous islands in the Pacific Ocean, including the *Pelew, Sandwich, Friendly, Society, Marquesas,* and several other islands of less note; from W. long. 130° to 230°, and N. lat. 35° to S. 50°.

POONAH, a populous city of Hindoostan, about 75 miles S. E. Bombay. It is the seat of the late Mahratta power; but is now subject to the British government in India.

The *C. K. S.* has a depot of books at this place, under the care of the chaplain, the Rev. Mr. Robinson, who is translating the Old Testament into the Persian language, under the auspices of the *S. Prop. G. F. P.* This work, in conjunction with the New Testament of the late Rev. H. Martyn, will, it is hoped, be the means of supplying the Mahomedan natives of India, and other parts, with a classical version of the Scriptures in their favourite language.

PRINCE EDWARD'S ISLAND, or *St. John,* an island on the S. part of the Gulf of St. Lawrence, having New Brunswick on the W.; Nova Scotia on the S.; and Cape Breton on the E. It is 60 m. long and 30 broad, and exceedingly fertile, with several streams. In 1745, it surrendered, with Cape Breton, to the English. The capital is Charlotte Town. W. long. 62° 50′, N. lat. 46° 50′. The *S. Prop. G. F. P.* has two missionaries and one catechist here.

PULLICAT, a sea-port town in the Carnatic, Hindoostan, 25 m. N. Madras. E. long. 80° 27′, N. lat. 13° 24′. In 1609, the Dutch settled here, and built a fort. It is now the seat of their government on the Coromandel coast.

Formerly the missionaries of the *C. K. S.* laboured here with success. In the early part of the present century, their communicants were about 200. The Rev. J. Kindlinger, from the *N. M. S.*, arrived, in 1821, and soon after had 301 Christians under his direction, divided according to their languages; 121 Tamul, 140 Portuguese, and 40 Dutch. The Tamul and Portuguese were baptized in their youth, and had little but the name of Christianity; having been visited by a missionary only once a year, for 23 years. He soon opened a Tamul and Dutch school with nearly 100 pupils, collected a congregation, and instituted a weekly prayer-meeting in Dutch and Tamul.

The Rev. Mr. Iron arrived in

June, 1823, and has charge of the Dutch department. Since that time, Mr. Kindlinger has preached in Tamul, and has, in general, a numerous native congregation. He has been blessed in his catechisings of the people, and decisive evidence appears that the labours bestowed on the scholars has not been without fruit.

PULO PINANG, that is *Betel-nut Island*, called also *Prince of Wales's Island*, lying off the W. coast of the Malay peninsula, from which it is separated by a narrow strait. It contains about 160 square miles, was transferred to the East India Company, in 1786, and has a regular government, subordinate only to the Governor General of India. When the British took possession of it, there were only a few miserable fishermen on the coast. The population, according to a census taken up to 31st Dec. 1825, amounted at that time to nearly 38,000 persons; of whom nearly 14,000 were Malays and Bugguese, and about 7,600 Chinese. Since the period mentioned, numerous migrations from the surrounding countries have raised the population, according to the statement of a respectable individual in Pinang, to 55,000. Pinang is divided by a range of mountains, running north and south. The Europeans occupy the E. side only. The harbour is capacious, and affords good anchorage. A considerable trade is carried on by the E. India Company, and the whole trade of Malacca and the adjacent islands centres here. Its N. E. point is in E. long. 100° 19′. N. lat. 5° 25′.

In January, 1819, the Rev. Mr. Medhurst, of the *L. M. S.*, who had previously assisted Dr. Milne at Malacca, embarked for Pinang, with the design of commencing a Chinese and Malay mission in that island. Having explained his object to the Governor in council, he was kindly encouraged to commence his operations, and was informed that he might expect from Government an allowance of 20 dollars monthly, towards the expense of the Chinese schools; and half that sum towards the support of a Malay seminary. The Chinese residents, also, cheerfully granted the gratuitous use of one of the temples as a school-room; and a considerable number of religious tracts were accepted by them with readiness, and perused with attention.

Subsequently to this, the Rev. Messrs. Beighton and Ince arrived, and other schools were opened. On one occasion, the latter went to witness the great idolatrous festival of Shaou and Tseaou, which is considered as a feast of pure benevolence; being celebrated on the behalf of those poor bereaved spirits who have no relations to mourn for them—to supply them with clothes, money, and other necessaries—to rescue them from Tartarus—and to exalt them to higher and more felicitous regions. On Mr. Ince's arrival at the temple, he found it surrounded by a vast concourse of people, whose general appearance reminded him of the crowds which usually attend a fair in England. On one side of the temple was a large paper idol of a most uncouth form, and about 14 feet in height, with uncommonly large glass eyes, and painted with various colours. Immediately before this hideous deity was a long table, set out with all kinds of provisions, interspersed with small paper idols. At one end of the table were a number of carpets spread on the ground, on which sat half a dozen priests, worshipping their god, chaunting an unintelligible jargon, and bowing themselves to the ground. There were many other smaller paper idols, represented as riding on

animals of the same material; and the whole scene was illuminated by a profusion of lanterns and candles. Behind the great idol was a large quantity of pieces of paper, many of which were covered with gold leaf. These papers were burned by the idolaters, under a firm persuasion that they are transformed into money in the world of spirits. Mr. Ince's expostulations with the people were in vain; and on a second visit to the same festival, he observes, "Thousands of people were assembled, and the noises made by the beating of drums, gongs, &c. were of such a horrid description, that it appeared as if the gates of the lower regions had been thrown open, and all the infernals had issued forth at once to terrify mankind. These people spare no pains nor cost in the worship of their idols; but if they are so zealous in the cause of error, what ought Christians to be in the glorious cause of truth?"

On the 27th of December, 1820, Mr. Medhurst, who was then at Pinang, went to the house of an old man, who had recently died, with the design of improving the solemn event, by addressing the surviving relations. None of these, however, could find leisure to attend to him. The body, when laid in the coffin, was dressed in a complete suit of new clothes, though the relatives were very poor, and an abundance of gilt paper was kept continually burning near the corpse. After the coffin was nailed down, an incense pot, with eatables, was placed before it; and the relatives, beginning with the eldest son, bowed down nine times, with their faces toward the earth, before the deceased. The mat and pillows belonging to the late occupier of the house were then taken out, to be thrown away; and all the friends who had assisted in the ceremonies washed their hands in oil, in order, as they said, to prevent any noxious influence from adhering to them.

During the year 1823, the missionaries at Pinang issued proposals for erecting a chapel by subscription, to be used indiscriminately for Chinese, Malay, and English worship. The foundation stone was laid on the 11th of June, and in the course of the ensuing summer the chapel was opened and attended by large and respectable congregations. In 1825, Mr. Ince was called to the honours that await the faithful labourer.

The following particulars of the mission are those most recently given:—

Malay Schools.—These schools have been increased to 6, of which 5 are for boys and 1 for girls. The number of the former on the school-register is 127, of the latter 38; making a total of 165. Mr. Beighton founds much of his hope of usefulness among the Mohamedans, in many of whom a decline of prejudice is perceptible, on the Christian instruction disseminated by means of the native schools.

Malay Worship.—On every Sabbath morning the missionary explains the doctrines of the Gospel to a small congregation of Malays, partly consisting of the teachers and scholars belonging to the schools. In the afternoon, he visits one or other of the schools, and gives an exhortation to the children, and to such adults as may attend from the immediate vicinity. Of the adult Malays who hear the Gospel, several of whom appear to make progress in the knowledge of the Scriptures, the number is increasing. Some who privately acknowledge the divine authority of the New Testament, fear to avow their conviction openly.

English Worship.—A lecture,

preached by Mr. B. at the chapel, on Sabbath evenings, is attended by several of the more respectable Europeans of the settlement. This service, which has proved very useful to individuals, tends generally to keep alive an interest in favour of the mission. A church was formed on the 11th of July, 1826. Among its members are a gentleman and lady, residents in Pinang, who have lately renounced popery.

The state of religion, generally, among the European residents, when compared with what it was 7 years ago, exhibits proofs of decided and gratifying improvement.

In 1816, a Bible Society was formed in connexion with the Calcutta Bible Socley, under the patronage of the Governor and commandants.

PUTAWATOMIES, or *Pottawattamies*, a tribe of about 3600 Indians, dispersed in Indiana, Illinois, and Michigan. The Rev. Isaac M'Coy, while an itinerating missionary from the *American B. M. S.*, was instrumental of much good among this people. In two villages, many of the inhabitants were persuaded to abandon intemperance, and regularly to observe family worship. An establishment has recently been formed, for the improvement of this tribe, in the Michigan territory, by the *Government of the United States*, and the *Baptist Board of Foreign Missions*.

PUTHUPETT, a village of collers, or thieves, who became Christianized, principally through the instrumentality of Mr. *Swartz*. They are occasionally visited by missionaries.

Q.

QUILON, or *Coulan*, a seaport of Travancore, Hindoostan, 88 m. N.W. of Cape Comorin. The population was formerly estimated at 100,000, and latterly at 80,000. A station was commenced here by the *L. M. S.* in 1821, and the Rev. Messrs. Smith and Crow, and several native readers, laboured with much zeal and energy. The number of schools under their superintendence, in 1825, was 8; that of scholars, including 16 girls, who also received Christian instruction, 353; and all of them were in a prosperous state. About this time Mr. S. was obliged, on account of ill health, to return home; and Mr. C., whose constitution was also unable to bear the climate of India, arrived in England, Dec. 12, 1826.

On his departure from Quilon, the mission was placed under the superintendence of Mr. Ashton, assistant missionary from Nagercoil. He has collected a native congregation, consisting of about 20 persons, who assemble every Sabbath afternoon, when a service is performed, in which he is assisted by the reader, Rowland Hill. The readers, beside visiting the bazars and other places of public resort, itinerate in the neighbouring villages.

The native schools, which contain about 300 children, are in an improving state.

R.

RAIATEA, sometimes called *Ulietea*, one of the Society Islands, in the S. Pacific Ocean, about W. long. 151° 30′, S. lat. 16° 50′; 30 m. S. W. Huahiné, and 50 in circuit, with many good harbours, containing about 1300 inhabitants. This island was formerly the chief seat of idolatry, and the source of all political authority to this group. Human sacrifices were brought hither from all the neighbouring islands, and offered to Oro, the god of war; and here the now Christian Prince, Tamatoa, was once prayed to as a deity.

The Rev. L. E. Threlkeld and John Williams, from the *L. M. S.*, removed from Eimeo, and settled,

Sept. 1818, on the W. coast, in the midst of a forest, where scarcely a habitation stood.

In 1823, a beautiful town had been built, extending about 2 m. along the margin of a bay, having several bridges over streams which fall into the bay. In the centre is a chapel, 156 feet by 44, in which 1000 persons usually assembled for Christian instruction. Agriculture and the mechanical arts have been introduced by the missionaries with happy effect; but the triumph of the cross must be regarded as one of the most signal ever achieved since the world began. Not a vestige of idolatry remains.

In tracing the introduction of Christianity into this island, we are carried back to 1809, when a few of the natives were instructed at Eimeo. In 1816, the Rev. C. Wilson, missionary at Eimeo, and Pomarre, late King of Tahiti, were providentially cast upon this island, and obliged to remain for some time. Mr. W. embraced the opportunity of preaching the Gospel to the natives, while Pomarre employed all his influence to induce them to abandon their idols and embrace the truth. Success attended their united efforts; and the King, with his chiefs and people, avowed themselves Christians. Immediately they desisted from offering human sacrifices, from idolatrous worship and infanticide; built places for Christian worship; but knew little of the Gospel except the name, and continued in the indulgence of every evil desire, till after the settlement of the missionaries among them.

In 1823, the Deputation thus wrote concerning the religious state of the people:—

"With much satisfaction, we witnessed the baptism of 150 persons in one day, making the number of baptized about 1100; leaving a remainder of persons in the island, unbaptized, about 200. In examining the ruined morais, or temples at Opoa, we could hardly realize the idea that 6 or 7 years ago they were all in use; and were rather inclined to imagine these the ruins of some wretched idolatry, which had suffered its overthrow 15 or 20 centuries ago. In looking over the large congregation, and in seeing so many decent and respectable men and women, all conducting themselves with the greatest decorum and propriety, we have often said to ourselves, 'Can these be the very people who participated in the horrid scenes which we have heard described?—nay, the very people who murdered their children with their own hands; who slew and offered human sacrifices; who were the very perpetrators of all these indescribable abominations? To realize the fact is almost impossible. But, though 6 or 7 years ago they acted as if under the immediate and unrestrained influence of the most malignant dèmons that the lower regions could send to torment the world, we view them now in their houses, in their various meetings, and in their daily avocations, and behold them *clothed, and in their right minds.*'"

On the subject of the instruction enjoyed by the natives, in connexion with the Raiatean mission, the deputation observe—"All the people, both adults and children, who are capable of it, are in a state of school instruction. Many of the men and women, and not a few of the children, can read, fluently and with accuracy, those portions of the sacred Scriptures which have been translated, and of course all the elementary books; the rest read in one or other of these elementary books; many can write, and several cypher. Such is the state of things, and such is the system of improvement

that is now in operation, that not a single child or grown person can remain in this island unable to read. The children, comprising 350 boys and girls, assemble every morning at sunrise for instruction in a large house erected for the purpose; while the adults assemble at the same time in the chapel, Saturday and Sabbath mornings excepted, to read and repeat their catechisms. After the school hours are over, which is about 8 o'clock, they go to their several occupations for the day."

Of the progress of civilization in Raiatea, they give the following account:—

"Around the settlement, in both the valleys, the ground is enclosed, to a great extent, with bamboo fences. In these enclosures, which are of different dimensions, tobacco and sugar-canes are planted; and both tobacco and sugar the people have learnt to prepare for the market. The specimens which we have seen of both were of the best quality, and, we conceive, cannot be exceeded by similar productions in any country. Both grow here in great luxuriance. The tobacco produces three or four crops in the year; sugar something more than one. The people have also learnt to make salt from sea-water, by boiling it in large iron pans: that we have seen is equal to the best English salt. Here is not only a sugar-mill, but also a smithy; and some of the natives do common jobs, such as making hinges, &c. very well. Most of the men can work at carpentry; and we have seen some chairs and other articles, made by them, which have greatly surprised us. In fact, they begin to emulate the missionaries in their modes of living, and are anxious to possess every article of furniture which is necessary to enable them to live in the English style."

Since that time prosperity has attended the various efforts that have been made. Several portions of the Scriptures, and other works have been translated.

The members of the church rapidly increase, and their conduct continues to be as becometh the Gospel.

During the year 1826, 7 or 8 native Christians in Raiatea died happily in the Lord, among whom was Tahitoe, one of the principal chiefs. The school contains 400 scholars. Mr. Williams has translated into Tahitian the Assembly's Shorter Catechism, and has in hand a translation of the Prophecy of Isaiah.

The cocoa-nut oil contributed by the members of the Raiatean auxiliary society, for the year 1825-6, has been sold for 300*l.* sterling, of which sum 30*l.* was subscribed by the children belonging to the schools of the station. [See *Society Islands.*]

RAIVAIVAI, a group of islands in the S. Pacific Ocean, at considerable distance from each other, viz.: *Raivaivai, Rurotoa, Rimatara, Rutui, Rurutu,* and *Tupuai.* The inhabitants resemble those of Tahiti, and speak a similar language. Till recently they were ignorant of God, gross idolaters, and addicted to crimes common to such a state of ignorance and superstition. But the change produced calls alike for wonder and gratitude.

The Rev. Mr. Davies, of the *L. M. S.*, arrived at Raivaivai, where 3 native teachers labours, on the 4th of February, 1826. On the following morning, it being the Sabbath, he attended an early prayer-meeting, and found a tolerably large congregation assembled. The worship was conducted by two of the natives of the island (one of them the son of a chief), each of whom read a chapter in the Gospels and prayed. The congregation that assembled in the forenoon consisted of from 900 to 1000;

many from the opposite side of the island having returned home, the congregation in the afternoon was much smaller. In the school he found 17 of the natives capable of reading in the Tahitian Gospels. During his visit he preached three times to the natives; held a meeting with the baptized adults, in number 122; and admitted 17 candidates, after due examination, into church-fellowship. [See *Rimatara, Rurutu, Tapuai.*)

RANGOON, a fortified city, and chief port, of the Burman Empire, on a branch of the Irrawaddy, 30 m. from its mouth, and 670 S. E. Calcutta. E. long. 96° 9′, N. lat. 26° 48′. Population 30,000, of various nations. Having long been the asylum for insolvent debtors from different settlements of India, it is crowded with foreigners of desperate fortunes, who carry on a small trade. The Exchange exhibits a motley assemblage of merchants, of Malabars, Moguls, Persians, Parsees, Armenians, Portuguese, and French, who are permitted to enjoy the most liberal toleration in their various religious creeds. It is the only port in the empire where Europeans have been allowed to trade.

In January, 1807, the Rev. Messrs. Chater and Mardon, from the *B. M. S.*, having consented to undertake an exploratory visit, arrived at Rangoon, and were received in the most friendly manner by some English gentlemen, to whom they had been recommended by a friend at Calcutta. They were also treated with great civility by the Shawbundar, or Intendant of the port, and by one of the Catholic priests, who resided in the vicinity of the town. On the 23d May they returned to Serampore, and expressed their most sanguine hopes of the establishment of a mission. Mr. Mardon, however, having subsequently declined the undertaking, on the plea of ill-health, Mr. Felix Carey volunteered his services, and was chosen his successor. In November, Messrs. Chater and Carey, with their families, left Serampore, with appropriate, affectionate, and faithful instructions, and the most fervent prayers; and shortly after his arrival, Mr. C., who had previously studied medicine at Calcutta, introduced vaccination into Burmah, and after inoculating several persons in the city, was sent for by the Viceroy, and, at his order, performed the operation on 3 of his children, and on 6 other persons of the family.

The missionaries and their families were for some time involved in considerable difficulty, for want of a suitable habitation, and also of bread; in consequence of which the health of Mrs. Chater and Mrs. Carey was so seriously affected, that they were obliged to return to Serampore about the middle of May, 1808.

The medical skill of Mr. Carey procured him, however, high reputation among the Burmans, and also some influence with the Viceroy. A dwelling-house for the missionaries, and a place of worship, were erected at Rangoon; and a handsome sum was subscribed by the merchants residing in the neighbourhood, towards the expense. But towards the end of 1809, Mr. Chater remarks, "So little inclination towards the things of God was evinced, even by the European inhabitants, that though the new chapel had been opened for worship on 3 successive Sabbaths, not an individual residing in the place came near it." At the same time he describes the aspect of affairs as very gloomy and discouraging, from the Burman government being embroiled in hostilities with the Siamese, and the country being in consequence involved in confusion.

Soon afterwards the whole town of Rangoon, excepting a few huts and the houses of the two principal officers, was completely burnt down; and the capital of the empire shared a similar fate. It is stated by a British captain, who happened to be there at the time, that 40,000 houses were destroyed; and before he came away, it was ascertained that no fewer than 250 persons had lost their lives. It seems to have been the work of an incendiary, as the flames burst out in several parts of the city at the same time. The fort, the royal palaces, the palaces of the princes, and the public buildings, were all laid in ashes.

The general appearance of things now became worse and worse; and in the summer of 1811, Mr. Chater remarks—"The country is completely torn to pieces, as the Mugs and Rachmurs have revolted and cut off the Burman government; and the Burmans themselves are forming large parties under the different princes. Rangoon is threatened, and will most likely be attacked, though probably not till after the rainy season." Soon after this, Mr. Chater relinquished his station at Rangoon, and pitched at Columbo, in Ceylon, as the scene of his future labours.

Mr. Carey, now left alone, was busily employed in translating the Scriptures into the Burman language, till the autumn of 1812, when he visited Serampore, in order to put one or two of the Gospels to press, and to consult with his father and brethren respecting the mission. At the end of November he returned with a very promising colleague, named Kerr, but who, in less than 12 months, was compelled by declining health to go back to Serampore. The differences with the Siamese having been adjusted, and the Burman government re-established, Mr. Carey was ordered, in the summer of 1813, to proceed to the court of Ava, for the purpose of inoculating some of the royal family, by whom he was received with many marks of peculiar distinction. Unhappily, however, though Mr. Carey lost his wife and his children,—the family being wrecked on their way to Bengal, to obtain a new supply of virus by order of the King, he was so ensnared on his return to Ava, as to accept the appointment of ambassador to Calcutta, for the purpose of arranging some differences which existed between the two governments. Thither he proceeded, and lived in a style of Oriental magnificence: but his connexion with the Burman government was of short duration; and after having been subsequently employed by an eastern Rajah, he returned to Serampore, where he was engaged in translating and compiling various literary works till the time of his death. The superintendence of the mission was, in the mean time, transferred to others, of whom some account will shortly be given.

In 1810, the Rev. Messrs. Pritchett and Brain, from the *L. M. S.*, proceeded to the Burman Empire, but the valuable life of the latter was suddenly terminated soon after his arrival. It was the wish of his colleague to continue there, and if possible to proceed, as was originally intended, to Ava, the capital, to commence a mission; but the distracted state of the country, owing to the war with the Siamese, rendered it absolutely impracticable. Rangoon seemed to be the only place in which a missionary could reside with safety; and as 2 of the Baptist brethren continued at that station, and Mr. Pritchett was earnestly requested by the missionaries at Vizegapatam, who greatly needed his assistance, to come to them, he judged it his duty to comply with their wishes.

The Rev. A. and Mrs. Judson,

who, with his family, had lived near them for some time, had regularly attended worship, had learned to read, though 50 years old, and a remarkably moral character; and Moung Thahlah, who was superior to the generality, had read much more, and had been for some time under instruction,—applied by means of very interesting statements for baptism, which was administered by their particular request at sun-set, November 7, and a few days after, the 3 converts held the first Burman prayer-meeting at the Zayat of their own accord.

In the midst of these pleasing circumstances, Mr. Wheelock, who had long been unwell, left Rangoon, and soon afterwards died; and so violent a spirit of persecution arose, that the Zayat was almost deserted, and Mr. Judson and Mr. Colman determined on presenting a memorial to the young King. As the Emperor cannot be approached without a present, the missionaries resolved to offer one appropriate to their character—the Bible, in 6 volumes, covered with gold leaf, in Burman style, each volume being enclosed in a rich wrapper.

After an anxious and perilous voyage, they obtained an introduction to the King, surrounded by splendours exceeding their expectation, when, after a long conference, Moung Zah, the private minister of state, interpreted his royal master's will in the following terms:—"In regard to the objects of your petition, his Majesty gives no order. In regard to your sacred books, his Majesty has no use for them; take them away." After a temporary revival of their hopes, the missionaries found that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same with the Chinese; that it is quite out of the question, whether any of the subjects of the Emperor, who embrace a religion different from his own, will be exempt from punishment; and that they, in presenting a petition to that effect, had been guilty of a most egregious blunder—an unpardonable offence.

In February, they returned to Rangoon, and after giving the three disciples a full understanding of the dangers of their condition, found, to their great delight, that they appeared advanced in zeal and energy; and vied with each other in trying to explain away difficulties, and to convince the teachers that the cause was not quite desperate.

After much consideration it was, subsequently, resolved that Mr. Colman should proceed immediately to Chittagong, collect the Arrakanese converts, who speak a language similar to the Burman, and are under the government of Bengal, and form a station, to which new missionaries might first repair, and to which his fellow-labourers should flee with those of the disciples who could leave the country, if it should be rendered rash and useless to continue at Rangoon; and that Mr. and Mrs. J. should remain there, in case circumstances should prove more propitious.

Private worship was now resumed in the Zayat, the front doors being closed; but shortly afterwards it was abandoned, and a room previously occupied by Mr. Colman, who died soon after his arrival at Chittagong, was appropriated to this purpose. Inquirers increased, notwithstanding surrounding difficulties and prospective sufferings, and five persons were baptized. Among these were Mah Men-lay, the principal one of Mrs. J.'s female company, and Moung Shway-gnong, a teacher of considerable distinction, who appeared on his first acquaintance with the missionaries to be half deist and half sceptic, and who

had for a long time engaged in disputation with them. A sixth was added to this sacred community, after the missionaries had visited Bengal in consequence of the distressing state of Mrs. J.'s health.

Mr. J. now proceeded, assisted by Moung Shway-gnong, in the revision of those parts of the New Testament which had been translated but not printed; and recommenced occupying the Zayat. Mah Myat-lay, sister of Mah Men-lay, was baptized; and on July 3, the first Christian marriage was performed between persons of pure Burman extraction.

Mrs. J.'s malady increasing, she was compelled, in August, to embark for Bengal on her way to America, and her husband was left at Rangoon alone. Two attempts were made upon the life of Moung Shway-gnong, but, providentially, he escaped. Moung Thahlah, the second convert, expired after an illness of 19 hours. Three more persons were baptized. Mr. J. was much refreshed by the arrival of Dr. and Mrs. Price; but his expectations of finishing the New Testament without interruption were blasted by the arrival of an order from the King, summoning Dr. P. to Ava, on account of his medical skill; and on August 23, he left Rangoon with the Dr., hoping by his means to gain some footing in the capital and the palace. Mr. Hough superintended the mission in the interim.

In Dec. 1823, Mrs. J. returned, and proceeded with Mr. J., who had during her absence been making preparations for that purpose, to Ava. In the May following, the war broke out between the Bengal and Burmese governments, and during the greater part of its continuance, Mr. Judson was confined in prison and chains, at and in the vicinity of Ava; Mrs. J., however, remained at liberty, and was permitted, though under difficult circumstances, to minister in some degree to the wants of her suffering husband. At the close of the war she returned with him to Rangoon; from whence, in the latter part of June, 1826, with a view to the formation of a new missionary station, they proceeded to *Amherst Town*,—a place which had been selected for the site of a new town, but at that time a wilderness, with the exception of a few bamboo huts, erected for the accommodation of part of a regiment of sepoys and a few natives. Having left Mrs. J. in this place as comfortable as circumstances would permit, Mr. J. returned to Rangoon, and proceeded with the envoy to Ava, as interpreter. Mrs. Judson, as soon as was practicable, commenced a native school, which consisted, at the time of her illness, of about 10 pupils. But after an intermittent fever of nearly a month's continuance, this excellent and devoted woman closed her eyes in death, in the absence of her affectionate and zealous husband.

Other labourers have since been sent by the Board to Burmah, and in their last report the following general view of the hopes and prospects of the mission is given:—

"In view of all the circumstances connected with the late war in Burmah, and the consequences resulting from it, the Board feel justified in expressing their belief, that it has widened the sphere of their labours incalculably; and rendered the prospect of success on the part of their missionaries far greater than before, particularly within the conquered provinces. They may now have free access to the people without fear, and employ all the means of instruction within their reach; they may preach, and establish schools in which the principles of

Christianity shall be taught; the natives may also inquire, read the Scriptures, hear the Gospel, and embrace it, without being subject to penalty or oppression. Heretofore it has been otherwise: when the missionaries preached, it was with caution; and when the people wished to hear and converse on religion, they were often deterred by the certain displeasure of their rulers. If, then, something was accomplished for the cause of Christ under former disadvantages, how much more may be anticipated, now these hindrances are removed! Divine Providence has committed this field of labour to the American Baptists; and it now calls on them, in a most impressive manner, for increased and vigorous exertions, as several new stations ought soon to be commenced and supported." [See *Arracan and Burman Empire.*]

RAPA, or OPORO, one of the Society Islands. S. lat. 27° 50′, W. long. 144°.

In July, 1825, the Snapper cutter, belonging to the chief Tati, and commanded by Capt. J. Shout, sailed for the Paumotus, with instruction, if wind and circumstances would permit, to call at Rapa, and to endeavour to ascertain the state of the island, and the disposition of its inhabitants.

On the 13th of September, 1826, Captain Shout returned to Tahiti, and informed Mr. Davies, that when he arrived off Rapa, a few of the natives, in the first instance, came on board the cutter; but a considerable number of canoes afterwards putting off, he deemed it prudent to put to sea forthwith; —that at the moment of his sailing, two of the natives of Rapa, named Paparua and Aitaveru, remained on board the cutter;—that he had brought them with him to Tahiti; —that they had been treated with kindness, both by himself and his crew on the voyage;—and that he was desirous they should reside for a time under the care of the chief, Tati, and the missionaries; in order that, should they return to Rapa, they might go with favourable impressions on their minds, in reference to the Tahitians and the missionaries. He moreover stated, that as he had learned, during the voyage, that their island contained sandal-wood, it was his intention, in a short time, to go there for a cargo of that article; when the natives of Rapa would have an opportunity of returning to their country. In pursuance of these representations, the strangers were invited to take up their residence with Tati. During their visit, which extended to several weeks, they, however, spent the greater part of every day with Mr. Davies, who took them to the mission schools, gave them books, and taught them the alphabet. They were also present at the meetings for public worship, &c.

On the 27th of September, the Snapper again sailed for Rapa, having on board the two natives of that island, accompanied by two Tahitians, named Hota and Nene, members of Mr. Davies's church, who had often expressed their desire to be sent out as teachers to other islands. The Tahitians were supplied with a variety of useful articles, as presents to the chiefs of Rapa. Their object, in the first instance, was to see the country, to ascertain the number and character of its inhabitants, and then return to Tahiti.

On their arrival at Rapa, they met with a kind reception from the principal chief, an old man named Teraau (or Teranga). The two natives of the island, who accompanied the teachers, were welcomed by their countrymen with no small joy, as they had been given up as dead men.

Hota and Nene remained on shore about a fortnight (during the time the captain and men belonging to the cutter were engaged in procuring sandal-wood), and were considered in the light of friends of the old chief, who, as well as other natives, entreated them to return with their wives and families, and reside in the island, to teach them the *good things* that were known at Tahiti; and, as there were no large trees in Rapa, adapted to the erection of a place of worship, they were requested to bring with them the requisite timber, for that purpose, from Tahiti. This the teachers engaged to do.

On the return of the teachers to Tahiti, several meetings of the people of Papara were held; and it was at length determined, in concurrence with the wish of the old chief, that the two teachers should return, with their wives, to Rapa, to instruct the people there, accompanied by two other Tahitians, Mahana and Pauo by name, both of them intelligent men, and consistent in their Christian profession; the former as a schoolmaster and a cultivator, the latter, who is an ingenious man, as a boat-builder, &c.

The Tahitians were examined and approved at a public meeting held at Papara, at which several of the missionaries were present, and were afterwards solemnly designated to the work to which they had devoted themselves.

They were furnished by Tati, and the members of the church, with various useful articles for themselves; and also, as presents for the natives of Rapa, a supply of spelling-books and portions of the Scriptures, &c., with shrubs for planting. They were likewise supplied by the congregation with provisions for the voyage, and posts and rafters for a chapel.

Mr. Davies was requested by his brethren, the missionaries, to accompany the teachers to Rapa; and as Mr. Bourne, on his voyage in 1825, to the islands S.W. and S., had not been able to visit those of Raivaivai and Tupuai, it was agreed that Mr. Davies should afterwards proceed thither.

On the 16th of January, 1827, Mr. Davies, accompanied by the teachers, went on board the brig Macquarie, which arrived off Rapa on the 24th of the same month; when Mr. Davies and his companions were grieved to hear that the old chief, Teraau, was dead. As, however, Koinikiko, his son, and other members of the family, were favourable to the object in view, they went on shore on the 27th, and the teachers were shortly settled on a pleasant and convenient spot of land belonging to Koinikiko, the young chief. They immediately proceeded to erect for themselves dwelling-houses; in which work they were assisted by Mr. Davies, the natives from Eimeo, and by Koinikiko and his people. The site of the proposed chapel was also fixed upon.

The 29th of January, 1827, being the Sabbath, Mr. Davies preached on shore, and afterwards administered the Lord's Supper to the Tahitian Christians. The teachers, Pauo and Mahana, and the crew of the Macquarie, attended; also some of the chiefs of Rapa, who viewed the service with silent amaze.

It afforded Mr. Davies great satisfaction, before he left Rapa, to observe that Koinikiko, and another chief named Koenga, who appear to be the chief men of the island, manifested a friendly disposition towards the teachers.

Mr. Davies describes Rapa as greatly resembling the interior of Eimeo, which, had Rapa the addition of a border of low land, would, he says, nearly equal it in extent. Mr. Davies supposes the number of

inhabitants on Rapa to be about 2000; their complexion is darker than that of the Tahitians, but their features are very similar; their superstitions resemble those which formerly prevailed in Tahiti, but in a ruder form, without the parade and show of the latter. Their language is a dialect of the Polynesian. When the Snapper first visited the island, the inhabitants were all without clothing; but when it returned with the Tahitians, in September, many had begun to attire themselves.

RAROTONGA, a large and populous island in the S. Pacific Ocean, belonging to a group of 7 more, which lie S. W. of the Society Islands, between W. long. 158° and 160°, and S. lat. 19° and 22°. Four of these are very numerously inhabited. In 1823, two missionaries of the Society Islands visited them, stationed native teachers on 4—viz. *Aitutake*, on which teachers had been settled before, *Maute*, *Mitiaro*, and *Rarotonga*. They persuaded the King of *Atui*, where teachers had also been placed, to sail with them to *Maute* and *Mitiaro*, two adjacent islands, of which he is also King, to use his influence in establishing teachers there. "He came on board," say the missionaries, "a bigoted idolater; he was induced to embrace the true word, to use his influence in overthrowing the adoration of ages at the two islands, and returns to his own with a full determination to do the same there." They also prepared the way for the establishment of teachers at *Mangeea*, one of the group. In several of these islands, chapels have been erected.

The whole of the inhabitants of Rarotonga, whose number is calculated to be between 6 and 7000, have embraced Christianity; and their principal idol has been sent to this country, and deposited in the *L. M. S.*'s museum. Infanticide has ceased. A chapel, 240 feet by 42, has been erected, and numerous plastered dwelling-houses (including one for the teachers, 90 feet by 30), have been built. The mission-house is furnished with sofas, chairs, tables, &c., all of native manufacture. The people are industrious also in the cultivation of the earth. It is probable that Mr. Pitman, who was sent out to the South Sea Islands by the society, in 1824, and Mr. Buzacott, one of the missionaries who have accompanied Mr. Nott on his return to Tahiti, will be eventually stationed in this island.

RAWADUNDA, sometimes called *Choule*, a large, populous, and anciently fortified town, W. coast Hindoostan, about 30 m. S. Bombay, formerly a Portuguese settlement, but now in possession of the English. Soon after the Portuguese came to this country, they commenced a settlement, and built a fort in front of the town, nearly 2 m. in circumference, which at present is one uniform cocoa-nut grove, spreading a wide and melancholy shade over the mouldering ruins of churches, monasteries, and other splendid edifices, once the superb mansions of a Christian people, but now inhabited only by loathsome reptiles. Within 2 m. of the same spot, the ruins of Mahomedan fortifications, temples, seraglios, monuments, &c., shew that in some former periods another empire must have existed, flourished, and then vanished away. The inhabitants are mostly Hindoos, with a few Jews, and a small remnant of Roman Catholics. This was formerly the residence of St. Francis Xavier, who removed to Goa in 1640.

The *American missionaries* at Bombay have devoted much time to the distributing of books and tracts, and to other labours, for the benefit of the people in this

town and its vicinity. In 1818, they established a school at Rawadunda, more particularly for Jewish children, which consisted of 84 scholars in 1824, more than 30 of whom were Jews. The missionaries have named this the *Andover School*, 60 dollars having been contributed by benevolent individuals in Andover, Massachusetts, for the support of a Jewish school under their direction. [See *Bombay*.]

RED RIVER SETTLEMENT, a trading establishment of the Hudson's Bay Company, on Red River, about 50 m. S. of its entrance into lake Winnipeg, which is defended by Fort Douglas. It was formed in 1812, and contains about 700 settlers, besides Canadians and half-breed, who are very numerous. W. long. 98°, N. lat. 49° 40′.

In 1820, the Rev. John West, chaplain to the Company, offered his services to establish schools among the numerous tribes of Indians in the Company's territory, and the *C. M. S.* placed 100*l.* at his disposal for the purpose. He immediately opened a school in the settlement, and found the Indians willing to commit their children to his care and instruction. A school house, 60 feet by 20, was afterwards erected, which is also used as a place of worship. The success of Mr. W.'s attempt encouraged the society to send other labourers to his aid, that he might have opportunity to adopt similar measures for the instruction of the natives in the vicinity; and the North West and Hudson's Bay Companies are disposed to render every practicable assistance to this benevolent enterprize. Another church has since been provided, and schools have been opened.

In the midst of much outward distress, it appears, from the missionaries' accounts, that their *ministry* has been attended by many encouraging circumstances. The Sunday services at both churches, and the prayer-meeting at *Image Plain*, in the week, are well attended.

"I have had," says Mr. Jones, in Dec. 1825, "several conversations with a female native Indian of this colony, in regard to her partaking the Lord's Supper. She has been most assiduous in the use of the means for a long time; and her knowledge of divine things has been increasing so rapidly, as to become a striking proof of the gracious and efficient teaching of the Holy Spirit. She came to-day again with her half-breed daughter, who is also determined to forsake the world and follow Christ. I could not help shedding tears of joy at this additional proof of divine approbation afforded to my labours. *This is the first real Indian who has become a communicant.*

"Last fall, an Indian came to the settlement for the benefit of medical assistance, having had his hand shattered by the bursting of a gun. He is a very extraordinary man—his inquiries concerning our religion manifest a degree of intelligence, which would make him shine as a light in the world, if illuminated by the Gospel. He is particularly anxious to learn all that he can before he returns to his wilds in the spring, in order, as he says, to make his 'friends and children more wise.'

"The half-breed young woman just mentioned, told me to-day, that she does all that she can to instruct him, but finds it very difficult to explain herself to him in the Indian language on particular subjects. She said, 'I was never so anxious to speak well to him as I was this morning; and never made a worse hand of it: my sister and I both tried, again and again, but could not get on well at all.' 'My young friend,' said I, 'what were you so anxious to tell him of?' She replied, 'I was endeavouring to tell him what the Saviour suffered

for him, and why it was necessary that he should suffer as He did, in order to save sinners.' I encouraged her to proceed in her instructions with him and his wife, by setting before her the promises of God which bore on the subject. At the same time I could not but think how delighted many Christian ladies in England would be with this my young disciple. Two years ago this young woman was as ignorant as any Indian in the country; but now she has learned to read her Bible, and has found a Saviour there, the sweetness of whose love makes her long for the time when her poor countrymen shall participate therein. Let the friends of missions then go on, and *they shall reap if they faint not;* yea, they do reap, in part, already."

Of the *Schools*, Mr. Cockran thus reports, in July, 1826:—

"Both the Sunday and week day schools were in a flourishing state in the winter: the children regularly attended, even when the weather was very stormy; but since the latter end of April, we have all had to pass through many vicissitudes: from the 3d of May, the settlers have been so dispersed, that it is impossible for their children to attend the schools. We hope that in a few weeks they will be more collected, and then our schools will flourish again. The Indian boys are making considerable progress in knowledge: some of them seem to attend with a great deal of sincerity when religious instruction is delivered, but it is natural to them to give close attention to everything."

The desire which some of the Indians evince for the instruction of their children, appears from the following circumstance mentioned by Mr. Jones:—

"Mr. Ross told me, in reference to the parents of the boys brought to Red River school, that they were very indignant when he first, at the instance of Governor Simpson, solicited their giving up their sons; and asked him if they 'were looked upon as dogs, willing to give up their children to go they knew not whither.' But when he told them that they were going to a minister of religion, to learn how to know and serve God, they said he might have '*Hundreds of children in an hour's time;*' and he selected two, being the sons of the most powerful chiefs in that part of the country."

Mr. Jones thus describes the state of the people:—

"A striking combination of circumstances tends at present to throw a gloom over the temporal interests of this colony. The failure of the buffalo in the hunting grounds commenced the distress; since that time, the season, both in duration and severity, has exceeded any former instance of the kind within the memory of the oldest inhabitant. The settlers have, for a long time, been obliged to support their cattle entirely on wheat and barley, and the consumption has been so great as to lead me to apprehend a scarcity of seed for the soil. The season is getting so late as to render it probable that no wheat crops can be expected at all; and should anything occur to prevent the prosperity of barley and potatoes, we shall be threatened with a famine. Many prayers and strong cries are sent up to Him who alone can save, and I hope they will be heard."

The distress occasioned by the severity of the weather, was increased by a destructive inundation from the beginning of May till the middle of June, in the course of which nearly every house was swept away, and the country laid under water as far as the eye could reach. The missionaries, in common with the rest of the inhabitants, were obliged, for about a month, to leave their dwellings,

and reside in tents pitched on a high spot of ground.

On the 12th of June, Mr. Jones states, in his journal,—"We are now nearly re-established in our dwellings. The parsonage is all in one room, and served for a church yesterday, where I preached twice; Mr. Cockran having gone to the hills, where the people are still encamped. The ploughs are at work to-day, and I trust that we shall yet have crops of barley and potatoes. The people are now drawing near the banks of the river, to the site of their old habitations. Thus deliverance comes in God's own time and way. We want nothing but faith to rely on Him."

Mr. Cockran subsequently writes:—"Though the flood has destroyed almost every house, yet we have escaped very wonderfully: we have received very little damage; our churches are standing; our dwelling-house, with the schoolmasters' and the school-house, are left alone; as it were, as monuments of the preserving mercy of God."

REED FOUNTAIN, Little Namaqualand, S. Africa, about 40 m. from Lily Fountain.

The Rev. Mr. Archbell, of the *W. M. S.*, commenced a settlement here among the Bastard Hottentots, with the approbation of the Governor, in 1819; and in connexion with that at Khamies Berg, it has acquired an established and highly interesting character; abolishing Paganism among the people of the tribe, and greatly promoting their temporal welfare.

At this place the *L. M. S.* has also a station. The Namaquas belonging to it keep up family worship, morning and evening—read the Scriptures diligently—and when the catechist is absent at other places, perform divine service themselves.

REGENT'S TOWN, formerly called *Hogbrook*, a town of liberated negroes, Sierra Leone, W. Africa, 5 m. S. S. E. Freetown, in a valley near the heights of the Sierra Leone mountains.

Its situation is healthy and highly romantic. No less than 8 mountains, covered with evergreen forests, rear their heads, and form a chain around the settlement. Streams descend from the various cliffs, and make a large brook, which runs through the middle of the town. On the banks is a meadow for the cattle, which is always green.

In 1813, this then uninhabited spot was set apart for the reception of negroes delivered from slave ships by the vigilance of English cruizers, who are here supported by government till they can be taught to earn a livelihood.

In 1816, the number amounted to 1100, from 22 different tribes—some of them barbarous to an astonishing degree; the mixed multitude speaking many different languages, having no medium of communication except a few words of broken English; all totally destitute of principle, disinclined to civilization and improvement, and addicted to stealing, and to the worship of devils.

In 1823, the number had increased to upwards of 2000. In the midst of the habitations, which are built of stone, is a large stone church, 80 feet by 64; which has been five times improved and enlarged, to accommodate the crowds which assemble to hear the word of God.

The Rev. W. A. B. Johnson, and his wife, were sent from England by the *C. M. S.* in 1816, and were appointed to this station by the colonial government, which was accountable for their salaries. They soon obtained a school of 150 pupils, from the rude mass of people in the settlement; but, in

1817, there were only 12 communicants, and very few attended public worship.

In 1821, about one-fourth of the whole population were in communion, and about one-half were in the habit of attending morning and evening prayers in the church; besides which, the communicants regularly conducted family worship. An English captain, who visited the town in 1817 and 1821, writes—"In contrasting its then condition with the present, I must confess a just description cannot be given without the appearance of exaggeration. The change is so visible, that no sceptic, however hardened, but must confess the hand of the Lord hath done it."

About the middle of 1822, the communicants had increased to 375; and in the spring of 1823, they amounted to 450. The whole body of the people formed one industrious and happy community; the authority of the word of God, in connexion with Christian discipline, almost entirely superseded the necessity of human laws; all relics of former superstitions were banished, and flagrant vice and profaneness were almost entirely unknown.

In 1818, a society was formed for the relief of the sick, and an Auxiliary Missionary Society. The contributions to the latter amounted, in 1823, to upward of 1156 dollars; and to both, during one year, they have exceeded 500 dollars. In 1823, the schools embraced 1052 pupils.

The *Christian Institution*, established at *Leicester Mountain*, was removed to this place, in 1820, with the design of rendering it a seminary, in which the most promising youths in the colony may be educated for schoolmasters and missionaries to their different tribes.

The Rev. Mr. Johnson died, May 3, 1823, much esteemed and lamented by the community around him, and especially by multitudes of the once wretched and degraded sons and daughters of Africa, whom he was the instrument of bringing out of darkness into marvellous light. Various labourers have since that period been employed at this place, but the trials that have arisen invest it with a deep and melancholy interest.

The Rev. W. K. Betts has recently been appointed to the charge of this station, and entered on the duties of it the end of February, 1826. In May, David Noah removed from Kissey, and assisted in visiting the sick, and the care of the people, and took the oversight of the boys' school, in the management of which he is assisted by John Essex Bull, a native teacher.

In the exercise of his *ministry*, Mr. Betts has met with little encouragement.

Only one *School*, and that for boys, has recently been kept. The numbers at Christmas, 1826, were —liberated, 48; living with their parents, 59: Total 107.

Mr. Betts thus speaks of the two classes of children of which the schools now consist:—

"The behaviour of the liberated children is as good as can reasonably be expected, from poor children, on whose tender minds the first impressions were made by the errors and vices of heathenism. I have been much struck by the contrast between these children, and those who were born of liberated parents and have been reared in the town: these last appear more intelligent, frank, and happy, and have the air of liberty in their whole deportment; while the others exhibit, in their downcast, timid, and suspicious mien, the appearance of a servile and oppressed race.

"I regret that there are many nice little girls, belonging to the people of the town, who have no

instruction; there being no female here to take charge of a girls' school. A little while previous to that trying dispensation of Providence, by which I was deprived of my dear wife, we had frequently a number of pleasant little children come up into our piazza, asking us to let them come to school. A steady and clever woman, capable of acting as schoolmistress, would be very valuable."

At Christmas, David Noah gives the following view of this station:—"The regular number of communicants attending the Lord's Supper at this time, is 100; and their outward conduct, for the most part, is good. The general attendance of the people at divine service, on the Sabbath day, is encouraging; but on week days very few attend, in consequence of many of the men working at Freetown. Daily morning and evening service is regularly kept, and divine service three times on Sundays. The present state of Regent is much to be lamented. We are now as sheep without a shepherd. The harvest truly is plenteous, but the labourers are few: may we pray that the Lord will be pleased to send out more labourers into his harvest."

In the *Christian Institution* there are at present no youths.

The Rev. C. L. F. Haensel has lately departed for the colony, having tendered his services to the society with an express view to the education of the African youths. The frequent losses which the society has sustained, in the removal, by sickness or death, of persons employed in the mission, have hitherto been an obstacle to the efficiency of the institution. The subject has for some time occupied the attention of the committee, and they have come to the fixed determination of prosecuting, by all means in their power, and in any place, whether in Europe or in Africa, which may ultimately prove most eligible, the education of intelligent and pious natives, with the view of their becoming Christian teachers among their countrymen. In pursuance of this plan, they have placed two African youths under the care of a clergyman in the W. of England.

RIMATARA, one of the islands of Raivaivai, in the S. Pacific Ocean, in which idolatry has been renounced. Its population is about 300.

This island is capable of supporting a great number of inhabitants; but it has hitherto been the custom for the women to labour, while the men did nothing: this has been a great obstacle to marriage, since the women knew, that if they married, they should have to work hard. The teacher from the *L. M. S.* had repeatedly attempted to alter this system of things, without success; but the people had promised that, should a missionary visit them, they would pay regard to his advice on the subject. "On hearing this, I called," says Mr. Bourne, who visited the island, "a meeting of all the people, and, addressing the King and Chiefs, represented to them the nature of the obligations which they had laid themselves under in embracing Christianity; and informed them that the females in other islands, whose inhabitants had embraced the Gospel, did not till the ground and prepare the food, but made cloth, bonnets, hats, &c. I exhorted them to have compassion on their wives, and not make them work like slaves, while they themselves did nothing at all. I then called on each chief, by name, to give his opinion on the subject: they all spoke in answer; and I was happy to find that there was not a single dissentient voice. It was therefore agreed, that, from that day forward, the men should plant, dig, and prepare the food, and the

women make cloth, mats, bonnets, &c. The women who were present manifested their joy on the occasion; but I cautioned them against idleness, and to take care that they themselves had good clothes and bonnets, and their husbands good hats. One of the Tahitian teachers of the *L. M. S.*, who laboured here, is deceased. Faaraoa, the survivor, earnestly calls for assistance. The work of the Lord continues to prosper. A number have been baptized, all of whom appear firm in their religious profession. They have established a small missionary society.

RURUTU, one of the islands of Raivavai, which are situated about 500 m. southward of Tahiti. The renunciation of idolatry in this island was unexpectedly effected in the manner thus described by the missionaries of the *L. M. S.* at Raiatea:—

"We one day perceived a strange sail at sea, which made towards the reef, and appeared to be determined to hazard running on it, instead of bearing up for the proper harbour,—a practice resorted to by the natives when in extremity. Perceiving their imminent danger, the chiefs manned our boats, and went off to pilot the strangers safely into the harbour. When they arrived, we found they were natives of the island of Rurutu. They had come from Maupiti, and touched on their voyage at Borabora, but could not get in for the contrary wind. They had been drifted about at sea for three weeks; and latterly, without either food or water, except sea water, which they were obliged to drink. Contrary winds drove them from their own island; but the Lord, to whose merciful designs winds and waves are subservient, protected and guided them hither.

"They were exceedingly astonished at the difference of customs here, particularly in seeing men and women eating together, and the Areoi Society, their dances, and every lascivious amusement, completely put away. When they heard of the new system of religion, and saw the people worshipping the living and true God, they were convinced of its propriety and superiority, and immediately began to learn to read.

"The chief, with his wife and a few others, went on shore at Borabora. Mr. Orsmond, the missionary at that station, paid every attention to them during their short stay; gave them books, and began to teach them to read; but as the canoe and the greater part of the people were at Raiatea, they soon followed. They were about 25 in number, men and women. We set apart a certain time for their instruction, supplied them all with elementary books, and gave them in charge to our deacons, who were very much pleased with, and diligent in the discharge of, their new office. Their language being somewhat different, the deacons could make themselves understood better than we could.

"Auura, their chief, paid particular attention, as well as his wife; the greater part of the others appeared indolent. He appeared to appreciate the worth of knowledge, and the value of the good tidings of salvation; and his questions upon our discourses were such as surprised not only the Raiateans, but ourselves also. We think he possesses a very acute judgment, so far as he knows. We do not wish, in thus speaking, to be understood that we believe him to be what would be called, in England, a converted character; though we have indubitable evidence that he is a true convert from idolatry to Christianity. God hath called them out of darkness to the knowledge of his Son Jesus Christ. May they

soon really know Him, whom to know aright is eternal life! Auura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he had obtained of the true God, and his Son Jesus Christ; expressing his fears in an affectionate manner, that when he got back he should find very few left, as the evil spirit was rapidly destroying them.

"Opportunity for their return to Rurutu having arrived, from the brig Hope touching at Raiatea, they were accompanied, at their own request, by two native teachers. From letters subsequently received, it appears, that immediately after the return of Auura, a meeting of the chiefs was convened, and such cogent arguments were brought forward in behalf of the Christian religion, that the assembly formally decreed the abandonment of idolatry. In order, however, to put the power of their gods to the test, it was agreed, that before carrying this resolution into effect, they should, contrary to their established usage, eat together the next day, in company with their wives and children. If any died according to the predictions of the priests, who asserted that any female presuming to eat either hog or turtle, or any other person venturing to eat upon a *sacred place*, would be inevitably devoured by the evil spirit, then they would not renounce their idols; but if no one were injured they would destroy them all. They accordingly met at the time appointed; and after satisfying their appetites without drawing upon themselves the threatened calamity, they proceeded to the demolition of the morais, and agreed to send their helpless deities to the missionaries at Raiatea.

"It is worthy of remark, that when the boat with Auura and the native teachers, first reached the shore, those persons, with their companions, knelt down to return thanks to God for their preservation, not knowing that the spot was sacred to Oroo, one of the idols. The Rurutuans said immediately, 'These people will die!' The party also ate inadvertently on a *sacred* spot. When the Rurutuans saw that, they said, 'No doubt they will die for this trespass on the sacred ground,' and looked earnestly, expecting some one to have swollen or fallen down dead suddenly; but after they had looked a considerable time, and saw no harm come to them, they changed their minds, and said, 'Surely theirs is the truth; but, perhaps, the god will come in the night and kill them—we will wait and see.' One man actually went in the night to the wife of the chief (Auura), who also ate a part of a hog or turtle on the *sacred* spot, and said, 'Are you still alive?' When the morning arrived, and the Rurutuans found that no harm had happened to any of them, they became exceedingly disgusted at their having been so long deceived by the evil spirit."

It appears from a recent communication of Mr. Bourne's, that the population of this island does not exceed 200 persons, all of whom have been baptized. The church consists of 30 members. The people continue diligent in learning. They carry on cultivation to a great extent, and their houses are well built.

S.

SADRAS, a Dutch settlement on the sea-coast, 47 m. south of Madras. Inhabitants, 4 or 5000. Here are upwards of 30 pagodas. In the latter part of the last century, the missionaries of the *S. Prop.*

G. began their labours at this place, and have had many seals to their ministry. The *Netherlands M. S.* sent the Rev. J. C. T. Winkler and a native assistant hither, in 1823. In 1825, it is stated by the society's representatives at Chinsurah, that though Mr. W. had been much afflicted, he was so far advanced in Tamul, as to be able to address the congregation in that language. On New Year's day, he received 6 catechumens as members of the church; and, on the following day, administered the sacrament to 17 persons. He has collected 190 rupees for the schools; which serves to defray, if not all, a part of their expense. A boys' school is conducted regularly, and Mr. W. thinks of establishing a girls' school. Mrs. Regel, the widow of the late Resident, has offered to superintend it.

SAGANAW BAY, a large bay, 60 m. by 30, on the S. W. shore of Lake Huron. Saganaw River enters this bay. The adjoining territory is very fertile, and was recently purchased by the United States of the Chippeways and Ottawas. On the peninsula, between the Lakes Huron and Michigan, the Indians, computed at about 8000, are in a state of ignorance, vice, and wretchedness; but the different tribes are disposed to favour the establishment of schools among them. Within a few years, the *Northern M. S. of New York* has made some attempts to enlighten and reform them; and more recently the *U. F. M. S.* has contemplated a mission to the Indians in the vicinity.

SALATIGA, a town on the island of Java, about 40 m. inland from Samarang. The inhabitants are less attached to the doctrines of Mahomed than in many other parts of the island. The Rev. G. Bruckner commenced his labours at Samarang, under the *London Society*, in 1814; but soon joined the *Baptists*. Owing to the unhealthiness of the situation, and the want of success, he removed to this place, in 1822, and has translated the New Testament, and some tracts on Christian doctrines, into the Javanese language. The population, for whose benefit these works are intended, is computed at 2,000,000.

After a long series of diligent exertions, attended with little apparent benefit, he was compelled, by a formidable insurrection of the natives against their Dutch masters, to remove to Batavia; and subsequently, other difficulties arising, to Sumatra; where his knowledge of the Malay would be of immediate service, and where he can also carry forward the work of translation for the benefit of the Javanese, for whose best interests he appears deeply concerned.

SALSETTE, a British island on the W. coast, Hindoostan, situated N. of Bombay, from which it is separated by a narrow strait, across which is a causeway. It is about 18 miles long by 14 broad, very fertile, and about 200 yards from the continent. The population is about 60,000, chiefly Hindoos. Parsees, Jews, and Portuguese, are numerous.

Tannah, the capital of the island of Salsette, 25 miles N. of Bombay, commanding the passage from the island to the neighbouring continent, is a populous and increasing town. The Rev. J. Nichols, from the *A. B. C. F. M.*, came here in 1818; and soon after his arrival commenced a free school for native children, which has since been named the *Savannah School*. The expenses of this station are nearly defrayed by a boarding school, superintended principally by Mrs. Nichols. In the early part of 1823, it consisted of 26 pupils—16 of whom were

supported by their parents, 4 by the mission, and 4 by benevolent individuals in the country; and 2 orphan children, for whose maintenance a moderate allowance was secured by their father. An association has been formed among the scholars to support 2 children in Ceylon, to bear the names of the 2 deceased children of Mr. Nichols. The children, generally, have made laudable proficiency, and great care is taken in their religious instruction. Much of Mr. N.'s time has been devoted to the lapsed Catholics; he also superintends the free schools at *Basseen*, *Chandnee*, and *Tannah*. In the latter place is one school of 50 scholars, in which 12 Jewish children are instructed. The mission family has received many kindnesses from European residents, and Mr. N. has been useful to them by translating official papers.

SANDUSKY, *Upper*, an Indian settlement, Ohio, on the Sandusky River, about 60 m. S. of Lake Erie, and 65 N. of Columbus, in the large national reserve of the Wyandot Indians. The *Society of Friends* prepared this tribe for improvement, by counsel and pecuniary aid. From 1803 to 1810, the *Presbyterian church* supported a missionary and a farming establishment among them. A few converts, the fruits of the mission, were put to death, on account of their religion, by the Roman Catholic Indians. A few years since, a man of colour, named Stewart, of the *Methodist church*, laboured successfully with this tribe, and 50 embraced the Gospel.

The *Methodist Ohio Conference* stationed the Rev. James B. Finley at this place, October, 1821, to labour for the spiritual good of the Wyandots. A small school was soon opened, which contained, in 1824, 60 scholars, chiefly Wyandots, who are supported in the mission family, and make very encouraging progress. The buildings and farm are extensive. In 1823, about 50 acres were planted with corn.

In the early part of 1824, 260 had become hopeful converts, and joined the society; among whom are several chiefs, who render important aid to the mission. The people are generally fast improving in the arts of civilization and the knowledge of Christianity. A special work of grace has prevailed, which has extensively produced a very salutary influence. The Rev. Mr. Elliott has recently been associated with Mr. Finley. This station has sometimes been called *Camp Meigs*.

SANDUSKY, *Lower*, a post town, Ohio, on the Sandusky River, a few miles from its mouth, about 120 m. S. of Detroit, among the Wyandot Indians. The Rev. J. Badger was stationed here, in 1806, by the *Synod of Pittsburgh*, and was afterwards patronized by *the Society for propagating the Gospel among the Indians and others in North America*. When this mission was commenced, there were no white settlements within 100 miles of the station. The Wyandots at this place, and Upper Sandusky, made considerable progress in civilization, and some, it was hoped, were benefited by the religious instructions of Mr. B. and his associates. In consequence of Mr. B.'s ill health, the care of the mission was assigned to the Rev. W. Matthews in 1810, and it was relinquished during the first year of the late war with Great Britain.

SANDWICH ISLANDS, a group of 10 islands in the N. Pacific Ocean, W. of the southern part of N. America, discovered by Captain Cook in 1778. They extend in a direction W. N. W. and E. S. E. between W. long. 154° 53′ and 160° 15′, and N. lat. 18° 50′ and 22° 20′; Hawaii being the south

eastern island, and Niihau the north-western. The distance of the extreme ports is about 390 m. *Hawaii* is 97 m. in length by 78 in breadth; *Maui*, 48 by 29; *Tahurawa*, 11 by 8; *Ranai*, 17 by 9; *Morokai*, 40 by 7; *Oahu*, 46 by 23; *Tauai*, 33 by 28; *Niihau*, 20 by 7; *Taura* and *Morokini* are uninhabited. The following are the distances in English miles, and the bearings from Hawaii:—*Maui*, 30 N. W.; *Tahurawa*, 38 W.N. W.; *Morokai*, 75 N. W.; *Oahu*, 130 W. N. W.; *Tauai*, 250 W. N. W. The climate is salubrious, and the soil fertile. The missionaries say the whole population does not exceed 130 or 150,000, of which 85,000 inhabit *Hawaii*. The inhabitants are hardy and industrious, of a complexion considerably darker than the Tahitians; and though very civil and friendly, much less inquisitive and loquacious than their southern neighbours. In the construction of their canoes, sleeping-mats, war-cloaks, and helmets, and in dying their calabashes and printing their cloth, they discover a superior degree of ingenuity and neatness; but in their houses, and in the fabrication of their cloth, they are inferior to them. The similarity of their features, habits, traditions, and language, to those of the natives of New Zealand, the Marquesas, and the Society and Friendly Islands, affords proof that they were originally one nation, or emigrated from the same country and people.

Until recently, the inhabitants of these islands were gross idolaters. The Taboo system had been in operation, and mostly rigidly observed, for thousands of years. By this every thing was prohibited which was contrary to the will of the King. It perpetually interdicted certain kinds of food. Women were utterly forbidden by it to eat pork and plantains, two very important articles in these islands; or to eat with the men, and even to have food cooked by the same fire. It prohibited also the doing of certain things on certain days; as at the new moon, full, and quarters, when the King was in the morai, performing the various mummeries of idolatry; and women were forbidden to go on the water. A breach of these, and a multitude of such like unmeaning restrictions, imposed by this system, exposed the delinquent to the punishment of death!

The morais were sacred inclosures, formed by a sort of fence, where human sacrifices were offered. Before them, stood the idols, from 3 to 14 feet high, most fantastically decorated, while the upper part was carved into a hideous resemblance of the human face! To these idols expensive sacrifices were constantly presented, and, on certain occasions, the high priest was permitted to require and designate human victims! But it is delightful to remember that this is the story of former times. In the early part of Nov. 1819, only a few days after the first missionaries to these islands sailed from Boston, America, the charm was broken, and the work of destruction commenced in Hawaii, by the order of the young King, who succeeded his father a few months before. About the 25th of the same month, the King's orders to burn the monuments of idolatry were dispatched to Oahu and Tauai, which were promptly obeyed. In Tauai the *morais* and the consecrated buildings, with the idols, were set on fire the first evening after the order arrived; and the same was done in all the islands. The motives which influenced the monarch in this decisive measure, the war it occasioned, and the consequences which ensued, are fully detailed in a most interesting

work, entitled "Narrative of a Tour through Hawaii," by the Rev. Wm. Ellis.

In tracing the events which seem to have led to this important mission, in the mysterious providence of God, one of those exterminating wars must be mentioned, which have often almost desolated these islands, when Henry Obookiah, a native of Hawaii, at the age of about 10 or 12 years, was made an orphan, and left almost friendless on these inhospitable shores. In this forlorn condition, after a few years, he was noticed by an American captain, who took him and Thomas Hopoo on board, to sail for America. They landed at New Haven, Connecticut, in the autumn of 1809, where they were noticed by some students of Yale College. Henry was afterwards instructed by that devoted servant of God, the Rev. S. J. Mills, who conceived the plan of educating him as a missionary to his native land, and took efficient measures to accomplish his benevolent designs. Others were soon found, from these and other heathen lands, which gave rise to the *Foreign Mission School* at *Cornwall*, and subsequently to this mission. Henry soon became decidedly pious, and strongly advocated a mission to his benighted countrymen, in which he most ardently longed to engage; but it was ordered otherwise. He died at Cornwall, Feb. 17, 1818, and the elevated hopes of the church, that he would soon become a faithful and able witness for the truth among his countrymen, were cast down; but "his mantle fell" upon others, and the missionaries of the *A. B. C. F. M.* sailed from Boston, Oct. 23, 1819, and arrived off Hawaii March 30, 1820;—viz. the Rev. H. Bingham and A. Thurston; Dr. Holman, physician; Mr. D. Chamberlain, agriculturist; Mr. S. Whitney, mechanic and schoolmaster; and Mr. S. Ruggles, schoolmaster, who have since become licensed preachers; and Mr. E. Loomis, printer and schoolmaster;—all married. The following natives of the Sandwich Islands, having been educated at the *Foreign Mission School*, Cornwall, Connecticut, sailed with the missionaries as teachers, viz.:—J. Honooree and T. Hopoo, of Hawaii; W. Tennooe, of Tauai; and G. P. Tamoree, son of the King of Tauai and Niihau: these were organized into a church previous to their embarkation, except the young King. Not long after their arrival, the missionaries were called to the painful duty of withdrawing their fellowship from Dr. Holman and W. Tennooe; and the former returned to America soon after. Mr. Chamberlain returned in 1823, with the approbation of the missionaries and of the Board; and George Sandwich, a native of these islands, having been educated at Cornwall, and given evidence of piety, sailed as an assistant, Nov. 1820. The missionaries were very cordially received by the natives, and immediately engaged in the appropriate duties of the mission. They found the encouragement so great, that they sent an urgent request to the Board for additional labourers. Accordingly the following missionaries embarked at New Haven, Nov. 19, 1822:—The Rev. W. Richards, C. S. Stewart, and A. Bishop, missionaries; J. Goodrich, and J. Ely, licensed preachers; and Dr. A. Blatchely, physician;—all married:—Mr. L. Chamberlain, superintendent of secular concerns and assistant missionary; S. Popohee, a native of the Society Islands; Wm. Kum-mo-oolah, R. Kriouloo, and Kooperee,—natives of the Sandwich Islands, all hopefully pious; and Betsey Stockton, coloured woman, teacher; who arrived April 27th, 1823.

In April, 1822, the Rev. D. Tyerman, and G. Bennet, Esq. the Deputation of the London Society to its various stations, and the Rev. Wm. Ellis, with 2 pious Tahitians and their wives, visited the missionaries, and the result was the establishment of the latter on these islands. After rendering very important aid to the mission, during a stay of more than 4 months, Mr. Ellis returned with the deputation to the Society Islands, where he had laboured about 6 years; and joined this mission, with his family, Feb. 5, 1823, still patronized by the *L. M. S.* Here a wide and interesting field for missionary enterprise has thus been opened, and a very desirable progress has been made toward the accomplishment of those benevolent designs which the missionaries and their friends have in view.

In a joint letter of the missionaries, dated May 24, 1823, it is said: — "God has indeed provided kindly for this mission. It has hitherto been emphatically the child of providence, rocked in the cradle of faith and prayer; and though not free from the sorrows of infancy, it has enjoyed the presence of a kind and faithful parent. If we trace the history of the mission from the wanderings of the friendless orphan Obookiah, pass by his early grave and the *Foreign Mission School* at Cornwall, through the interesting scenes at Goshen and Hartford, and at Boston, where the little band was organized, and where the affectionate voice and well directed pen of Worcester's wisdom cheered, and guided, and impelled it onward;—if we trace its path over the mighty waters, and witness its auspicious reception;—if we call to mind the downfall of idols, and the vanishing of the taboo system, —the issuing the first elementary book in the language, containing the first principles of the Gospel, received and read by a goodly number of the chiefs and people, who had before no alphabet;—the unexpected visit of the London missionary Deputation, — the happy settlement of Mr. Ellis, —the early correspondence opened between the rulers of these islands, and the Christian rulers of the Society Isles,—the attendance of the chief rulers to the preaching of the Gospel in their own tongue on the sacred Sabbath of Jehovah, now acknowledged as their God;—if we remember the kindness, and promptitude, and liberality, with which a Christian public have furnished and sent forth so large a reinforcement— their favoured embarkation at New Haven, their delightful passage, their safe and seasonable arrival, their welcome reception by kings, and chiefs, and people, whose calls for teachers, and for books and slates, are greater than we can supply;—or if we look forward to the mighty work before us, waiting for our hands; and to what the Redeemer of the nations has purposed and promised shall be accomplished, well may we exclaim with Nehemiah, 'The God of Heaven, He will prosper us; therefore we his servants will arise and build.'"

Notwithstanding the evils endured here from unprincipled Europeans and Americans, the mission in all its parts is prospering, as will appear from the following enumeration of the chief facts, extracted from a late official publication of the *A. B. C. F. M.*:—

"Here are nine chiefs, embodying a great portion of the civil influence of the islands, publicly professing their faith in Christ, and heartily entering on the discharge of their duties toward God and their fellowmen — half a score, and more, churches, erected by the natives themselves for the worship of

Jehovah, and crowded with attentive hearers — more than 2000 islanders, moving along in one interesting procession, bearing on their shoulders, from distant mountains, the materials for the erection of one of these churches, which, when completed, could contain 4000 people, and was thronged to overflowing;—nearly 20,000 people under instruction, taught by competent natives, whom the missionaries have qualified for the service; —more than 12,000 persons able to read the word of God, were that blessed volume ready to be put into their hands; and a longing desire, everywhere expressed, to come into speedy possession of that richest treasure; the effusions of the Holy Spirit in different parts of Hawaii, at Honorooroo, and at Lahaina;—and as the results of these heavenly visitations, more than 2000 natives, lately shrouded in the deep gloom of a barbarous paganism, erecting the family altar for the morning and evening worship of the true God;—regular meetings for prayer, among the females, and among the males of these islands, just as there are among ourselves when religion flourishes—and the once haughty and cruel chiefs mingling, with high satisfaction, among those whom they once despised and oppressed, in the solemn acts of devotion." [See *Hawaii, Maui, Oahu, Tauai.*]

SANGIR, a numerous group of islands in the eastern seas. The largest, called Sangir island, is about 40 miles long, and 12 broad. Population, about 12,000. E. long. 125° 21′. N. lat. 3° 36′. The Dutch have a fort on the island, and their missionaries have propagated Christianity among the natives with considerable success. The Rev. Mr. Kam, of Amboyna, has also been useful to the inhabitants of these islands, and the *B. & F. B. S.* has forwarded to them Malay Testaments, which have been thankfully received.

SAREPTA, a missionary settlement in European Russia, on the river Sarpa, 24 miles below Czaritzen, on the Wolga, near the borders of Asiatic Russia; situated on the high road, by way of Astrachan, to Persia and the E. Indies. Inhabitants, nearly 500. In 1823, three-fourths of the settlement was consumed by fire.

After two unsuccessful attempts, in which several of the missionaries of the *U. B.* were imprisoned at St. Petersburg, they obtained permission to settle in the Russian dominions; and in 1765, 5 of them commenced the settlement of Sarepta, with a view to evangelize the Calmucs, a very numerous tribe of Mongul Tartars extensively scattered over European and Asiatic Russia.

Since the destruction of the Mongolian monarchy, they have become divided into 3 main hordes; viz. the *Koshot*, the *Dorbat*, and the *Torgutsk*. Some few of them are Mahomedans; but they, for the most part, embrace Budhism, to which they are very superstitiously attached. Large portions of each inhabit the following regions:—

The *Koshot Horde* ranges with their herds and flocks on the banks of the Wolga between Sarepta and Astrachan. A few years since the number of priests in it was no less than 800, when their tents amounted only to about 1000. Prince Tuman, feeling the burden of supporting such a disproportionate number of priests, reduced them to 250; but manifested no disposition to renounce his oppressive rites, and embrace Christianity.

The *Dorbat Horde* is extremely numerous, and ranges between the Kuma and the chain of mountains, which divides the great steppe, or plain, on the western side of the Wolga, up to the vicinity of

Sarepta; in which, during the summer, they reside, while, in the winter, they dwell on the banks of the Kuma.

The *Torgutsk*, or *Torgot Horde*, inhabits the steppe near Astrachan. Within a few days' ride of this city, it is estimated that there are 100,000 Calmucs belonging to the different hordes.

A great feast among the Calmucs, called the feast of "Burcham Bakshi," or "God the Teacher," a title given to their principal idol, Dshagdshamuni, is thus described by Mr. Rahmn:—

The gallongs, or priests, erected a wooden frame, about 7 or 8 yards in height, and 3 in breadth, covered with coloured woollen carpets. Before this an altar was placed, covered also with a brocaded carpet, at the foot of which stood a tabouret of Chinese workmanship. Round about, in the front of this stage, felts and carpets were spread on the ground.

In the afternoon, about half-past 4 o'clock, a procession commenced, consisting of 150 or 200 gallongs, followed by a great multitude of common people. The gallongs, dressed in their red and yellow coats, bearing "chadaks," fans, and musical instruments, marched up from the churall to the above-mentioned frame: and, at the head of their body, 3 grave looking men walked, or rather danced, holding each of them an image of brass, about a quarter of a yard in height, and gilt, representing 3 of their burchans, and a fourth gallong carried a large scroll about 2 yards long. The "chadak" is a kind of fan, consisting of small but long pieces of silk, like a tail: they are held in high repute, for being great and powerful amulets, as well as ornaments in the temples. A whole apparatus belonging to a heathen altar, according to the custom of the Lamities, was also carried by other gallongs. Arriving at the frame, the gallongs surrounded it. A noisy kind of music began; and a yellow silk cover was slowly drawn up by small strings, till a large picture was unveiled. This picture represented Dshagdshamuni neatly painted on blue taffety, with light yellow, red, and blue. At that moment, the whole multitude, gallongs and people, prostrated thrice before the picture: after which ceremony, the gallongs and their disciples seated themselves in rows, and began to sing, from their Thibetan Shastres, to the honour of their idol. During their singing, tea, tshigan (or sour mares' milk), and white bread, were distributed among them. In the mean while, the Prince, his family, and all the people, walked the place, praying their usual form of prayer, "Om-ma-ni-bad-me-chom-ti;" and continued so till sun set, when, in an inverted order, all was brought back to the churall again.

With what emotions I witnessed this spectacle may easily be conceived. How fervently I prayed, that, for many of the people present, this might be the last time they should perform such an unreasonable service. To a man who asked me how I liked it, I answered, "I dislike it very much. This people are committing a heinous sin, worshipping the work of their own hands, although we have but one God, and one mediator between God and man, viz. Jesus Christ." At this answer he made a sneer.

An old gallong sat at a distance from the others. He was almost blind, and seemed to be deranged. He, like the others, worshipped, and uttered with a loud voice a kind of prayer or thanksgiving; but nobody took notice of him. In younger days he may have acted his part as well as any, but

now he was quite overlooked because infirm;—a fresh proof that heathenism tends to hardness and cruelty.

Soon after the arrival of the brethren, they commenced an acquaintance with the Calmucs of the *Dorbat Horde*, and improved every opportunity of making known the Gospel to them, conforming to their manner of living, and accompanying them in their migrations; but with little success. In 1774, the principal horde retired from the vicinity of Sarepta, and the missionaries, finding that nothing was likely to be effected among them, turned their attention to the education of heathen children, and to the German colonists living on the Wolga. In 1815, having been assisted by the London Society, they were encouraged to renew their mission among the Calmucs. Two of their missionaries, Messrs. J. G. Schill and C. Hubner, settled with the *Torgutsk Horde*. They were, at first, cordially received, and soon collected a small society; but, in consequence of the hostility of the Prince, were obliged to remove their congregation, 22 in number, to land belonging to the settlement, near Sarepta. Since their removal, the brethren applied to the Russian government for permission to collect congregations, to instruct and to baptize as in other countries, but were refused. This circumstance, and the opposition manifested by the Calmuc tribes, has occasioned a suspension of the mission. But amidst all these discouragements, the missionaries indulge the cheering hope, that some of these poor heathens have already died in the faith, and that others are the sincere followers of Christ. The Gospels, and several Tracts, have been translated into the Calmuc language.

The Rev. C. Rahmn, from the *L. M. S.*, spent the summer seasons of 1820, 1821, and 1822, among the Calmucs of the *Dorbat Horde*, distributing parts of the Scriptures and Tracts, and exerting himself particularly in the instruction of the children. The attention of many was excited, and the progress of the school was encouraging. On his return to Sarepta, in the winters of those years, his time was occupied in preparing a Calmuc grammar and dictionary, with a version of the psalms; and in learning the Thibet language.

In consequence of Mrs. R.'s state of health, however, he was subsequently compelled to remove to St. Petersburg, where he was usefully employed until affliction unfitted him to engage actively in missionary labours at a foreign station.

In 1821, in consequence of the visit of the Rev. Drs. Patterson and Henderson, an auxiliary to the Russian Bible Society was formed for the benefit of the German colonists and Calmucs.

SAULT DE ST. MARIE, or *Falls of St. Mary*, a settlement, Michigan territory, at the S. E. extremity of Lake Superior, a few miles below the outlet, 90 m. by water, N. W. of Mackinaw.

In 1823, the population in this place and its vicinity consisted of about 300 officers and soldiers belonging to the United States garrison, 150 to the British garrison, about 150 settlers, and, at certain seasons of the year, from 3 to 500 Indians. It is from 3 to 400 miles beyond where the Gospel has been statedly preached. The *Western M. S.*, under the direction of the Synod of Pittsburg, has appointed the Rev. R. M. Laird to visit this place, who arrived, October, 1823. He found a few professed disciples of Christ of different denominations, whose

edification he seeks as well as the spiritual good of the soldiers and settlers; but one of the leading objects of his mission is to acquire information respecting the number, character, and history of the various tribes of Indians traversing the vast territory of the great lakes, and penetrating into the distant and chilling regions of the north, with a view to the establishment of schools among them. Mr. L. has been much encouraged by the success of his labours among the soldiers and settlers.

SEBOLGA, a village on the bay of Tapanooly, W. coast of Sumatra, about 300 m. N.W. of Padang, situated among the Battas, in the vicinity of a numerous population, under the authority and protection of the English company at Tapanooly, and about 3 miles from the island Punchon, on which the English settlement is situated.

The Rev. R. Burton, from the *B. M. S.* arrived here in 1822: he was cordially received both by the settlers and the barbarous natives, and the Rajah gave land on which to erect a dwelling-house. He made considerable progress in acquiring the Batta language, which is spoken by nearly 1,000,000 of people, and Mrs. Burton had a small school of orphan girls. Such success, however, attended the warlike operations of a set of insurgent reformers, called Padries, that Mr. B. with his family, and the females under Mrs. B.'s care, were obliged, from regard to personal safety, to leave Sebolga in July, 1825, and they reached Calcutta in the following month. The timid Bataks, among whom Mr. B. had laboured, had all determined to become Mussulmans, when their invaders took possession of their country. At the period of his removal, he was engaged in compiling a dictionary, English, Malay, and Batak, having previously completed his translation of the Gospel of St. John.

SELINGINSK, a town and military station in the government of Irkutsk, Siberia, about 160 m. S. E. of the city of Irkutsk, and about 4000 m. easterly from St. Petersburgh, on the Selinga R. It is a thoroughfare for the Chinese trade carried on at Kaiachta. Inhabitants about 3000, exclusive of those of several villages. E. long. 107° 28′, N. lat. 51° 16′. Selinginsk is in the centre of all the *Buriats*, a name given to several populous tribes of Tartars in the government of Irkutsk, who are, in general, very ignorant, even of the tenets of their own superstition; nor is it requisite, according to their ideas, that they should know them.

Their religion is suited to their indolence of mind, as well as the depravity of their natures; and they are not easily induced to change it for one which addresses the understanding and the heart.

The following practice illustrates their predominant characteristic. The Buriat procures a prayer, written on a long slip of paper, and suspends it where it will be moved by wind or passengers, or rolls it round the barrel of a small windmill, which keeps his petition in motion, and satisfies his conscience that it is acceptably offered to the god. These praying mills are very numerous; and they have various other modes of worship equally suited to their indolent habits. Indeed, their whole system is a delusion, and their services are unmeaning forms. Their restraints from animal indulgences are confined to the short time spent in their temples; from which they return to commit all uncleanness with greediness.

They speak the Mongolian language, but their books are in an unknown tongue. The *Selinginsk*

Buriats are in the centre of all the Buriats on the E. side of Baikal lake, and are estimated at about 15,000; they have 10 temples, and not less than 2000 lamas, or chief priests. The *Chorinsk* tribe are distinguished for their wealth. They are divided into 11 tribes, inhabiting the country easterly of Selinginsk, are estimated at 30,000, and have only 4 temples, and scarcely 200 lamas. Upwards of 100,000 males belong to the nation of Buriats.

The Rev. Messrs. *Stallybrass*, *Swan*, and *Yuille*, from the *L.M.S.*, arrived in 1819, and this mission, first commenced at Irkutsk, has received the full approbation and aid of the Russian government. The missionaries were furnished, by order of the Emperor, with passports to the several governors, through whose districts they were to travel on their route; a letter was also directed to the Governor-general of Siberia, requesting that every necessary assistance might be afforded them. After their arrival, they were treated with peculiar kindness by the Governor-general, who engaged to do every thing in his power towards promoting their designs. A grant of 112 acres of land was accompanied by the Emperor's engagement to defray the expense of 5250 dollars, incurred by the erection of the buildings.

The missionaries frequently visit the Buriats in their different hordes, following them in their various wanderings, visiting their temples, distributing the Gospel and Tracts, and otherwise communicating Christian instruction. Of the manner in which they were received, soon after their arrival, Mr. Swan wrote:—"The Buriats are everywhere receiving the Gospel and Tracts with avidity, and are daily coming to us for them from all quarters; and from a distance of hundreds of versts. We have likewise daily applications for medicine and advice; and our being able to prescribe simple remedies, and furnish medicine for some of their prevailing diseases, has contributed not a little to secure their good opinion of us; while we have, at the same time, the finest opportunities for distributing the word of God. The lamas, or priests, themselves, not only come for the Gospel, but are sometimes seen sitting at the door, reading it to a listening audience of their own people."

Of a new opening for a missionary, the report for 1823, states, that "a large district round *Nerchinsk* is inhabited by the *Tungusians*, a people who are not in possession of a written language of their own. Their neighbours, the Chorinsk Buriats, have introduced among them books relative to their superstitions, written in Mongolian, which the Tungusians are, at length, able to read and understand. Thus the way was prepared, by the zeal of the Buriats themselves, for the dissemination of Christianity among the Tungusians, who will now be able to read the Mongolian Scriptures circulated among that tribe, which otherwise, from their ignorance of letters, would have been to them a sealed book."

Since that period the missionaries have employed various means for the advantage of the people, which, with the effect of their efforts, will be apparent from their last report.

Seminary for Buriat Youths.—The number of youths at present in the seminary is six. They are instructed in Greek, Latin, Russ, English, and Mongolian; in the mathematics, in general knowledge, and in the Scriptures. They make good progress in the several branches of learning, and render

useful services in the literary department of the mission, particularly in transcribing manuscripts, &c. The number of youths admitted since the commencement of the seminary is 14. Some of them, from local causes, remained but a short time in the institution; yet they did not quit it until they had learned to read and write their own language, and made such progress in other valuable attainments, as cannot fail to be of great use to them in the course of their future life.

Native Services.—The missionaries still continue statedly to preach the Gospel to the Buriats, chiefly dependants on the mission, but hitherto without apparent success.

Translation of the Scriptures.—The Mongolian translation of the New Testament was completed during the year 1826, and considerable progress has been made in that of the Old Testament. The importance of this translation of the Scriptures will be more fully appreciated, when it is considered that Mongolian is spoken and understood, not only among the Buriats, but extensively in Chinese Tartary, and in a south-westerly direction, among the inhabitants of all the intermediate country, from Selinginsk to Thibet. The Mongolians *Proper* are subjects of the Chinese empire, and the *Kalkas* and *Eluths*, also under the same government, use the same language.

Mr. Stallybrass has again visited the missionary station on the Ona. He was absent from Selenginsk about two months, during which time he availed himself of such opportunities as occurred of preaching the Gospel to the people.

The lamas in that quarter are zealous in their attempts to make proselytes among the *Shamans*, whose religion is considered the most ancient religion of the inhabitants of the Buriats, Tongats, &c. and consists partly of a kind of adoration paid to fire, a reliance on amulets, &c. The people in this part of the country appear to be less under the influence of prejudice than the other Buriats.

Mr. Yuille has visited Kaiachta, and was received in a friendly manner by the Russian Director of Trade, and by the military chief on the Chinese frontier. The former presented to him a valuable work in the Mongolian language.

Towards the close of the year 1826, Mr. Swan visited a tribe of Buriats, who inhabit that part of the country, which lies along the shores of the Baikal, near the mouths of the Selinga. He conversed with the Taisba and principal people, endeavoured to direct their minds to the importance of education, and informed them of the existence of the seminary at Selinginsk. They were fully aware of the importance of learning to read and write Russ; and several of them seemed inclined to send their children to the seminary, but were prevented, on finding that the missionaries seek no remuneration for the instructions they impart. A plan of *doing good disinterestedly*, they regard as justly liable to suspicion.

There are few parts of the world, perhaps none, in which the society has stations, where more formidable impediments are to be overcome by missionary labours, than those which (independently of the moral causes which operate everywhere) exist among the Buriats. These arise principally from their want of education, their deeply-rooted superstitions, and the influence of their priests.

SENECAS, the remnant of a tribe of the Iroquois, or Six Nations

of Indians, scattered through several villages in the W. part of New York, consisting of about 2500. They reside mostly in the following places,—viz. on the Buffalo reservation, near Buffalo, about 700; on the Tonewanta reservation, 30 m. N. E. of Buffalo, above 300; on the Cataraugus reservation, 40 m. S. W. of Buffalo, 450; on the Alleghany reservation, 70 m. S. of Buffalo, on the Alleghany River, nearly 600; on the Genesee River, easterly from Buffalo, 450: in this amount are included a small number of Cayugas, Munsees, and Onondagas, who reside with the Senecas. There are also about 450 Senecas on Sandusky River, Ohio. The seat of public business for the six nations is at Seneca village, near Buffalo, where all their national councils are held. The people in all the villages live on the most intimate terms. In all important concerns, such as the death of a person of note, copies of papers from government, reports of Missionary Societies, &c., runners are sent to acquaint the inhabitants of each village.

Their ancient religious rites had a powerful tendency to dissipate morality, and produce indolence and poverty. Tonewanta was the residence of the famous Seneca prophet, where all the villagers resorted in cases of sickness and witchcraft; and to learn more perfectly the rites of their ancient religion. The most learned disciples of the prophet still reside there; and it is now the head quarters of the Pagan party, who assembled there to oppose the spread of the Gospel on its first appearance. The United States government appropriates 450 dollars annually for the support of the mission schools among this nation; and several benevolent societies have employed missionaries among this tribe with encouraging success. It is thought more than one-third of the whole population are desirous of Christian instruction, among whom are several warriors and principal chiefs; while a strong Pagan party are strenuously opposed to the establishment of missions.

In 1764, the Rev. Samuel Kirkland visited the Senecas, with the design of introducing Christianity among them. After remaining 2 years, suffering almost incredible hardships, and finding no prospect of success, he returned home, and soon after commenced a mission among the Oneidas. About 1795, the *Society of Friends*, with the approbation of President Washington, commenced their exertions for the benefit of the Indians in the state of New York, and more particularly for those of the Seneca tribe; and in 20 years they expended more than 40,000 dollars, with good success, in supporting schools, and attempting to introduce the arts of civilized life. In 1821, a school which has been established several years on the Alleghany reserve, was in active operation. They have also laboured among the Senecas in Ohio. The *New York*, and other missionary societies, have occasionally employed agents among this people. The mission at the *Seneca village*, about 4 m. E. of Buffalo, on Buffalo Creek, near the outlet of Lake Erie, was commenced by the *New York Missionary Society*, in 1811, and transferred to the *U. F. M. S.* in 1821.

In 1811, the Rev. John Alexander and Mr. J. Hyde, were sent to this tribe with the hope of forming a permanent mission station. After repeated conferences with the chiefs in council, the missionary was rejected, while the teacher was invited to remain and instruct a school for the children of the nation. Mr. Hyde continued among them in the capacity of a teacher, till 1819, when he was appointed

catechist, and Mr. J. Young supplied his place. He removed from the station in 1821, and was succeeded by the Rev. T. S. Harris. During the first 7 years of Mr. Hyde's residence among the Indians, he suffered much from ill health, was entirely unacquainted with the language, and laboured under many disadvantages for its acquisition. The war, which commenced soon after his arrival, greatly impeded the prosperity of the mission. In 1818, the prospects began to brighten, and a serious inquiry after truth prevailed, more or less extensively, in all the villages. In 1820, the chiefs reported, that in the 4 reservations, 660 were in favour of Christianity. The morals of the Christian party were considerably improved: revelling and intemperance were almost wholly abandoned; though 3 years before, those who refused to unite in the prevailing dissipations, forfeited their reputation and influence. They also made rapid improvement in agriculture, and in their manner of living. With the assistance of the catechist, a decent house for public worship was erected, in which they regularly assembled on the Sabbath. Mr. H. translated and printed several portions of the Scriptures in the Seneca language. The property belonging to the Board consisted of 2 dwelling-houses and a school-house, with the use, for an indefinite period, of the land on which they were erected. Mr. H. arrived at the mission-house, Oct. 29, 1821, and was received with gratitude and strong assurances of the permanent friendship and kind offices of the chiefs. Measures were soon adopted for the establishment of a boarding-school; and in July, 1823, 23 children were committed to the care and authority of the mission. On the 13th of April, of the same year, a church was organized, and 4 intelligent young chiefs were admitted to communion; 2 others have since been added, and several more give evidence of piety. The report of the Board, May, 1824, says—"The progress of this mission, since the last annual meeting, has been unusually interesting: attended by many tokens of divine favour, it has steadily advanced towards the ultimate objects for which it was established. Under the regular preaching of the Gospel, the knowledge and worship of God have been gradually acquiring an ascendancy over the deep-rooted attachment of the Pagan party to the customs of their ancestors, and the ignorance and superstition of the whole tribe. The intellectual and moral elevation of the Christian party, equally distinguished by a practical recognition of the sanctity of the Sabbath, and an increasing attention to their agricultural and domestic pursuits, furnish conclusive evidence of the utility and efficacy of Indian missions."

The school had also assumed a new and interesting character, and the general aspect of the mission excited the gratitude of its friends, and gave a new impulse to efforts in behalf of this tribe. Such was the flattering state of the mission at the close of February, 1824, when some of the Pagans were urged to disperse the school, and to expel the mission family from the reservation. This measure was effected by the co-operation of white inhabitants in the vicinity, under a law of the state, which was designed to prevent the encroachments of dishonest whites, and not to interrupt the operations of Christian benevolence. The school was consequently removed to *Cataraugus*, and the missionary to Buffalo, where he still continues to visit the Indians, and to communicate religious instruction on the Sabbath. If permission cannot be obtained from

government to return to the mission premises, it is contemplated to establish the mission on the border of the reservation, within 3 m. of the principal village, where it will be independent of the Pagan party, and will probably derive many important advantages from the change. [See *Cataraugus.*]

SENEGAL, a country extending from the northern limits of W. Africa, to 10° N. lat., including the countries watered by the Senegal and Gambia rivers. It belongs to the French, and is inhabited principally by Jaloofs, having a population of about 10,000. The principal settlement is on the island St. Louis, which is the capital of the country, and is situated N. of Cape Verd, near the mouth of the Senegal. Till recently, this people have been left in a state of nature. The *Paris Education Society* sent Mr. Dard to instruct them, who has, for some years, superintended a school of about 200 native children at St. Louis. Many of these have become competent to carry into the interior the knowledge they have acquired, among whom are several sons of chiefs. Mr. Dard has reduced the Jaloof language to grammatical order, and has formed elementary books.

SERAMPORE, a town of Bengal, Hindoostan, belonging to the Danes, pleasantly situated on the W. bank of the Hoogly, 15 m. N. of Calcutta. E. long. 88° 26′, N. lat. 22° 45′. The houses for public worship are, a Danish church, the mission chapel, and several small chapels for native preachers. This is the seat of the *Baptist* mission in India. For its history previous to its establishment at this place, in 1799, see *Calcutta B. M. S.* From its commencement, the missionaries have acted on the principle of having all the property they could accumulate in common; thus affording an example of entire disinterestedness.

In 1800, Dr. Carey gave the following mournful intelligence:—

"It is now 7 years since we entered upon this mission; and it is uncertain, to this hour, whether any of the heathen are truly converted."

In the month of December, 1800, however, the missionaries were gratified in beholding the first decided convert to the faith, voluntarily breaking his caste, and boldly encountering the reproach of Christ. On this delightful occasion, Kristno, a converted native, was baptized, together with Dr. Carey's eldest son, after having, a few days before, publicly renounced caste, by eating with the missionaries. This event rejoiced their hearts, and gave them renewed courage to pursue their high but difficult calling; some of them had now, for years, patiently waited and prayed for this day; some had entered into their heavenly rest without the gratification of beholding it; and one of them, who hardly survived six months, was carried in an emaciated state to witness a scene so cheering to his soul, that he was almost ready to say with Simeon—"Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." Thus was one of the strong holds of Satan broken down, and the way opened for numerous accessions to the church of Christ from this people, hitherto entrenched in prejudices and superstition, and impenetrable to all the convictions of Divine truth and the evidences of the Gospel.

In the following year, several more renounced caste and were baptized; the New Testament was printed at the mission press; and the missionaries subsequently continued the work of translating,

printing, and distributing, the Scriptures and portions of them, and using various other important measures to instruct and enlighten the heathen.

Mr. Ward gives the following short but interesting account of the first attempt of a Hindoo to preach the Gospel to his countrymen:—

"March 6, 1803.—In the evening, brother Carey gave out a hymn, and read a chapter, after which, old Petumber preached in Bengalee to a congregation of Hindoos, Mussulmans, Armenians, Feringahs, English, &c. His text was a small pamphlet of his own writing, which we printed for him. After praying a short time with fervour and consistency, he sat down, and with his hands joined together and stretched out, he craved their attention. He then spoke for an hour, with faithfulness and much propriety; and closed the whole with prayer. We were much pleased with this first attempt. He is the first Hindoo who has become a preacher. This is another new era in the mission, for which we have reason to bless God. O that he may increase the number of faithful native labourers! This is the grand desideratum that is to move the Hindoo nation."

In 1804, the missionaries were increased to 10, besides 2 natives, and 14 were baptized. In 1805, 13, 9 of whom were natives, were baptized; and, in 1806, 24 natives. At this time 14 missionaries were connected with the mission, and about the same number of native assistants; who had now formed 4 churches in Bengal, viz. —at *Serampore*, *Dinagepore*, *Cutwa*, and *Jessore;* and 1 at *Rangoon*, in the Burman Empire. Another event of considerable importance to the cause of God occurred in the year 1806;—this was the commencement of the printing of the New Testament in the Shanscrit, or learned language of India. This language occupies the same place among the eastern natives, that the Latin does amongst us; it is the vehicle by which the learned communicate their literary information from one to another, through the numerous nations that people that vast continent, the depository of their ancient records, and of all the science they possess: and, what is more, as it gives it a sacred character in their estimation, it is the language in which the stories of their theology, the exploits of their deities, and the rites of their religion, are treasured up; so that it is certain of being cultivated by the literati of every district, and is in no danger of becoming entirely obsolete in any. To translate the Holy Scriptures into this language, therefore, was like laying them up in the archives of the country; giving them a degree of reverence in the eyes of the people, and making all future translations comparatively easy and certain. This great work Mr. Ward had the privilege of seeing accomplished; and, in the month of June this year, he thus notices the commencement of the printing. "June 6.—We have begun to print the Shanscrit Testament, the publication of which is of great importance. Every Eastern pundit knows the Shanscrit, and could make from it a good translation into his own vernacular tongue. By translating the Scriptures, therefore, into this language, we, in effect, translate them into all the languages of Asia."

In 1810, there were 19 ministers and 8 churches. During this year, 106 were baptized, most of whom were in Jessore. In 1812, a great calamity befel the mission, in the loss of their large printing-office by fire, containing the types of all the

Scriptures that had been printed, to the value of at least 10,000*l.* This was a severe dispensation of Providence, not only as the greatness of the loss threatened to overwhelm their feeble affairs, but was felt most intensely by them: it was feared that, for a considerable time at least, it would put a stop to the publication of the Scriptures altogether; yet that God, who in his infinite wisdom, judged it right thus to try them, appeared for them in this crisis in a most wonderful manner. They were able to recover from the fire the moulds for casting new types: the sympathy and assistance of their friends on the spot was most affectionately offered; and no sooner were the tidings made known in Britain, than every heart was alive to the feeling of their situation, and every hand ready to contribute towards repairing their loss. Christians of every denomination vied with each other in the most solid expressions of condolence; so that, in a comparatively short time, a sum was raised and forwarded from all parts of the kingdom, which more than covered the amount of the damage they had sustained. The delay thus occasioned to the work of the publication of the translations was, however, very distressing: they had to begin much of their labour anew; and had they not found among the rubbish the steel punches of all the Indian languages, uninjured by the flames, years must have elapsed before they could have replaced the types they had lost. About 70 members were, however, added to the churches at Serampore and Calcutta; and at the close of the year, the mission embraced 12 stations, containing about 500 members. In about a year after the loss of the printing establishment, the missionaries were proceeding with printing the Scriptures to a greater extent than ever, having 13 versions in the press, and 3 more in a state of forwardness. In the same year, about 1000 scholars were in all the schools connected with the mission. In 1814, the stations were increased to 20, and the preachers to 41. They had now extended their translations to 25 languages; 21 of which had been put to press. Previous to the close of this year, the *B. and F. B. S.* had made them grants of more than 57,720 dollars. In the month of August, 1816, the work of the missionaries received a partial and temporary check. On the arrival of two brethren from England to join them in their labours, they were refused permission to proceed to Serampore, and at the same time an intimation was conveyed from the highest authority to Dr. Carey, "that he and his colleagues must not interfere with the prejudices of the natives; that, in fact, they were not to preach to them, or suffer the native converts to do so; they were not to distribute religious tracts, or suffer the people to distribute them; they were not to send forth converted natives; or to take any step, by conversation or otherwise, to persuade the natives to embrace Christianity." Though this interruption, through the wise and temperate conduct of the missionaries, and the appointment of the two brethren recently arrived to a foreign station, was at that time removed, yet, in the year following, new attempts were made to restrict their exertions; so that for a short time, they were not allowed to preach in some places,—especially at Calcutta. Endeavours were also used to influence the British cabinet against them, and measures proposed in Parliament, which were calculated to stop the spread of the Gospel among the heathen in our colonial possessions; but the

powerful appeals of enlightened and Christian men at last prevailed over the ignorant clamours of infidel alarmists.

Previous to 1815, 756 had been baptized at all the stations; and in the 3 succeeding years more than 400 were added to the churches connected with this mission; making the whole number amount to nearly 1200, at the close of 1817, gathered from 14 different nations. At the last-mentioned date, the missionaries say—"Throughout the whole mission, there are scarcely less than 10,000 children, of every description, brought in some way or other under instruction; and this has been hitherto done chiefly by means furnished on the spot: the Gospel is made known at 25 stations, of which 20 are occupied by teachers raised up in India. Surely, when we consider what aspect all this bears on a future harvest of enlightened converts,—of gifts that may spread light and knowledge to the utmost bounds of India,—we cannot but feel grateful. But, if we turn our attention to the translations which already lay open the path of divine knowledge to so many millions, and glance at those in preparation, which will open the way to nearly every nation, from China to the borders of Persia,—nations that, with the Indian Isles, can scarcely include a less number than 200,000,000, besides the 150,000,000 China is allowed by all to contain, and with these a full half of mankind,—the whole will surely furnish matter for gratitude and encouragement." About the same time the printing establishment, including the making of paper, furnished employment for about 300 natives.

In 1818, the missionaries purchased ground, and commenced a college; the objects of which are, to train up pious youths for the Christian ministry, to augment the biblical knowledge of such as are already employed in preaching, and to enable those who, by the loss of caste have been reduced to indigence to maintain themselves. It contained, in 1819, 37 pupils, under the Presidency of Dr. Carey, who delivers theological lectures in Bengalee. In 1819-20, Mr. Ward visited England and the United States in its behalf, and obtained 25,000 dollars. The missionaries contributed 11,000 dollars from their own labours.

From the 10th Memoir of the Translations and editions of the Sacred Scriptures, conducted by the missionaries, published in 1824, the following particulars are extracted:—

	Commenced.	Finished at Press.
The Bengalee, 6th edition in the press	1794	1801
— Hindee, 2d ed. do.	1802	1811
— Sungskrit, 2d do.	1803	1810
— Orissa, 2d do.	1803	1811
— Mahratta, 2d do.	1804	1811
— Telinga - -	1805	1818
— Sikh - - - -	1807	1815
— Gujuratee - -	1807	1820
— Kunkuna - - -	1808	1819
— Kurnata - - -	1808	1822
— Pushtoo, or Affghan	1811	1819
— Assamee - - -	1811	1819
— Wutch, or Multanee	1812	1819
— Bikaneer - -	1813	1820
— Kashmeer - -	1810	1820
— Bhugulkhund -	1814	1821
— Marwar - -	1814	1821
— Napalee - -	1812	1821
— Harotee - -	1815	1822
— Kanoja - - -	1815	1822
— Chinese, 2d edition of the Gosp. printed	1806	1817.

The following list exhibits the ten versions in the press at that period, with the time of their commencement, and the state of their progress at press:—

SER	Begun	SER Printed to
The Jumboo - -	1814 - -	Phil. iii. 9.
The Munipoor - -	1814 - -	2 Cor. xiii. 4.
The Mugudh - -	1814 - -	Rom. xiii. 4.
The Khasee - -	1814 - -	Acts xix. 29.
The Oojjuyunee - -	1815 - -	Phil. i. 10.
The Bruj - -	1815 - -	2 Cor. ii. 9.
The Kumaoun - -	1815 - -	Luke x. 23.
The Bhutneer - -	1816 - -	Rom. xiv. 13.
The Sree-nugur, or Gurwal	1816 - -	Luke xi. 21.
The Palpa - -	1817 - -	Matt. xxvii. 8.

"To these," say the missionaries, "we may add the Kythee edition, which is the Hindee, in the *current* Naguree character, chiefly used by the mercantile and trading classes, and in which, at the earnest request of the late Mr. Chamberlain, we prepared a fount of types for the sake of printing the New Testament. This edition is advanced as far as the Acts of the Apostles, the ninth chapter of which completes precisely half of the New Testament."

State of the versions of the Old Testament:—

The Bengalee, second edition, advanced to 1 Sam. 20.

The Sungskrit, second edition, advanced to Exod. 31.

The Orissa, first edition, finished at press in 1819.

The Mahratta, first edition, printed off in 1820.

The Chinese, finished at press April 1822.

The Sikh, Pentateuch, and Historical books, printed; Prophetic printed to Jer. xiii.

The Assamee, Pentateuch finished, Historical books begun.

The Pushtoo, or Affghan, Pentateuch advanced to Deut. 30.

The Kashmeer, Pentateuch advanced to Gen. 36.

The Telinga, Pentateuch printed, and the version resigned to the Madras Bible Society.

"The Old Testament now printed off in Chinese, forms the *sixth* version completed here of the whole Scriptures in the different Indian languages. This was finished at press in April this year; and thus, after 16 years of unremitting labour, we have been enabled, through the good hand of our God upon us, to redeem our pledge to the Christian public, by presenting them with a *Chinese Bible* complete. As the Gospels of St. Matthew and Mark were printed about twelve years ago, with wood blocks, in the Chinese manner, and that of St. John, eight years ago, with our largest metallic moveable characters, we have, since finishing the Old Testament at press, printed a second edition of these Gospels with the same moveable characters in which the rest of the Scriptures are printed. This appearing a favourable opportunity for such a revision, we compared these Gospels anew with the original text, and also with our esteemed friend, Dr. Morrison's version; and although we do not presume that these Gospels yet perfectly accord with the original text, we are ready to hope, that this edition of them is brought somewhat nearer to it than any one which has before appeared. As leisure may be afforded, we are about to adopt the same course with the remainder of the New Testament." The lowness of the general fund for translation compelled the deferment.

of other translations of the Old Testament.

In 1823, the excellent and devoted Mr. Ward was removed from the labours of this world to the glories of another. In 1825, it appears, that the translators were prosecuting their labours with unabated ardour, though they had many difficulties to contend with—that a body of trustees had been appointed for the security of the College property—that the contributions derived from the resources of the missionaries was applied to the grounds and buildings, and those of the public to the payment of the professors, the discharge of current expenses, and the founding of scholarships—that the number in attendance was 45,—and that Dr. Marshman had visited Copenhagen, for the purpose of obtaining from the Danish Government a Royal Charter of Incorporation, in which he succeeded; so that it possesses the power of conferring literary and honorary degrees, and the property is immutably secured for the purposes contemplated in its establishment.

In the last report the following statements are made:—

"The church consists at present of 67 members in full communion. 19 of these are Europeans or descendants of such, and include a few friends resident in the settlement, in addition to the members of the different families connected with the mission; 4 more reside at Barrackpore, on the opposite side of the river; and the remainder are natives of the country, turned from idols to serve the living and true God. The accessions to the church during the year (1826), have been such as to fill our hearts with the liveliest gratitude. Of 13 who have been baptized and received into the church, one is an elderly gentleman residing in the town; 2 others, the daughters of Mr. Ward and Mr. F. Carey; 3 more English students in Serampore college, viz. John Smith, son of brother Smith of Benares, Joshua Rowe, eldest son of our late brother Rowe of Digah, and James Domingo; 5 others are native students in the college, of Christian parentage, another was for years a student also, but has recently been taken into employment in the printing-office, and the last was long a servant in the college, and has since been engaged as a domestic in the mission family. It is highly gratifying that all the senior students in the college are now members of the church, and that their general deportment is such as becomes their profession.

"Including the members of the church, and the various branches of their respective families, there is a nominally Christian population of natives residing in Serampore of not less than 150 individuals. To provide for the religious instruction of these, regular seasons of worship are appointed on Sabbath days and throughout the week.

"A Christian village has lately been established, for the purpose of promoting the general comfort of our native brethren, and also facilitating the communication of religious instruction to them. It now consists of 13 dwelling-houses, with a small chapel in the centre; and will, we trust, be considerably enlarged during the present season, as several families are desirous of removing to it from the town, from which it is distant but a very short way, on an open and elevated spot of ground. Pran Krishnu, one of the native preachers, resides in it, and conducts daily worship in the chapel, and in other ways seeks the edification of the people under his charge. On Tuesday, Saturday, and Sabbath evenings, also, worship

is conducted by one or other of the missionaries; and an adult school is held on Sabbath, in the chapel, by Mr. Buckingham, a pious and active young man, who has been with us since before Mr. Ward's lamented death, from whom he received his first instruction in religion.

"Prayer meetings are likewise held on 3 evenings of the week amongst the brethren in the town and the students of the college, and there is a sermon in the mission chapel every Thursday evening.

"These various services, together with those in the English language, occupy a great part of our time and attention; but they do not wholly prevent our visiting the heathen in the streets and villages. Our labours in this way, however, are chiefly confined to Sabbath afternoon. It is then usual for one or two parties of the native brethren, accompanied by one or other of the missionaries, to repair to the bazaar, or to one or two neighbouring villages to preach the Gospel; or sometimes a party take a boat and spend the whole day in going from place to place, within 8 or 10 miles, on this blessed errand. At the annual festivals of Juggernaut, too, when vast multitudes assemble in our vicinity, we are accustomed to devote several entire days to the distribution of the word of life, by preaching, and by tracts and portions of Scripture; and at some seasons excursions are made by different brethren to considerable distances. In this way, in the months of October and November last, Mr. Buckingham, accompanied by one native brother, journeyed through the districts of Hoogly, Krishnugor, Moorshedabad, Burdwan, and Beerbhoom, visiting several places where the Gospel had never before been preached.

"Of these labours we have seen no other fruit of late, than the occasional calls of persons who profess to come for inquiry respecting salvation. Some of these have exhibited considerable promise, but none have persevered. Still we have no thought of remitting these labours,—but rather it is our desire to abound in them more and more."

SERINGAPATAM, or PATANA, a fortified city of Hindoostan, capital of the S. district of Mysore, and lately of the whole country. Before this city, in 1792, the British compelled Tippoo to cede half of his dominions to them and their allies; and a new war breaking out in 1799, the British carried the fort by an assault, in which Tippoo was killed. The city and island have since been retained by the British. E. long. 76° 45′, N. lat. 12° 25′.

Of this place, the Rev. Mr. Massie, of the *L. M. S.*, who visited it in a journey from Madras, thus speaks:—"Here, for the first time, I beheld native built houses, in regular streets, rising to a second story, and some with a third. There are about 20,000 inhabitants, I understand, within the walls: most of them are Mussulmans, though there are also many Hindoos. There is a considerable number of country-born people, and some Europeans, who hold situations under government. No chaplain officiates here, and many are desirous to be blessed with the stated means of grace. Mr. Laidler has been very attentive to the spiritual wants of this people: they are much attached to him, and contribute towards the funds of the *L. M. S.* They are very desirous that a labourer should be settled amongst them, not only for their own benefit, but also to assist them in their operations in behalf of the poor natives, for whom they are very active. I met nearly 20, and preached to them

the words of eternal life. Four natives have expressed their wish for baptism."

SHAWANEES, Indians, in Ohio, near the head of the Miami, consisting of about 800 souls, in 3 settlements — *Wapaghkonetta, Lewis Town,* and *Hog Creek.* They have made considerable improvements, principally by the efforts of the *Society of Friends.*

SHOMOKEN, formerly a large Indian settlement on the Susquehannah R., about 120 m. W. of Crosweeks, New Jersey. It was inhabited by 300 of 3 different tribes, speaking languages wholly unintelligible to each other. About one-half were Delawares, the other Senecas and Tutelas. They were the most vicious and mischievous people in the whole country.

About 1740, the *U. B.* stationed 2 missionaries here, who exerted themselves a short time in this place and its vicinity, at the hazard of their lives. In 1745, the Rev. D. Brainerd laboured here with some little success.

SIERRA LEONE, a country in the W. part of Guinea, so named from being mountainous, and the mountains supposed to abound in lions; but it is now certain that these animals do not exist in this country. Its limits are from the Grain Coast on the S. E., to Cape Verga on the N. W.; that is, between 7° and 10° N. lat. The wet season, from May to October, is ushered in and terminated by stormy weather. The cultivated parts are rich in rice and millet; and, upon the whole, it is one of the best countries on the coast. It embraces several kingdoms of natives, who are in a wretched state of ignorance and degradation. In the N. part of the coast, are the Negroes; in the interior, the Susoos and Foulahs; S. of these are the Mandingoes; about the colony, the Timmanees; S. of this, on the coast, are the Sherbroes, Bullooms, and Foys.

Sierra Leone, a British colony of re-captured negroes, in the country of the same name, W. Africa. The original purchase was 10 m. square, on the S. side of the Sierra Leone R., and its local situation is very favourable for commerce. The lands on the river are very fertile, producing cotton, rice, sugar, and most of the tropical fruits. Since the first purchase, the colony has been extended about 30 m. S. In 1821, all the British possessions on this coast, from 20° N. lat. to 20° S. lat. were annexed to the government of Sierra Leone, under the late Sir C. M'Carthy. The colony is divided into the following parishes or districts, in which the negro towns are situated; viz.:—*St. George's, St. James's, St. Peter's, St. John's, St. Charles's, St. Paul's, St. Patrick's, St. Edward's, St. Michael's, St. Thomas's, Arthur, St. Henry's, St. Ann's,* and *St. Andrew's.*

Colonization in Africa, with reference to civilization, appears to have been contemplated in England as early as 1780. A definite plan was projected by Dr. H. Smeathman, in his letters to Dr. Knowles, in 1783. Several favourable circumstances soon after occurred, which excited the public attention to the subject, and gave rise to the *Society for the Abolition of the Slave Trade.* Mr. Wilberforce introduced the subject into the British Parliament; and his perseverance and success are imprinted on the memory of every philanthropist.

The slaves who, during the war of the revolution had served under the British standard, were, after the peace in 1783, sent to the Bahama Islands and Nova Scotia: and numbers of them repaired to

London. They became subject to every misery, and were familiar with every vice. A Committee was formed for their relief; and, at length, about 400 blacks, with about 60 whites, who were chiefly women of abandoned character, were embarked for Sierra Leone, and arrived May 9, 1787. In the following September, the colony was reduced to 276 persons, by death and desertion; the latter continued to increase; and in Nov. of the same year, the remaining colonists were dispersed, and the town burnt by an African chief.

In 1791, some friends of Africa formed an Association, entitled the *St. George's Bay Company*, by whose efforts some of the dispersed colonists were collected, and 1200 free negroes transported from Nova Scotia. In 1794, a French squadron plundered and destroyed the colonial town; but this evil was soon remedied, the influence of the colony increased, and its commercial views were promoted. At length, however, the Company, finding the profits were inadequate to cover the expenses of the establishment, transferred their property to the British Government, in 1808. Since the adoption of this measure, the colony has enjoyed a degree of prosperity, and large accessions are annually made, by the vigilance of British cruisers in rescuing from slave ships those Africans, who have been torn from their country and friends, and sold into bondage. In 1811, the population was about 2000. In 1822, it had increased to 16,671, of the following descriptions; viz. 128 Europeans, 601 Maroons, from Jamaica; 722 Nova-Scotians; 85 West-Indians and Americans, 3526 natives, 9559 liberated Africans, 1103 disbanded soldiers, and 947 Kroomen. This enumeration is exclusive of the military and their families. Those rescued from slave-ships, were taken into the colony destitute, ignorant beyond conception, unacquainted with all the arts of civilized life and of every kind of hope for eternity. The British Government early established schools for the instruction of the colonists, and provides for their support till they acquire the means of maintaining themselves.

The *Wesleyan* and *Church* missionaries have successfully laboured here, principally since 1816. Since that time, out of this strange mass of people, a colony was formed, "which, in order, and decency, and sobriety, and in the knowledge and practice of Christian duty," says an English gentleman, "not only may rival, but, I firmly and from my heart believe, exceeds any equal population in the most favoured part of this highly favoured country." The following statement was made by the late Chief Justice of the colony, at a quarter session, about the close of 1822:—"Ten years ago, when the colony was only 4000, there were 40 cases on the calendar for trial; and now the population is upwards of 16,000, there are only 6; and not one from any of the villages under the superintendence of a missionary or school-master." In 1823, the native communicants, in connexion with the church missionaries, were 680; scholars, 3523. At that period it was that the first serious blow was given, by the death of the Rev. Messrs. Johnson and Deering, to the prosperity of the mission. Subsequent and continual changes, from the death of their successors, and the labourers at other villages of liberated Africans; the necessity of employing incompetent teachers, and frequently the want of all teachers; the heavy burden of the civil superintendence of the settlements, which exhausted the strength and spirit of the missionaries;

together with other circumstances, —present this mission at the present time in an aspect peculiarly painful, especially in the review of its former prosperity. May that be far exceeded by the success of benevolent exertions in future years!

[See *Bananas, Bathurst, Charlotte, Freetown, Gloucester, Kent, Kissey, Leicester, Leopold, Regent, Waterloo, Wellington, Wilberforce,* and *York.*]

SILHET, or SYLHET, the capital of a district of the same name in the N. E. part of Bengal, Hindoostan, 310 m. N. E. of Calcutta. The natives are in a wild and wretched state. John de Silva, a Portuguese, and Bhagvat, a native teacher, both members of the *Baptist* church at Calcutta, laboured here, and at Pandua, for several years; but the want of the Scriptures, the fierce manners, and the superstitious customs of the natives, retarded their progress. Bhagvat died in 1817, and soon after the mission was relinquished.

SINCAPORE, or SINGAPORE, a town situated on a small island of the same name, at the southern extremity of the peninsula of Malacca, E. long. 104°, N. lat. 1° 24′. The town and principality were founded by adventurers from Sumatra: it was but thinly peopled till the English took possession of it, in 1819; since which, it has rapidly increased in commerce and population. In 14 months, the inhabitants increased from 200 to 10,000, a large proportion of whom were Chinese.

The Rev. S. Milton and C. H. Thomsen, from the *L. M. S.*, commenced a mission here in 1819, and a plot of ground was given by government for its use. The missionaries preached in English, Chinese, and Malay, and flourishing schools were established for the instruction of the children in each of these languages. Mr. Milton has erected, chiefly at his own expense, a line of buildings 90 feet by 18, intended as apartments for the schoolmasters, teachers, &c., in connexion with the Chinese department of the mission. In 1822, it was agreed to connect, with the Anglo-Chinese College at Malacca, a Malay College at Sincapore. Sir Stamford Raffles, governor of Bencoolen, Col. Farquhar, the magistrates, and other gentlemen of Sincapore, liberally lent their aid to this object. Mr. Thomsen was appointed professor of Malay, and Mr. Milton of Siamese.

Of the mission, the last report thus speaks:—

"*Native Schools.*—Here are 3 Malay schools; of which two are for boys, and the other for girls; and one Chinese. In the former schools about 30 children receive Christian instruction, and in the latter school 12. The Malay children attend irregularly, and their progress is small; the Chinese regularly, and their proficiency is considerable.

"*Malay Preaching.*—One of the Malay services has been, for the present, suspended, in consequence of the dispersion of the people of the place where it was held, by a fire that consumed nearly 900 houses. The services at the chapel are continued as formerly, but the attendance seldom exceeds 30. Of these, however, some make good progress in Christian knowledge.

"A Malay female, who formerly shared in the benefit of the school, after a suitable term of probation, has been baptized. She is the first adult native who has, in this way, manifested her desire to put on the yoke of Christ.

Distribution of the Scriptures, Tracts, &c.—The number of these, in Chinese, Malay, and English, put into circulation during the year

1826, was upwards of 6500. The chief part consisted of tracts, given either to Chinese settlers, or to those on board the junks, who received them with apparent interest, and sometimes applied for them with earnestness. In the distribution of Malay tracts, Mr. Thomsen, beside supplying the prows in the harbour, avails himself of opportunities of leaving copies in the shops of the Chinese, to be given to their Malay customers.

"*Printing-Office.*--About 25,000 Malay tracts have been printed during the year; of which, part have been sent for distribution to Pinang, Malacca, and Batavia.

"Mr. S. Dyer, appointed to this station, embarked with Mrs. Dyer on the 11th of April. Mr. and Mrs. Dyer, having each of them already made considerable progress in the attainment of Chinese, proceed, with the pleasing expectation of entering, shortly after their arrival, upon direct missionary labours."

SIRDHANA, the capital of a small independent territory, Hindoostan, near the Punjab, or country of the Sieks, about 920 m. N. W. of Calcutta, and 200 N. E. of Agra. The Rev. J. Chamberlain, from the *B. M. S.*, came here in 1813, at the request of the Prime Minister of Her Royal Highness the Begum Sumroo, by whom he was favourably received. He continued here about 2 years, during which time he established 5 schools for teaching Persian and Hindoostanee.

SIX NATIONS, the remains of a formidable confederacy of Indians, celebrated in the history of N. America, who were originally possessors of a great part of the State of New York; called by the French, Iroquois. It formerly consisted of 5 nations, viz.:—The Mohawks, Cayugas, Oneidas, Senecas, and Onondagas. The Tuscaroras from Virginia joined them in 1712, and several remnants of other tribes have been added at different times. Their compact existed at the time of the first settlement by Europeans, and the time of their union was then lost in the uncertainty of ancient occurrences. In 1635, they were a numerous and powerful people, holding most of the neighbouring tribes under a kind of subjection. Possessing a large extent of territory, opulent in native supplies, and very fertile, the Iroquois extended the terror of their arms to far distant tribes. They were able to send several thousand warriors on distant expeditions. Onondaga was their principal settlement, and the seat of Indian power, where all their councils were held; it had fortifications of sufficient magnitude and strength for Indian warfare at that period. Each tribe maintained a separate government; but the grand council settled the affairs of the whole confederacy. Since the Americans took possession of the country, like the other aboriginal tribes, they have been gradually diminishing. Most of the Mohawks and Cayugas have emigrated to Canada; the remains of the other 4 nations, with some other tribes, which they have received among them, amounted, in 1818, to 4575, and resided on 14 reservations, on portions of land reserved to the Indians, but surrounded by whites. These reservations contain 265,315 acres, and are in separate parts of the State; the extreme points being 250 m. distant from each other. These Indians have, of late years, made great advances in agriculture and civilization. Religious instruction is provided for them by several societies, assisted by the government, but there is a strong Pagan party, which opposes the introduction of the Gospel.

SIX TOWNS, the most populous clan in the S. E. district of the

Choctaw nation. Population, in 1822, 2164. The whole district has sometimes been called by this name, but improperly. Formerly, the Indians lived in 6 compact towns; but are now scattered over the country, for the convenience of wood, water, and agricultural pursuits. In 1823, a school was opened in this clan, in compliance with the earnest request of the chief.

SOCIETY, or LEEWARD ISLANDS, a cluster of islands in the S. Pacific Ocean, so called after the Royal Society, at whose instance the expedition under Capt. Cook was fitted out, in 1768. They are situated between 151° and 152° 30′ W. long., and 16° and 17° S. lat. Huahine, the south-eastern of the group, is about 90 m. N. W. Tahiti. Through the influence of the *L. S.* missionaries, idolatry has been universally abolished, and the Gospel is making rapid progress. [See *Borabora, Huahaine, Maiaoiti, Maupiti, Raiatea, Tahaa.*]

SOMMELSDYK, a town in Surinam, S. America, a few miles distant from Paramaribo.

The *U. B.* commenced a mission here in 1735. The missionaries resided here, and instructed the slaves on the neighbouring plantations. Their labours were attended with less success than those of the missionaries at Paramaribo. In 1798, 66 baptized negroes were connected with the mission. At the close of 1819, the congregation consisted of 89, 30 of whom were communicants.

SPRING PLACE, a mission station among the Cherokees, in the N. part of Georgia, 35 m. S.E. of Brainerd, and 120 N. W. of Athens. [See *Cherokees.*]

SQUAKIE HILL, a principal settlement of the Seneca Indians, on the Genesee River, New York, containing about 200 souls. The Rev. D. S. Butrick attempted, in vain, to make an establishment in this tribe. Since that time, they have made application to the benevolent in the vicinity to establish a school among them, and the *Presbytery of Ontario* have furnished a teacher. The Indians have built a school-house, and the majority are in favour of Christian instruction.

STEINKOPFF, formerly *Byzondermeid* Kraal, Little Namaqualand, S. Africa, about 200 m. S. of Orange River.

Previous to the establishment of a mission by the *L. M. S.*, this station was favoured with the occasional labours of missionaries. Mr. J. Kitchingman was stationed here, in 1817; a place for worship had been previously erected, and the people manifested a general desire to hear the word. A school was soon opened, which consisted of about 70 scholars. This mission has encountered many disadvantages from local circumstances; but has been productive of much good to the natives, who are making encouraging progress in civilization. In 1823, 10 adults and 14 children had been baptized. Mr. Kitchingman removed, about 1820, and was succeeded by a catechist, who continues his labours with an encouraging measure of success. Many of the Namaquas, from to time, receive the Gospel, and it has latterly effected a pleasing reformation in some formerly turbulent characters.

The continuance of excessive drought, by confining the catechist to the spot, has prevented him from visiting the people at Reed Fountain, and at other places.

Many, it appears, have died from famine, in consequence of the want of rain.

STELLENBOSCH, a town in a district of the same name, Cape Colony, S. Africa, 26 m. eastward of Cape Town, pleasantly situated

at the foot of a range of lofty mountains.

The Rev. J. Bakker, from the *L. M. S.*, commenced a mission here in 1801, and continued his zealous labours, principally among the Hottentots and slaves, and in the vicinity, more than 20 years, when his age and infirmities obliged him to relinquish the service. He was succeeded by Mr. Smit, who commenced a school for native children soon after his arrival. Mr. Bakker was the only missionary who was allowed to remain in the colony after the Dutch took possession of the Cape of Good Hope, in 1802: and for many years he was not allowed to baptize his converts, nor admit them to the Lord's table. Yet, notwithstanding these and many other embarrassments, he witnessed many pleasing fruits of his labours. About 1815, an auxiliary missionary society was formed, which, beside supporting Mr. B., contributed liberally to the Parent Society.

About 1823, a colonial grammar school was opened, under Mr. Brown, with 150 scholars; a new chapel was built, and well attended; and a Sabbath-school was established for the benefit of the slaves.

SUMATRA, an island in the Indian Ocean, the most western of the Sunda Islands. It is 950 m. long, and from 150 to 200 broad; separated from Malacca by the strait of that name, and from Java by the Strait of Sunda. The equator divides it into almost equal parts; the one extremity being in 5^{0} 35′ N., and the other in 5^{0} 56′ S. lat.; and Acheen Head, the N. extremity, is in long. 95^{0} 34′ E. A chain of mountains runs through its whole extent; the ranges, in many parts, being double and treble, and among them there were many volcanos: Mount Ophir, situate nearly under the equator, is about the height of the Peak of Teneriff. The inhabitants consist of Malays, Achenese, Battas, Lampongs, and Rejangs; the latter are taken as a standard of description, with respect to the person, manners, and customs, of the Sumatrans. They are rather below the middle stature; their limbs, for the most part, slight, but well shaped, and particularly small at the wrists and ancles: their hair is strong, and of a shining black. The men are beardless; great pains being taken to render them so, when boys, by rubbing their chins with a kind of quick lime. Their complexion is properly yellow, wanting the red tinge that constitutes a copper or tawny colour; those of the superior class, who are not exposed to the rays of the sun, and particularly the women of rank, approaching to a degree of fairness: but the major part of the females are destitute of beauty. A man may purchase as many wives as he may wish to have; but their number seldom exceeds 8. The original natives are Pagans; but when the Sumatrans, or any of the natives of the eastern islands, learn to read the Arabic character, and submit to circumcision, they are said to become Malays,—the term Malay being understood to mean Mooselmin. Sumatra is divided into many petty kingdoms, the chief of which are Acheen, Indrapore, Palenbang, and Jambi. The English have two factories on this island—Fort Marlborough and Bencoolen. The *Battas* compose about one-third part of the population, whose *religion* is a compound of the most ridiculous and barbarous superstitions founded on human depravity. They do not worship images, but believe in the existence of certain deities, whose attributes bespeak the existence of a better race of people than the present. Under their principal deity, they have a

god of mercy; another of justice; and a third, the source of discord and contention, the instigator of malice and revenge, the inciter of anger, and the source of fraud, deceit, lying, hypocrisy, and murder. The latter has the most influence. They beseech him when they have been guilty of these vices, and very rarely offer petitions to the other deities. The only religious ceremony noticed among them is the invocation of the shades of their ancestors. A person named *Duttoo*, skilled in every sort of superstition, is the only resemblance of a priest among them. Every village has one, who expounds all their religious books, and whose influence is such, that they engage in no undertaking, however trifling, without first consulting him.

The moral conduct of the Battas appears to be influenced by all the vile passions of an irregular and irritable constitution. Truth is seldom regarded, when in the way of their interests and feelings; and honesty is never founded on principle, but on the fear of detection. They practise eating prisoners taken in war, and the capital punishment of the country is eating the criminal *alive*. Yet, notwithstanding these dark shades in their moral character, they respect foreigners; and a little before the arrival of the missionaries, they sent a deputation to the British Governor, requesting to know of what religion they should be. The interior, from Bencoolen, is inhabited by the nations of Rajangs and Lampongs, each of whom has a language and written character peculiar to itself. Their moral condition is exceedingly wretched. Padang is considered the key to a large inland kingdom named Menancabow, which, in 1823, was ravaged by war, with a view to restore the Mahomedan religion. Of the inhabitants of other portions of this vast island little is known, except that they are wild and savage, like the tigers which abound in their forests. (See *Bencoolen*, *Padang*, *Sebolga*.)

SURAT, a city of Hindoostan, in Goojuratt, with a strong citadel, situate on the left bank of the Tuptee, about 20 m. from its mouth. It is one of the most ancient cities of Hindoostan; the outer wall is 7 m. in circuit, with 12 gates, and irregular towers between each. The streets are dirty, narrow, and irregular; the houses generally lofty; and the inhabitants estimated at 600,000. The public buildings are few and mean, and the nabob's palace is contemptible. The mosques and minarets are small, and the Hindoo edifices equally insignificant. A great portion of the trade of Surat has been transferred to Bombay, but yet it is considerable. It is the emporium of the most precious productions of Hindoostan; for hither are brought from the interior an immense quantity of goods, which the merchants export to the Red Sea, the Persian Gulf, the coasts of Malabar, the Coromandel, and even to China. Here are many Mahomedans, Gentoos, Jews, and Christians, of various denominations. The Mahomedans at Surat are not, by far, so strict as they are in Arabia, or in other Turkish countries; nor are the distinctions of tribes among the Hindoos who reside here strictly observed. The Hindoos are almost all of the caste of the brahmins; and their skill and dexterity in matters of calculation and economy often raise them to places of considerable trust. The country round Surat is fertile, except toward the sea, where it is sandy and barren. Before the English East India Company obtained possession of Bombay, the presidency of their affairs on the coast of Malabar was at

Surat; and they had a factory here, after the presidency was transferred to Bombay. In 1800, a treaty was concluded with the nabob of Surat, by which the management of the city and district was vested in the British. By a treaty in 1803, the Mahrattas were compelled to abandon all their vexatious claims on this city, and the British authority in this place became supreme. Surat is 158 m. N. of Bombay. E. long. 73° 7′, N. lat. 21° 12′.

C. C. Aratoon, a converted Armenian connected with the *B. M. S.*, proceeded to this city in 1812, and laboured in it and the adjoining country for about 9 years, preaching and distributing tracts and portions of the Scriptures in several languages. He afterwards removed to Calcutta. The Rev. Messrs. Skinner and W. Fyvie, of the *L. M. S.*, commenced a station here in 1815, and were usefully employed among the soldiers and natives in the city and neighbouring villages, and in translating the Scriptures into the Goojuratt. Mr. Skinner died Oct. 30, 1821, the same day on which Mr. A. Fyvie sailed from Gravesend to join the mission. Previous to that time, the missionaries had translated and printed the New Testament at their press, and were advancing with the Old Testament, which, in Oct. 1822, was printed to the Psalms. The expense of printing was defrayed by the Bombay Bible Society, and the paper supplied by the *B. and F. B. S.*, which also granted upwards of 2000 dollars for the expenses incurred in translating, and the supply of necessary types. Large quantities of tracts were also printed and usefully distributed. In 1822, about 10,000 Goojuratt tracts had been circulated, and received with eagerness. About the same time, the missionaries had 4 native schools in the city, containing about 200 pupils. Since that period they have pursued their work indefatigably, as will be evident from their latest statements:—

Native Schools.—"The number of these is 6, and that of the boys under instruction about 350. The progress made by many of them in the knowledge of the Sacred Scriptures is truly pleasing. The greater part of them attend as formerly, with their teachers, every Sabbath morning, to repeat their catechisms, to sing a Christian hymn, and to engage in prayer. Several European gentlemen, who have attended on those occasions, have expressed mingled surprise and satisfaction on witnessing the interesting scene."

Native Services.—"The stated services have been regularly held in the school-rooms, and the natives have been also frequently addressed in the temples, bazaars, and other places of public resort; many of those occasions have proved highly interesting. During the past year, the missionaries have made several tours into the interior of the country, during which the Gospel was published to many thousands of the natives, who, in general, listened with attention, and received books with thankfulness."

English Worship.—"Of the English services, which are statedly held on the morning of each Sabbath, and on every Wednesday evening, no report has been received during the past year."

Printing Office.—"Mr. Salmon has placed this office under an improved arrangement, which is expected to conduce much to the dispatch of business, as well as to the accuracy of the work. It has been also furnished with a new and improved fount of Goojuratt types from Bengal. As they are larger than the former ones, and approximate nearer to the written character, the natives are able to

read the books for which they have been used with greater facility than those formerly published.

"The printing of tracts with the new types commenced in May, 1826. After 18,500 tracts had been thrown off, a quarto edition of the New Testament, in Goojuratt, was commenced. The impression is to be equal to 1000 copies."

Circulation of the Scriptures and Tracts.—"The missionaries, during the year ending the 30th of Sept. 1826, distributed in Surat, in the surrounding villages, and while on tours in the interior, the remainder of the first edition of the Old Testament, and the second edition of the four Gospels, amounting, in all, to more than 8000 parts, and about an equal number of tracts."

Books preparing for publication.—"Mr. W. Fyvie was engaged, during the year 1826, in revising his *English* and *Goojuratt Dictionary*, and expected to have it ready for the press in December. He has also ready for the press, a vocabulary in the same form. Beside these, several new tracts are in hand; also a small book of prayers, in a simple and appropriate style."

Goojuratt Auxiliary Missionary Society.—"The total of receipts, for the year ending October, 1826, is 1500 rupees, 550 of which were contributed by one gentleman, and 100 by another, without any solicitation, further than that the missionaries had circulated the First Report of their Auxiliary Society, to inform the members and contributors in what way they had employed their money. Several other gentlemen also favoured them with donations, on the object being submitted to their consideration."

In Nov. 1825, a society was formed at Bombay, called the *Bombay Missionary Union*, the objects of which are to promote Christian fellowship, and to consult on the best means of advancing the kingdom of Christ in that part of India. The missions represented at this meeting were, the American and the Church in Bombay, the London Society's at Surat and Belgaum, and the Scottish mission in the southern Konkan. The missionaries express their hope that this *Union* will be productive of much good to the missions at present connected with it, and also to any other Protestant mission which may hereafter join the association.

The missionaries at Surat are very desirous of establishing a mission at Ahmedabah, the capital of the province of Goojuratt.

SURLEPURUM, a village of about 800 houses, in Changany parish, Jaffna district, Ceylon, about 1 mile and an half from Panditeripo. Dr. Scudder opened a school here of about 40 scholars, in 1820, which promises to be useful. The *American missionaries* occasionally preach to a small congregation, in this village.

SUSOOS, a numerous and powerful people, inhabiting an extensive country north and south of the Rio Pongas River, Sierra Leone country, W. Africa. They have 3 independent sovereignties, and each king can command about 20,000 men. They live in villages, containing commonly from 100 to 2000 people; and few less than 3 or 400 inhabitants. They have made considerable progress in agriculture and manufactures. The Mahomedan religion prevails to some extent among them; but they are generally superstitiously attached to devil-worship, and shew little disposition to examine the claims of Christianity.

Missions have been attempted

among them with little success. In the early part of 1798, the Rev. Messrs. Brunton and Greig, from Edinburgh, went to Free Port, a factory belonging to the Sierra Leone Company, situated on the Rio Pongas, near a native town called *Tugekiring*. Here they staid about 10 weeks, and daily visited the native town, with a view of learning the language. Though they gained the affection and confidence of many of the natives; yet the chief obliged them to remove, and they passed up the river, about 40 miles, to *Kondaia*. [See *Canoffee, Kondaia*.]

SYRIAN CHRISTIANS. [See *Cotym*.]

T.

TAHA, or OTAHA, one of the Society Islands, 40 m. in circumference, situated about 5 m. N. of Raiatea. It has a great number of fine bays and harbours, some of which extend almost to the centre of the island. Extensive valleys reach from the heads of these bays up to the foot of the mountains; one of these valleys is of great extent, and full of all the vegetable productions of the country, such as wild ginger, the tii-plant, from which the inhabitants formerly distilled great quantities of rum, the bamboo, the mountain plantain, arrow root, &c.

The inhabitants of this island were formerly very numerous; but war, disease, infanticide, and the claims of Oro, have reduced the number to about 700. There is an air of industry all over the settlement, and the King is the most industrious man in the island.

A few years ago, the King and most of the chiefs opposed the Gospel, and went to war with the Raiateans to suppress it; but he was defeated and taken prisoner. The kind manner in which he was treated by Tamatao, the Christian King of Raiatea, so affected him, that he cordially embraced Christianity; he was restored to his authority, and rendered independent by his conqueror. Places of worship were soon built, the Sabbath observed, and the same order of things adopted as in the neighbouring islands. The people were, however, long destitute of a minister; until, in February, 1822, the Rev. Mr. Bourne, then in Tahiti, listened to their pressing invitation, and settled among them, with every demonstration of joy. A very excellent house, 60 feet by 30, has been built for him, having a large garden.

Pateo, in 1818, was the largest and most populous district, where a house of worship was built. In 1823, almost the whole population had removed their houses near the residence of the missionary, on the coast, and the people were about to build a good place of worship, 80 feet by 40, equal in extent to any chapel yet erected in these islands. The number of adults who had been baptized, February, 1823, was 178; children, 266; candidates for baptism, 84: 140 of the adults read the New Testament, and 160 of them elementary books.

A new chapel was opened at this station, in April, 1825. The number of natives in church fellowship is increased to 80, whose conduct is creditable to their Christian profession. The school is well attended. The Epistles to the Galatians, Philemon, Hebrews, and those of James and John, in Tahitian, have been printed by Mr. Browne. The book of Revelation is in the press. Mr. B. has also prepared a catechism in Tahitian, chiefly taken from that of Dr. Brown.

TAHITI, one of the Georgian

Islands, in the S. Pacific Ocean, consisting of 2 peninsulas connected by a low isthmus about 3 m. across. The larger, Tahiti Nue, or *Opoureonu*, is about 20 m. by 30; or 90 in circuit; the lesser, Tahiti Ete, or *Taiarabu*, is about 30. W. long. 149° 16′ to 149° 50′, S. lat. 17° 30′ to 17° 55′.

The face of the country, except on the sea-coast, is very uneven; it rises in ridges to the middle of the island, which form mountains that may be seen at the distance of 60 miles.

The island has many good harbours, and a border of low land on the coast, except in several points, where the mountains terminate in high cliffs of coral rocks. The soil, except on the tops of the ridges, is very fertile, and is covered with fruit trees of various kinds, of spontaneous growth.

The population of the 2 peninsulas, in 1774, was estimated at 200,000 by Capt. Cook; in the "Missionary Voyage," published in 1799, it is stated to be about 50,000; but a census taken by the missionaries, soon after their settlement, enumerated only about 16,000.

In 1803, accounts state that disease and war had made such havoc as to reduce the population to 6 or 7000. Previous to their conversion to Christianity, the practice of infanticide and human sacrifices, and the universal licentiousness of morals, threatened the entire depopulation of the island. Since the Gospel has been successful among them, and removed these causes of decay, the population has rapidly increased. The inhabitants are above the common size. The men are tall, strong, and finely shaped. The government is monarchical, and hereditary in one family. There is also an aristocracy consisting of chiefs of the several districts.

On the 10th of Aug. 1796, 29 missionaries embarked from London for this and the neighbouring islands. March 6, 1797, 18 landed at Tahiti; 10 at Tongataboo, in the following month; the other at St. Christina, in the succeeding June. A number of most auspicious circumstances attended this commencement; and the report of Capt. Wilson, upon the return of the ship Duff, elated the friends of the mission beyond measure. Something like triumph was expressed over the cool and calculating minds of those, who wished for some more civilized part of the world to be selected for the field of the first efforts of the society. But the triumph was soon turned into lamentation. Successive reports of disastrous and discouraging events tried the patience and resolution of the society to the uttermost. The capture, by the French, of the Duff, in her second voyage to the South Seas, with 10 married and 19 single missionaries—the report of the departure of 11 of the number that were at Tahiti, for Port Jackson, on account of the ill-treatment of the missionaries by the natives—the murder of one of them at New South Wales—the murder of 3 others at Tongataboo—and the departure of the remainder for Port Jackson, and, with one exception, their subsequent arrival in England,—almost overwhelmed the society, and for a season threatened to quench the missionary zeal of the religious public. The persons, who at first had objected to the mission, pitied the weakness and censured the temerity of those who projected it. The cause of the South Sea Islanders, however, was not relinquished. The Directors encouraged the 7 missionaries remaining at Tahiti to continue, urged those that were at Port Jackson to return, and sent out

12 more missionaries in the Royal Admiral, commanded by Capt. Wm. Wilson. The missionaries at Port Jackson returned to Tahiti; and, with those previously there, endeavoured to persevere to accomplish the work for which they were sent; and some circumstances arose, which encouraged their hopes, till in 1810, when, owing to the wars among the natives, all the missionaries, except Messrs. Nott and Hayward, left the islands, and sought refuge at Port Jackson, 13 years after their first reaching Tahiti. This news again greatly humbled and afflicted the society; and their hopes of final success were almost extinguished. Patience and perseverance were thought to be presumption and enthusiasm. It was triumphantly said, the folly of attempting to evangelize a people, before they are civilized, is no longer a subject of reasoning; it is now decided by experiment. More than once it was proposed, in the direction, to recall all the missionaries from the South Seas. It was, however, a time of great anxiety and much prayer. The majority prevailed in favour of presenting an urgent request to the missionaries at New South Wales, that when more auspicious circumstances should arise in the islands, they would return to them, and make another effort in the strength of the Lord. Happily for the society, the cause, and the welfare of the islanders, the missionaries did return; and now, the sun of prosperity brightened upon them. The set time to favour Zion came. Several of the missionaries had become quite masters of the language, and the saving power of the Spirit accompanied their preaching. The King, a principal chief, and a priest of the first order, were converted to Christ. Some of the natives, held, by their own appointment meetings, for prayer. At the close of 1814, 50 on this island and Eimeo had renounced their idols, and wished to be considered worshippers of Jehovah, and more than 200, principally adults, attended the schools.

About this time, not less than 500, in all the islands, had determined to turn from their lying vanities to the living God.

Now the enemy began to raise his terrific front. The idolatrous chiefs in Tahiti formed a conspiracy, and resolved to massacre the praying people. These were apprized of their danger, and fled to Eimeo.

The Pagans then quarrelled among themselves, and the chief instigators of the plot were slain. Still they were resolved on war, and for some time the issue was doubtful; but the counsel of the froward was defeated, and Pomarre was restored to the government of Tahiti and its dependencies, Nov. 1815, by universal consent. This was the dawn of a most glorious day in this and the neighbouring islands. Pomarre, in his progress through the several districts, to replace his friends in their estates, constituted, as chiefs, many of those who had made a public profession of their faith. The people, assisted and encouraged by their chiefs, demolished their morais, overthrew the altars, and burned their gods in the fire.

Of the great morai in Opare, Mr. Jefferson gave the following account:—

"This place, appointed for the worship of the *eatooa*, stands on a sandy point of land, projecting a little way out towards the sea, and forming a small bay on each side. I arrived, in company with a Tahitian priest, between eleven and twelve o'clock in the forenoon, and observed a number of bread-fruit, cocoa-nut, and other trees

growing close to the morai. Before we entered, my guide gathered a bunch of green leaves that grew upon the beach; and, as soon as we came to the accustomed place for making offerings, he threw them upon the pavement, and repeated, in a careless manner, a few words soliciting the favour of the deity supposed to preside there. The place where this ceremony was performed is dedicated to their principal *eatooa*, called Oro, and is a rough stone pavement, about eighteen feet square. At the north end, opposite to the sea, is a large pile of stones, upwards of five feet high, three or four feet wide, and about eighteen feet long. Upon the top are several pieces of board, some of them six feet long and twelve inches broad; the ends being slit into five parts, to represent a human hand, with the fingers a little extended. At the south end are set up five stones, three of which are larger than the other two. These are designed to mark out the places of the officiating priests, both of superior and inferior rank, who sit cross-legged upon the pavement, supporting their backs against the stones; and in this posture, with their faces towards the pile of stones and boards, they present their prayers. The middle space is where the human victims are slaughtered, by being knocked on the head with stones and a club: after which, a principal priest scoops out the eyes of the murdered person; and, holding them in his hands, presents them to the King, who opens his mouth as if intending to swallow them. When this ceremony is concluded, the carcase is thrown into a pit, and covered with stones; and, from the number of pits surrounding the place, as well as from the expressions of my conductor, I apprehend that many hundreds of men and women have been here sacrificed by the abominable superstition of these idolaters. Besides the captives taken in war, the bodies of those slain in battle, or those cut off by the command of the King, or that are purposely immolated in any other part under his jurisdiction, are brought to the morai, that prayers may be made over them previously to their interment.

"A little to the right of this pavement of blood, and nearer towards the point, is an altar to Oro, raised upon three rows of wooden pillars, thirteen in a row, nearly seven feet high, and four or five feet broad; the top being covered with cocoa-nut leaves, and the front and ends decorated with leaves of the sugar-cane so fixed that they may hang down like long fringes. Upon this altar was a large hog, with other offerings of fish, bread-fruit, and mountain plantains. A little more to the right, was the frame of an altar going to decay, dedicated to an imaginary deity named Ora-madoee; and a few yards farther towards the extremity of the land appeared a pile of stones, ten or twelve feet high, and about twenty in length, sacred to a marine god, called Tupah, and said to be the occasional scene of human sacrifices. By this time, however, I was tired and disgusted with these awful proofs of man's apostacy, and of Satan's power over him; and therefore desired my guide to withdraw."

Idolatry was at length, however, completely abolished; the worship of Jehovah substituted in its place; numerous buildings were immediately erected for worship and schools in every district, amounting to upwards of 60, and the missionaries resumed their labours in this island. In June, 1816, one of them stated:—"All accounts agree that a most wonderful change has been produced in all the

Society Islands; and the spread of the Gospel seems to be almost universal." This change has been wrought, by the blessing of God upon missionary exertions, among a people the most unlikely, on account of their savageness, sensuality, and every thing that degrades the human character. The chiefs were intriguing, perfidious, cruel, and prodigal of their people's lives, both in war and in furnishing sacrifices to demons; the people were universally thieves, lewd beyond description, enslaved by the grossest superstitions, and always ready to murder any one at the slightest intimation from their chiefs; the strangling of infants was also the crime of every day, perpetrated by almost every mother without shame and without remorse.

An Auxiliary Missionary Society was formed here, May 13, 1818, by the people of Tahiti and Eimeo, of which Pomarre, the late King, was president, and the chiefs of the several districts were appointed governors. On this occasion the crowd was so great, that the King erected, in 1819, a large building at Papaoa, 712 feet long and 54 wide, with 3 pulpits, upwards of 200 feet from each other, and the extreme ones 100 feet from the ends of the house, which he called the Royal Mission Chapel. May 11, 1819, the chapel was opened, and 3 of the missionaries preached at the same time to an assembly of natives consisting of about 6000. On the following day, the anniversary of the Missionary Society was observed with peculiar interest, by a similar assemblage. In 1822, the contributions amounted to 12,055 bamboos of oil, 36 pigs, 267 balls of arrow root, and 191 baskets of cotton-wool.

On the 21st of Sept. 1821, the deputation arrived safely at Tahiti, and on the 3d of December they wrote from Eimeo to the following effect:—

"We are in health and comfort up to the present moment, and have been more delighted with the victories and blessed results of *preaching* and *living* the Gospel of Christ than we are able to express, at every station where we have already been in Tahiti, and in this island (Eimeo). TRULY, 'THE HALF WAS NOT TOLD US!' God has indeed done great things here, in a civil, moral, and religious view. The people here exhibit as literal and pleasing a proof of being 'turned from darkness into light, and from the power of Satan unto God,' as can be conceived.

"A nation of pilferers has become eminently trustworthy. A people formerly universally addicted to lasciviousness, in all its forms, have become modest and virtuous in the highest degree: those who, a few years ago, despised all forms of religion, except their own horrid and cruel superstitions, have uniformly declared their approbation of Christianity—study diligently those parts of the Christian Scriptures which have been translated for them—ask earnestly for more—and appear conscientiously to regulate themselves by those sacred oracles, under the direction of their kind teachers, whose self-denying zeal and perseverance have been almost as remarkable as the success with which God has been pleased to honour them.

"The King was unwell, and was at this island when we arrived at Tahiti. He soon made two obliging communications to us, through our excellent friend, Mr. Nott, in which he expressed his hope of soon being at Matavia to receive us. On finding, however, that he rather grew worse than better, we came over to Eimeo, and were received by him with the

utmost demonstrations of kindness, and with marked tokens of respect; Messrs. Nott and Henry accompanying us, and interpreting for us. His information, for a person who has read only the Tahitian language, appeared to us considerable, from the questions he asked respecting our society's labours, their success, and their intended fields of labour; also his inquiries respecting the civil affairs of England and Europe.

"You have learned, we trust, from letters sent home before we reached Tahiti, that the translations and printing are going on well. Matthew and John are printed in the Tahitian language, and are in innumerable hands: the book of Genesis, Joshua, the Psalms, Isaiah, the Acts, the Epistles to the Romans, and the other Epistles, are in course of translation, and are waiting the mutual corrections of the brethren. The grammar and dictionary are not in so forward a state; but both these are so important, that we hope to make a more encouraging report of their progress at no distant period."

"We are gratified in observing, almost everywhere, many marks of improvement. Better houses and chapels having been built, or in preparation for being built, at nearly every station—rapid improvement in reading and writing—European dresses partially superseding the Tahitian—the chiefs ingeniously and diligently building their own boats in the European form, with European tools—many cultivating tobacco and sugar—and nearly all manufacturing cocoa-nut oil.

"Among other marks of improvement, we must mention a road, which is already made to a considerable extent, and which is intended to go round the whole island. This is of very great and obvious importance. It has been formed by persons who were punished, according to the new laws, for evil doing; and the intention is, that it shall be completed by persons of that descriptions. It is remarkable that these persons have no need to be superintended in their labour, but they uniformly perform the portion of work allotted to them. Before this, there was no road in any part of the island, except the narrow winding tracks by which the natives found their way from one place to another."

The King's illness continued to increase rapidly; and on the 7th of December, Mr. Crook was requested, by a messenger, to attend immediately, as Pomarre had fainted. He accordingly hastened to the royal residence, with Mr. Redfern, a surgeon from Port Jackson, and found that his patient's end was fast approaching. After he had revived, Mr. Crook reminded him, that though he was a great sinner, the Lord Jesus was a great Saviour, and he alone could aid him in the article of death. The dying monarch replied, emphatically, *Jesus alone!* and then sank into a kind of stupor, which continued till about 8 o'clock, when his spirit was summoned into the unseen world.

During the year ending May, 1823, the number baptized at *Matavái*, in the district of that name, was, of adults 120, of children 109; making a total of the former, 394, of the latter, 238: candidates for baptism, 18; addition to the communicants, 33: making a total of 108. Marriages during the same period, 12.

This station was afterwards named *Waugh Town*. Mr. Hayward was compelled, by Mrs. H.'s state of health, to return to New South Wales, where he is usefully employed; and his devoted coadjutor, Mr. Nott, after a diligent

and faithful service in the islands of nearly 30 years, visited his native country.

On his departure for Europe, the care of the stations at Waugh Town and Hankey City devolved upon Mr. Wilson, together with that of Wilks' Harbour, until the removal of Mr. Pritchard to the latter in November, 1825. The number baptized by Mr. Wilson, from May in that year, until the period of Mr. Pritchard's removal, was, for the 3 stations, 31 adults and 33 children. Subsequent to the settlement of Mr. Pritchard at Wilks' Harbour, in May, 1826, the number baptized, belonging to the districts of Pare and Matavai, was 14 adults and 32 children. The members in the churches of these two districts amounted at that time to about 400; candidates for communion, 87; those for baptism, 7; couples married during the year 1825-6, 11.

Among those lately baptized, are several young persons, who, unhappily, had adopted some of their former pernicious customs. Some who were baptized here several years ago, and who had afterwards relapsed into sin, have renounced their evil courses, and resumed their attendance on the special meetings appointed for the baptized. Some church members, who had fallen under censure, have, on proof of repentance, been re-admitted to communion.

The services on the Sabbath are, in general, well attended, and the people manifest a laudable desire to understand the meaning of what they hear. The number who attend the preaching on the Wednesday evenings is small. The various meetings for catechetical instruction, &c. during the week, continue to be regularly attended, that on Saturday excepted. The adult and children's schools are both well attended. The number of children under instruction is 170. A new school-room of large dimensions has been lately erected.

The parts of the New Testament not hitherto circulated, have been translated, and, when revised, will be sent to press; so that it is probable, shortly after Mr. Nott's return to the islands, the New Testament will be given to the islanders in a complete form. [For other stations in Tahiti, see *Bogue Town*, *Burder's Point*, *Haweis Town*, *Hidia*, *Wilks' Harbour*.]

TAMARACOOLUM, or TAMARANGCOOLUM, a village in Travancore, Hindoostan, near Nagercoil, in the midst of a wood of palmyra-trees; inhabited by a large number of native Christians, whose employment is the cultivation of the palmyra-tree. The paddy fields, given by the Queen to the mission, lie near this village. A heavy quit-rent, formerly attached to this grant, has been removed. In 1818, the congregation consisted of 4 or 500. More than 1000 have entered their names as renouncing heathenism. They have a large church, where the congregation soon assemble at the sound of the tom tom, or Indian drum. The missionaries wish to substitute a bell for this appendage of heathen worship. The Scriptures are read every Sabbath by a native catechist. A flourishing school is in operation; more than 1100 verses from the Bible were recited by the boys to Mr. Knill, during one visit. The London missionaries at Nagercoil superintend the school and congregation.

TANJORE, a province in the Carnatic, Hindoostan, bounded N. and W. by part of the Carnatic, and S. and E. by the Bay of Bengal. The effects of the faithful labours of the apostolic *Schwartz*, and his associates, are very apparent in this part of Hindoostan. In 1705, Frederick the Fourth, King of Denmark,

sent 2 missionaries to Tranquebar; *B. Ziegenbalg* and *H. Plutcho*, who, with their associates and successors, did much to introduce the Protestant religion into the kingdom of Tanjore, which has since been gradually increasing. In 1809, the native Christians belonging to the Tanjore mission, including the Tinnevelly district, amounted nearly to 12,000. There is scarcely a village in the whole country, in which the missionaries have not been requested to establish schools.

Tanjore, a populous city, and capital of a province of the same name, in the Carnatic, Hindoostan, on the Cavery R., about 50 m. from its mouth; travelling distance S. S. W. Madras, 205 m. It was formerly the great seat of learning in the S. of India. Including the suburbs, it is about 6 m. in circuit, defended by a double wall and a large ditch. E. long. 79° 10′, N. lat. 10° 46′.

The Rev. Christian F. Schwartz, from the *Soc. for Prom. C. K.*, undertook a mission to India, under the government of Denmark, in 1750; and after labouring many years, at Tranquebar, and in the neighbouring country, he was established at Trichinopoly, in 1766, under the *C. K. S.*, where he remained, till about 1778; when he removed to Tanjore, and continued here till his death, in 1798. While at Trichinopoly, he had a congregation at Tanjore, to which he devoted much attention, employed several native preachers, and witnessed the conversion of many heathen. Soon after his establishment at Tanjore, he erected a church for the garrison, and another for the natives. His unblameable conduct, and devotedness to the cause of his Master, gave him a decided influence over all classes, and secured the confidence of the bigoted Hindoos. In the time of war with Europeans, the Rajah forbade his subjects to injure that good man. They honoured him in life, and mourned long for him after his death. Two miles E. of Tanjore, Mr. Schwartz built a house for his residence, and made it an orphan asylum. Here the last 20 years of his life were spent in the education and religious instruction of children, particularly of indigent parents, whom he gratuitously maintained and instructed, and, at his death, willed his property to the mission at Tanjore. His success was extraordinary: it is said he reckoned 2000 persons, savingly converted by his means. Mr. Kolhoff is his successor, and is faithfully devoted to the extended interests of the mission. For many years after the death of Mr. Schwartz, Mr. Holzberg was associated with Mr. Kolhoff. At this place a school-house was erected in 1802, which may accommodate upwards of 1000 scholars. The schools and congregations under the care of the missionaries at this station are prosperous. The congregations extend about 200 m. In 1816, the Christians in the city of Tanjore were about 1500; and in the vicinity, about 1000. Country priests have long been employed with happy effect, in the different congregations connected with this mission. The country congregations of the Danish mission in Tranquebar have been recently transferred to the *C. K. S.*, and attached to this station, which has thus received an addition of 1977 souls. The Rajah favours and patronizes the missionaries, and has done much to forward their plans of benevolence.

Bishop Heber arrived at *Tanjore* on the 25th of March, 1826; and it was there, in the institutions of the venerable Schwartz, in the labours of the excellent men who have succeeded him in the same field, and in the numerous churches of

native Christians which they have founded and built up,—that his interest was most powerfully excited, and the energies of his mind most earnestly employed. The morning after his arrival (Easter-day), his Lordship preached in the mission church in the fort, and administered the Lord's Supper to 53 native Christians, using (as was his constant custom in all native congregations) the words of administration in their own language. In the evening he attended the *Tamul* service in the same church; the liturgy being read by the missionaries present, and the sermon preached by Dr. Cæmerer, of Tranquebar; and he himself pronouncing the benediction in *Tamul*. "Gladly," he exclaimed to me, says the Rev. T. Robinson, while taking off his robes, 'gladly would I purchase this day with years of existence.' On the following morning (Easter Monday), he confirmed 12 descendants of Europeans, and 50 natives in the same church; and in the evening of the same day he attended divine service in *Tamul*, at the small chapel in the mission garden. After the sermon, his Lordship, from his seat at the altar, addressed the missionaries who were present, and the native teachers by whom they were attended. He exhorted them to fidelity, diligence, and increasing zeal, patience in bearing privations and neglect for Christ's sake, looking for the recompence of reward, to earnest prayer for themselves, for him, for their flock, and for the Rajah, who had shewn such kindness of the church of Christ. He alluded beautifully to the grave of Schwartz, over which they were then standing, and charged them to follow his bright example. The effect produced on the minds of all present was such as I never witnessed—it will never be obliterated."

The importance of this station will be fully apparent from another quotation from the same pen:—

"I commend the *Tanjore* mission, with all its important labours, to the patronage and support, I will venture to say more,—to the affectionate regard, of the Committee. Most richly do they deserve all the nurture, all the assistance, all the kindness, that can be shewn them. The wisdom of all the institutions of the venerable *Schwartz* (whose name is yet as fresh in every town and village of the Christians, as if his earthly labours were just ended, and whose memory is held in such deep and holy veneration, as we are accustomed to render to Apostles only) is visible to all who visit that most interesting country, and leaves no doubt on the mind, that the best and wisest method of sending the kingdom of Christ in this country, is to strengthen these existing establishments. They have in them a principle of unlimited self-extension; and if in the last 20 years, with many and great discouragements, the labours of those venerable men, who have trod in the steps of *Schwartz*, have effected so much, what may we not hope from the same men, when their means of usefulness are increased by your bounty? But, alas! they have a still stronger claim upon your hearts. They were the object of the deepest interest and most intense anxiety to our dear lamented Bishop. It would be hardly too much to say, that his blood was a libation on the sacrifice of their faith; for he died while caring for their welfare, and labouring for their good. He had seen every part of India, but he had seen nothing like the *Society's* missions in *Tanjore*. Again and again did he repeat to me, '*Here*

is the strength of the Christian cause in India. It would indeed be a grievous and heavy sin, if England, and all the agents of its bounty, do not nourish and protect these churches.'"

On the receipt of this communication, a desire to accomplish as far as possible the plans of the lamented prelate prevailed in every bosom; and at a special general meeting, although the superintendance of the missions had been transferred to the *Society for the propagation of the Gospel in Foreign Parts*, it was resolved to carry the recommendations of Bishop Heber into full effect. In pursuance of this resolution, it was determined to expend the sum of £4500, partly in building, repairing, and enlarging churches, chapels, missionary premises, and school-houses in the Tanjore district, partly in extending the mission-press at *Vepery*, and partly in the endowment of two additional scholarships at Bishop's College, Calcutta, to be for ever called Bishop Heber's scholarships, and to be appropriated, in compliance with his earnest wish and recommendation, to the maintenance and education of members of foreign episcopal churches in the East, not in subordination to the see of Rome.

TARTARY, in the most extensive sense of the word, includes all that vast country of Asia, between the Frozen Ocean and Persia, Hindoostan, and China. Russian Tartary embraces all the northern part of this territory; Chinese Tartary includes the S. and E. part; and Independent Tartary lies E. of the Caspian Sea.

The inhabitants, scattered over a wide extent of country, are generally called Tartars; but they are divided into 3 distinct races of men; viz. the Huns, or Proper Tartars, the Mandshurs, and Mongoles; and these into a great variety of tribes, each of which has its appropriate name. These 3 families of Tartars have distinct languages; in addition to which many different dialects prevail.

The religion of many of the Tartars in the S.W. part of the country is Mahomedan; others of them, with the great body of the other Tartars in Asia, whether Huns, Mongoles, or Mandshurs, are Pagans, or worshippers of Budhu. They have, generally, a strong aversion to the Christian religion, and are dupes to their own superstitions.

A true estimate of the widely extended population of this country cannot be formed; but that there are many millions, who need the hand of Christian charity to extend to them the light of life, cannot be doubted.

The mission stations, which have been established to diffuse the light of the Gospel among the different Tartar tribes, are *Astrachan, Karass, Nazran, Nogay, Orenberg, Sarepta*, and *Selinginsk*. (Which see.)

The missions established in this vast range of territory were greatly assisted by the *Russian Bible Society* and its numerous auxiliaries. *The Petersburgh Tract Society* also rendered valuable aid; and, by the liberality of the Princess Mestchersky, they are supplied with tracts in the Russian language. She has translated a number of English Tracts in that language; hundreds of thousands of which are in circulation.

TAUAI, one of the Sandwich Islands, 33 miles in length, and 28 in breadth, the residence of the Governor, Kaikioeva; having a population of 15,000. At *Waimea*, on the southern coast, there is a station of the *A. B. C. F. M.*, which was commenced in 1820.

In Jan. 1824, Mr. Whitney gives the following account of it:—

"The chiefs, at their own expense, have built us a very convenient house for public worship; in which I have preached regularly, in the vernacular tongue, for 8 months past, twice every Sabbath, and occasionally on other days. Our meetings are generally well attended, and many of the people are desirous of becoming acquainted with the Gospel. Under our immediate inspection, we have 2 flourishing schools, of about 120 scholars: there are other schools in different parts of the island. Many more are anxious to learn; but, for want of books and teachers, they must, for the present, be denied that privilege. Orders have lately been given out for all the people, without exception, on this and the neighbouring island, Niihau, to observe the Sabbath as holy time, devoted to the service of Jehovah. Drunkenness is prohibited; and infanticide, which heretofore has been practised to no inconsiderable extent, is now punishable with death."

On June 24, 1825, Mr. W. says:—

"While I was writing this, our Governor, Kaikioeva, came in, and inquired to whom I was writing. On being informed; 'Give them,' said he, with much warmth of expression, 'my affectionate salutation. Tell them I thank them much for the good news of salvation which they have sent us; that learning and religion shall be the business of my life.' He has lately built a new church, 90 feet by 30, which is probably the best house that ever was erected on Tauai." [See *Sandwich Islands.*]

TELLICHERRY, a city of Hindostan, pleasantly situated on the Malabar coast, N. W. Cochin, 246 m. S. S. W. Goa, belonging to the English. E. long. 75° 33′, N. lat. 11° 45′.

The *C. M. S.* commenced a mission here in 1817, which was for some years superintended by the Rev. Francis Spring, the chaplain. He prepared the church catechism and liturgy in Malayalim. A school of 50 scholars here has been highly useful, and formerly supported itself. Many who were educated in it are engaged in public offices, or useful occupations, and have done credit to the instruction they had received. Much opposition has been made by the Roman Catholics. Respecting this station, Mr. Spring writes:—"Something is almost daily occurring to animate us in our course. Here, flashes of the heavenly light are continually gleaming through the darkened atmosphere. I hear that there is, on every side, a readiness among great numbers to receive the tidings of the Gospel." A poor man's fund was also established, which relieved 400 persons weekly; 20,000 rupees were bequeathed to it by a deceased friend, who was the principal agent in its establishment. This measure conciliated the natives, and gave them favourable views of Christianity.

In 1823, Mr. Spring left this station for England, having made the best arrangements in his power to secure the continuance of the school established by him, and now maintained by the Madras Corresponding Committee of the *C. M. S.* In 1824, since which no accounts of it have been published, it contained 59 children of various castes and classes.

TERNATE, a small island in the E. Indian Sea, one of the principal of the Moluccas, of a circular form, 18 miles in circumference. A large volcanic mountain in the centre extends nearly to the sea in every direction. This island was first settled by the Spaniards, who were driven away by the Dutch, to whom the King of the island is in some

degree subject. The government of Ternate includes the islands of Tidore, Motir, Machian, and Bachian. Cloves are the principal article of commerce. E. long. 127° 32′, lat. N. 0° 50′.

The Rev. Mr. Jungmichel, of the *N. M. S.*, was stationed here in 1819. Under his care are 22 churches in Ternate and the neighbouring islands. The Rev. Mr. Kam, missionary at Amboyna, has been instrumental of much good in his occasional visits to Ternate.

THEOPOLIS, a settlement of Hottentots, in the district of Albany, Cape Colony, S. Africa, 60 m. N. E. of Bethelsdorp, and about 600 E. of Cape Town; situated in a valley, surrounded on all sides by hills covered with trees. The land belonging to the *L. M. S.* extends 3 miles down a river to the sea, is well watered, and affords abundance of pasturage, and many facilities for a comfortable subsistence. The inhabitants are 500.

This settlement was commenced by the Rev. Messrs. Bartlett and Ullbricht, and other settlers from Bethelsdorp, in 1814, on a spot selected and granted to the society by Governor Cradock. Mr. B. continued here a short time, and was succeeded by the Rev. Mr. Barker, in 1816. Mr. U. remained till his death, in 1821. The missionaries have abundant evidence that their labours have not been in vain. Both the temporal and spiritual condition of the people have greatly improved. They have generally become industrious, and many of them give evidence of piety; more than 70 were added to the church, during one year. In 1819, the church consisted of 106 members, and there were 240 children in the school. Since this, the prosperity of the mission has been somewhat retarded by the absence and death of the missionaries. In 1823, the settlement was again flourishing. Many disadvantages attending the local situation, a new village was forming. The mission has suffered much from the repeated invasions of the Caffres. In 1819, when the station was invaded, more than 3 months, by several thousand, the bravery of the Hottentots at Theopolis saved the colony from much depredation. An auxiliary Missionary Society has been formed, which contributed, in one year, more than 200 dollars.

The congregation on the Sabbath-day still continues good; the attention of the people is pleasing, and some appear seriously impressed with the truth. The members of the church grow in Christian experience, but few additions have been lately made to their number. The school is in a prosperous state.

The anniversary of the *Theopolis Auxiliary Society* was held on the 7th of June, 1826, when it appeared that the receipts for the preceding year amounted to rix dollars 374, or about 26*l.* sterling. It would be improper to pass by this contribution, without observing, that it is from a single congregation of *Hottentots*.

Several of the people belonging to this institution have gone to assist in the secular operations of the mission lately established on the Buffalo River, Caffreland.

THIBET, a country in Asia, including Bootan, extends from the source of the Indus to the borders of China, and from Hindoostan to the deserts of Cobi; 1500 m. from E. to W.; the breadth is unequal, and in some parts unknown; between E. long. 70° and 100°, N. lat. 26° and 38°. The population is variously estimated, from 12 to 16,000,000.

This country is tributary to China; but is governed by the Grand Lama, who is sovereign pontiff of the greater part of Chinese and Independent Tartary.

He receives the adoration of the natives, as well as vast crowds of foreigners, who undertake long and painful journeys to bring their costly offerings, and pay him homage. He is worshipped as possessing all the attributes of Deity, and the power to impart divinity to every thing he pleases. The kings of Tartary, by rich gifts, obtain his blessing, which he bestows by putting his hand on their heads, while they kneel before him; but he does not deign to converse with the greatest monarch in Asia. He is rarely, if ever, seen by common worshippers, except in the rear of some distant window. His residence is the centre of an enormous and most splendid palace, on the top of Patelli, or Holy Mountain, near the Burrampooter, and about 7 m. from Lassa, the capital. It is a vast block of temples, built of stone, and inhabited by 700 lamas, who are attached to the Grand Lama, and perform daily worship. The mountain descends in every direction from the temple; around which are circles of buildings of superb structure, extending to the plain. Bentick says, more than 20,000 lamas reside in these several circles, according as their rank and dignity render them more worthy to approach their sovereign pontiff. Those lamas, who reside in the higher circles, possess great wealth and reputed sanctity of character; and to maintain their high pretensions to holiness, they seldom appear before the multitude. It is difficult to imagine a scene better calculated to overwhelm the superstitious worshipper than the ascent of the Holy Mountain. Every step becomes more and more sacred, and brings him nearer to the courts of that being, whom he adores as immaculate, immortal, omnipresent, and omniscient; and though he is only permitted to glance a distant look at the object of his worship, or behold his portrait at the entrance of the court, to which he pays his devotions as to the god himself; he feels confident of his favour, and is richly rewarded for a pilgrimage of 1000 miles.

The votaries of the Grand Lama maintain, that when he seems to die, his soul, or the divinity, only quits a crazy habitation to seek another; and that it is discovered again in the body of some child by certain tokens, known only to the lamas, in which order he always appears. The infant lama is then conducted to Terpaling, about 20 m. from Lassa, into the centre of the monastery, which is a mile in circumference, enclosed by lofty walls, and situated on the summit of a high hill. In this pile of buildings, 300 priests perform religious service with Teshoo Lama, for several years, when he is prepared for his inauguration; after which he resides in his palace on the Holy Mountain, and receives the adorations and costly gifts of his deluded votaries, who are supposed to embrace about one-third part of the human family!

Thibetian idols are numerous. Budhu, Fo, and Manippe, belong to the first rank. Budhu seems to be venerated chiefly for his antiquity. Fo is supposed to reside in the Grand Lama. Manippe is a large idol, sitting on a throne, with 9 heads placed one above another in the form of a cone, and is the great goddess of the Thibetians. In their temples are an almost endless variety of images, which are increasing. When the Grand Lama dies, his body is placed erect in a golden shrine, and ever after visited with sacred awe. The body of every inferior lama is burnt immediately after death, and the ashes are enclosed in a little brass image, which is placed in the sacred cabinet. In addition to these, almost every man has small images,

and pictures of the Grand Lama in his house, which receive family worship. In common with the Hindoos, they hold the water of the Ganges, and a variety of other objects, sacred.

They believe in the transmigration of the soul; that when it leaves the body it goes to heaven, or is born again into the world, assuming another human body, or that of an animal, according to the degree of sanctity, or the multitude of good works performed. They also believe, that all the sufferings incident to a man in this life are the evil consequences of sin committed in his former life, before his last birth.

This article might be extended to great length, in detailing a particular account of their unmeaning modes of worship, and a multitude of inhuman practices; but this partial view of their deplorable condition must awaken Christian sympathy, and prompt the inquiry, Can any efficient measures be taken to enlighten and reform this people? To this question it may be answered, The obstacles to the introduction of the Gospel into Thibet are great and appalling; but the magnitude of the object demands no trifling sacrifice. A mission station at the head-quarters of lamaism would be, perhaps, more important than any now in existence. For a long period, all books printed in the Thibetian language have been considered sacred. This prepossession, with the sanction of some lama of distinction, would give the Scriptures, printed in that language, a high character; and they would be read by every learned lama in Asia, and might be most extensively circulated among the vast crowds of pilgrims to the Holy Mountain. Let the Gospel be introduced into Thibet, and an effectual door would be opened into China, as the Emperor and court look to Thibet for their religion. With the conversion of the lamas, the paganism of all Asia would tremble from its foundation, and the Gospel would flow in the deserted channels of Lamaism through Tartary, Thibet, and the vast empire of China. This is the strong hold of Satan, and must be assailed by the Christian soldier. Let the fortress no longer be viewed as impregnable till, attempts have been made. "The heart of 'the Grand Lama' is in the hand of the Lord." [See *Titalya*.]

THOMAS, ST. the principal of the Virgin Islands, W. Indies, about 25 m. in circumference, under the authority of the Danes. It has a commodious harbour, and is a place of considerable trade. A great portion of the population are slaves. A negro, named Anthony, who became acquainted with the servants of Count Zinzendorf, whilst that nobleman was attending the coronation of Christian VI., in 1731, at Copenhagen, first gave rise to the idea of sending out missionaries to these benighted islands, where the miseries of personal slavery were superadded to those of satanic bondage. This man, in the course of conversation, stated that he had a sister in the island of St. Thomas, who, with many of her hapless companions, earnestly desired to be taught in the way of salvation, and earnestly implored God to send some person to their assistance, capable of giving them religious instructions. This statement was afterwards repeated at Herrnhut, Anthony, having obtained permission to visit that settlement; and, though it was now added, that the negroes could obtain no opportunity of attending to the truths of the Gospel, unless their teachers were united with them in their daily and laborious avocations, 2 young men, Leonard Dober and Tobias

Leupold, immediately formed the resolution of going to these poor untutored creatures; and absolutely declared their willingness to *sell themselves as slaves*, should such a step prove necessary to the accomplishment of their purpose. Though this sacrifice was not required, others little less painful were submitted to for many years; but after encountering many hardships and discouragements, and even imprisonment itself, they at last began to reap the fruit of their toil and perseverance. About 1750, their congregations consisted of nearly 1000, who sought with eagerness the bread of life. More than 100 they baptized yearly. The proprietors of the island, who had strenuously opposed all efforts to enlighten the negroes, now acknowledged the happy effects of the brethrens' labours on the slaves, and encouraged their attendance on the means of grace. The missionaries established themselves at two different places on the island, called *New Herrnhut* and *Niesky*; where they have chapels and other accommodations for the mission. In 1812, the baptized, at *New Herrnhut*, amounted to 1009; the communicants to 430. At Niesky, the baptized to 1276; the communicants to 758. In 1823, the mission was in a flourishing state.

TILLIPALLY, a parish in the district of Jaffna, Ceylon, 9 m. N. of Jaffnapatam, 7 or 8 m. from Batticotta. Population nearly 1300. At a place about 2 m. from Tillipally, many thousand pilgrims annually resort to bathe in the sea. The missionaries improve these seasons for disseminating the Gospel among them.

The Rev. J. D. Palm, from the *L. M. S.*, was stationed here in 1805. He preached in the old Dutch church, in which Baldaeus, in former times, used to preach to 2000 natives, and which has recently been repaired by the *American* missionaries. He had made considerable progress in the language, and had opened a school for the instruction of native youth, when the ill health of Mrs. Palm rendered it necessary to remove for a season to Colombo. After the death of Mrs. P. in 1812, having no missionary associate at Tillipally, Mr. P. accepted an invitation to become pastor of the Dutch church at Colombo. During their residence in this place, Mrs. Palm instructed a female school, and Mr. Palm frequently preached and catechised the children in Jaffnapatam. It appears that the Gospel was there heard with general attention.

The property granted by government to the mission at this station, under the direction of the *A. B. C. F. M.* consists of about 4 acres of land, a large church and mansion-house, built by the Portuguese in the 16th century, chiefly of coral stone, and 50 palmyra-trees, the fruit of which constitutes the principal food of the natives about half the year. The Rev. Messrs. E. Warren and D. Poor commenced this mission, and took up their residence at Tillipally, October 1816. Their objects were the establishment of schools, in which they were very successful, the acquisition of the Tamul language, and occasional preaching by interpreters. But scarcely had they entered on their work, when their flattering prospects were clouded by the sickness of Mr. Warren. On the 13th of August, 1817, he had an attack of bleeding at the lungs, and on the 6th of October, left Jaffna for Colombo, to avoid the rainy monsoon. Thence, in company with Mr. Richards, he proceeded to the Cape of Good Hope, where he rested from his labours, August 11, 1818, aged 32, beloved and

lamented by all who knew his worth. Death has been repeatedly commissioned to assail this little band of labourers. Mrs. Poor, a most excellent and faithful helper of the mission, greatly endeared to all who were associated with her, and particularly to the children of the heathen, whose spiritual interests she habitually consulted, was released from the cares and labours of this world, May 7, 1821. Soon after the death of Mrs. P., Mr. and Mrs. Richards removed to Tillipally, and took the whole charge of the temporal concerns of the family and boarding-school, till the death of Mr. Richards, August 3, 1822. In January 1823, Mr. Poor was married to Miss Knight, the sister of the Rev. Mr. Knight, church missionary at Nellore, and in July of the same year, removed to Batticotta, to take the superintendence of the mission college. His place is supplied at Tillipally by Mr. Woodward. In 1824, Mrs. Richards was married to Mr. Knight, of Nellore.

This is one of the most interesting of the Ceylon stations, and the prospect of usefulness is highly encouraging. Immediately after the arrival of the missionaries, a free school was commenced, and about 30 boys were collected in a few months. From this school several of the most promising children were selected and boarded at the expense of the mission. In 1823, there were 9 free schools connected with this station, in which 35 girls and 355 boys were instructed. In the boarding-school were 8 girls and 30 boys, who were named and supported by benevolent associations, and individuals in America, and 7 others were on trial. The improvement of the pupils has, in general, been highly satisfactory. Many of them have been subjects of religious impressions, and several have publicly professed Christianity, and are useful assistants in the mission. In the early part of 1823, 10 natives had been received at this place as members of the church; 5 of whom then resided at the station.

Although the missionaries have met with considerable opposition and indifference from the natives, they have the satisfaction to find that their prejudices and superstitions are gradually removing, particularly those relating to female education. Through their instrumentality, a hospital has been provided for the benefit of the sick, by the aid of benevolent individuals at Jaffna. Since acquiring the language, the missionaries have sought interviews with the Brahmins and the people, at the temples, in the highways, and in the fields. The aged and the young, the rich and the poor, have been warned to flee from the wrath to come, and invited to accept of the blessings of the Gospel. The need of divine agency has been felt and acknowledged. The promises of the Scriptures in behalf of the heathen have been importunately pleaded in the midst of pagans; and cheering tokens have been received, that the great Head of the church has kindly regarded the labours and prayers of his servants.

In the early part of 1824, a general seriousness prevailed at each of the stations, connected with the American Board in Jaffna. The gracious work first became signally manifest at this station, on the 18th of January, and continued to increase till all the scholars in the boarding-school, the domestics in the family, and 2 or 3 schoolmasters, were among the anxious inquirers. It soon prevailed, in a similar degree, at each station; and, in the latter part of

March, 80 had become the hopeful subjects of renewing grace, and the missionaries were still cheered with the hope that they should see greater things than these. [See *Jaffna*.]

TIMOR, a Dutch island in the Indian Archipelago, 250 m. long, by 50 average breadth. E. long. 123° 36′, S. lat. 10° 9′. The inhabitants are of a dark colour, in countenance more nearly resembling the South Sea Islanders than any of the Malay tribes. They appear to have no regular system of laws, being governed principally by the will of the sovereign. The religion of the island is mostly pagan. Most of the princes, however, profess Christianity; but are, at the same time entirely guided by pagan priests and customs.

In 1820, the Rev. Mr. Le Brunn was stationed here by the *N. M. S.* with 3 native assistants, educated by Mr. Kam at Amboyna.

TINNEVELLY, a district in the Carnatic, Hindoostan, 150 m. long, by average breadth 50; occupying the S. E. extremity of the peninsula; bounded N. by Madura, E. and S. by the Gulf of Manaar, and W. by Travancore, from which it is separated by the Ghaut mountains. The number of inhabitants is 700,000, of whom 175,000 are Brahmins, 30,000 Roman Catholics, and 4000 Protestants. The Hindoos are divided and subdivided into no less than 60 castes, and are deeply rooted in idolatry and superstition. They speak the Tamul language in great purity.

The fruits of Mr. Schwartz's labours, in the last century, are still apparent in this district. The *C.K.S.* commenced a mission here, in 1800; it has 2 native priests, at *Mothelloor* and *Nazareth*,—27 churches, erected on land given by the nabob,—as many catechists, and it supplies the congregation with books.

The Rev. Wm. T. Ringletaube, from the *L. M. S.*, arrived, in 1806, and continued, in the district and Travancore, till about 1816. He preached in 6 churches erected by him, among the Shanars, S. of Palamcotta, near the Ghauts, and superintended several schools. His labours were followed by considerable success. Several hundreds were baptized. [See *Palamcotta*.]

TIRUPALATUREY, a town in the Carnatic, Hindoostan, 55 miles westerly from Tranquebar near Tanjore. About the commencement of the 18th century, the missionaries at Tranquebar, laboured here with some success; and, in 1747, their congregation amounted to 639. Much has since been done to promote the spiritual good of the people by schools and other means of instruction.

TITALYA, a town and British military station, in Hindoostan, in the district of Rungpore, on the borders towards Nepaul. From its situation, it affords favourable access to Bootan, Thibet, and China. Through the instrumentality of Major Barre Latter, Commanding Officer, the Rev. Frederick C. G. Schroeter, of the *C. M. S.*, was stationed at Titalya, in 1816, for the purpose of acquiring the Thibet language, with the ultimate design of translating the Scriptures into that difficult and important tongue. Here he continued, with little interruption, in the steady pursuit of his new and arduous work, till his death, July 14, 1820. He possessed uncommon talent in the acquisition of languages, and amid many difficulties, without any properly qualified assistant, had prepared a Thibetian and English dictionary, consisting of 74 quires of paper, which, with a supplement to it, written on 15 quires, forms a complete dictionary, Thibetian and English. He had also commenced

a Thibet grammar, on which he was employed at the time of his decease. The dictionary has been put into the hands of the Rev. Dr. Carey, of Serampore, who has undertaken to correct and publish it, and also to form a grammar of the Thibet language from Mr. Schroeter's materials. The dictionary will occupy between 900 and 1000 quarto pages, and will be printed on a type cast for the purpose at Serampore. Notwithstanding the ardour with which Mr. Schroeter devoted himself to these objects, he did not lose sight of his more direct work as a missionary. He had divine worship twice on the Sabbath, in Hindoostanee, and improved other opportunities of spreading the knowledge of Christianity. Native schools were established, as far as practicable. In a journey to the hill country of Nepaul, he made himself known as a preacher of righteousness, and was everywhere received with attention and respect. There appeared no unwillingness in the people to instruct him in the language of the country, and they were very desirous that he should in return teach them English. During the first years of Mr. Schroeter's residence, he was supported by the Society; but through the instrumentality of Major Latter, he afterwards received a stipend from the English Government for his support, while prosecuting the translation of the Scriptures.

Soon after the death of Mr. Schroeter, the Rev. B. La Roche, who had just arrived at Calcutta from England, was accepted by government to prosecute the work so auspiciously begun. His ill-health, however, frustrated this design. The intended establishment of the Rev. Messrs. Maisch and Reichardt at Titalya was prevented by the death of Major Latter, in October 1822. This worthy benefactor of the heathen spared neither exertion nor expense in forwarding the object of the mission. He obtained an extraordinary degree of influence over a number of tribes before unknown to Europeans, and carried on a friendly intercourse with various lamas, from whom he received much valuable information, and procured several of their religious books in exchange for Bibles. By his will, he directed that his literary collection of manuscripts and printed books in the Thibet language, relating to the language, history, mythology, manners, and the social and civil state of the inhabitants of Thibet, should be presented to some society, under whose care they might be best employed for the promotion of literature and religion. They were accordingly presented to the library of the Bishop's College at Calcutta. The *Society for propagating the Gospel* has also purchased for the same library the very valuable and expensive collection of books, which Major Latter made in relation to Thibet. His purchases were made in Paris, at the time of the dispersion of many of the continental libraries, under the influence of the French Revolution, which placed numerous rare and valuable books within his reach.

The Corresponding Committee of the *C. M. S.* at Calcutta, design to avail themselves of the first opportunity of renewing their exertions in this very promising field of labour; a field which will open a medium of communication between the labourers of India and those of Russia, enable them to carry their co-operations into Thibet, and facilitate the circulation of the Scriptures among the Tartar tribes bordering on China, and through the western part of that empire. [See *Thibet.*]

TOBAGO, the most southern of

the Caribbee Islands, and the most eastern except Barbadoes. It is 27 m. long and 8 broad; and near the N. E. extremity is Little Tobago, which is 2 m. long. The climate is not so hot as might be expected from its situation so near the equator; nor is it visited by such dreadful hurricanes as frequently desolate the other islands. It is diversified with hills and vales, and equal in richness of produce to any island in these seas. In 1748 it was declared a neutral island, but in 1763 was ceded to the British. It was taken by the French in 1781, and confirmed to them in 1783. In 1793 and 1803 it was taken by the British, and ceded to them in 1814. The principal place is Scarborough. W. long. 60° 30′, N. lat. 11° 16′. The number of inhabitants is about 15,000.

At the particular request of Mr. Hamilton, one of the planters, the Rev. J. Montgomery, of the *U. B.*, was sent as a missionary to the slaves, in 1789; but the death of himself and his wife, together with the unsettled state of the island, occasioned the suspension of the mission till 1798, when it was renewed by the Rev. C. F. W. Shirmer, who met with a very favourable reception from several of the planters. In 1801, the brethren and the other white inhabitants were much alarmed by a conspiracy among the negroes to murder all the white people on the island, and the mission has since been abandoned.

About 1808, the Rev. R. Elliott, from the *L. M. S.*, commenced a mission here. A chapel was erected for his accommodation at *Scarborough*, where he had a small congregation of white and coloured people. He also laboured among the slaves on several estates; but as the mission was attended with much expense and little success, Mr. Elliott removed to Demarara, about 1814.

In 1816, the Rev. Messrs. Nelson and Stephenson, of the *W. M. S.*, arrived, were cordially received, and heard with attention. Soon after, in addition to preaching at *Courland* and *Scarborough*, they visited several estates with much success. Sabbath-schools were also established. In 1823, there were 50 members in society.

In 1826, the state of the mission is thus reported:—"Our congregations continue generally good, both in the town and country, and are serious and attentive. In some places there is a peculiar spirit of hearing manifested. A few have been added to our society, most of whom give good evidence of a change of heart. The society in general maintain a pious, circumspect, and consistent walk and conversation; and though most are, as yet, only babes in Christ, some have attained a good degree of stability, and are our rejoicing in the Lord. Number of members—Whites, 2; Free-coloured and Black persons, 57; Slaves, 24. Total, 83.

Schools.—"It is with regret that we review this department of our labour for the past year. At its commencement, our school at Scarborough was in a flourishing condition, but we have now to report that our numbers are reduced one half. We have, however, some hope, that on the re-appointment of 2 missionaries to this station, it will revive, and again become effective and well attended. Those children who have continued, have been attentive, and afford us encouragement.

"The negroes that we have been able to visit and instruct, are acquiring a good knowledge of the catechism; and we entertain the hope, that the truths thus learned will be productive of the happiest effects. Scholars—50 females and 25 males. Total 75."

TONAWANTA, a reservation of Seneca Indians, in the State of New York, 30 m. from Buffalo, and 10 N. W. of Batavia. The population is upwards of 300. This is the head quarters of the Pagan Indians, and few have embraced the Gospel, though different missionaries have occasionally laboured to enlighten them. [See *Senecas*.]

TONGA, TONGATABU, or the *Sacred Tonga*, one of the most southerly of the Friendly Islands, in the S. Pacific Ocean, about 16 m. long, and 8 at its greatest breadth. The soil is fertile, and the general productions are similar to those of Tahiti. The sugar-cane grows to the uncommon height of 20 or 30 feet. Except occasionally a cultivated field, the island is almost covered with fruitful trees. Before the arrival of the late missionary, the only quadrupeds on the island were the dog, hog, and cat. The only venomous reptile is the centipede, and this is rarely found. This island was discovered by Tasman, and visited by Captain Cook in 1777. Tonga is divided into three large districts; viz. Aheefo, at the N. W. part; Ahagee, at the S. E.; and Mooa, in the centre. Each district is governed by a chief, who reigns with absolute authority, and claims a right to dispose of the lives and property of his subjects. These districts are subdivided into smaller ones, which have their respective chiefs, who exercise the same authority as the superior chiefs, to whom they are in some measure accountable. Palau, the chief of Mooa, possesses the most influence, and has the principal authority among the neighbouring islands. Tata, the chief of Aheefo, is next in power. The population is estimated at about 10,000. W. long. 174° 46′, S. lat. 21° 9′.

The inhabitants, though superior to the New Zealanders, are indolent and treacherous; but not addicted to human sacrifices and infanticide, as the inhabitants of Tahiti were. For the last 20 years, the people of this and the neighbouring islands have been engaged in desolating wars; and it is thought by the natives, that these sanguinary contests have occasioned the depopulation of one-half of them. They believe in the transmigration of the soul, and that most of the departed spirits retire into human beings.

The *L. M. S.* first attempted a mission on this island. In 1797, Captain Wilson, after settling the missionaries at Tahiti, visited Tonga, and left 9 unmarried missionaries: but this attempt had an unhappy termination; 3 of the 9 fell victims to the intestine commotions and the ferocious dispositions of some of the islanders, instigated by a felon who had escaped from Botany Bay: one of their number apostatized, and became a chief, and the remaining 5 were taken off by a vessel, in January, 1800.

Since that period, the difficulties attending a mission to these islands have appeared extremely formidable. For several years, a vessel could not touch here with safety. In December, 1806, the ship Port-au-Prince arrived in these seas, and was treacherously seized by the natives. Of her crew, consisting of 60 men, 26 were inhumanly massacred, 17 left the island, and 17 remained scattered in the different islands. Mr. W. Mariner, after 4 years' residence, made his escape; and has furnished materials for 2 interesting volumes, with a grammar and vocabulary of the language.

The *W. M. S.* having determined, in 1822, to attempt a renewal of missionary labour on these islands, the Rev. Mr. Lawry, who had been for some years in New South Wales, set sail with Mrs. L. and his

associates, and landed at Mooa, August 17. The Governor furnished him with cattle and sheep; he and his companions were received in a friendly manner by the natives, and they were taken under the protection of Palau, the King. After a short residence at Tatatamatonga, they removed to *Cokevernal*, where the missionary buildings, &c. had been prepared.

In 1823, Mr. L. wrote:—

"There are in Tonga 19 towns, and 3 sacred places. It is at one of these latter that we reside. I think there are not less than 700 souls in this village. The large town of Hoey is only one mile to the E., and the towns of Holonga and Vinee are about a mile and a half to the W. Beside these, there are Talafoo, Toony, and Toamoto, from 6 to 7 miles hence. These are all within the reach of the missionary at Cokevernal. This station may embrace, in round numbers, 4000 souls. Another station, exceedingly convenient for a missionary, is the Bea, which is very populous, and in its vicinity are the following towns; viz. Ootoolow, Colofoo, Navi, Howma, Noogro, Noogoo, and Hoorey. The next district proper for a mission is Heeheefoo, a very large town, adjacent to which are Tahafa, Fague, Newcaloffa, and Vado. The people are very numerous on that side, and it would constitute the most compact station on the island. It was here that the missionaries, 25 years ago, erected their Master's standard. At each of these 3 stations, there should be 2 missionaries; which, I think, would be the number sufficient to afford instruction to the whole of Tonga, and to some small islands contiguous to it. The beautiful and fertile island of Eooa lies about 12 miles east of Tonga, and would be a fine station for 2 missionaries. The islands called Hapie are some of them 30, and others 50, miles from Tonga, and being many in number, would probably require full as many instructors. That large and fine group of islands, called by the natives Wavow, is still further N., and would constitute a larger station than either Tonga or Hapie. These all speak the same language; the Wavow natives hold intercourse with the natives of Samao, or Navigator's Islands; and the Tonga people sometimes go as far as the Fiji Isles. But the natives, both of Samao and Fiji, speak a dialect not easily understood by the Tongese."

Mr. L. laboured with diligence until his departure for England, when the mission was suspended: but it has lately been resumed; other labourers having been sent forth.

TORTOLA, the principal of the Virgin Islands, in the West Indies, 12 miles long and 4 broad. It belonged to the Dutch, who built a strong fort, from which they were expelled by the British in 1666. The harbour is at the east end of the island. W. long. 64° 50′, N. lat. 18° 28′. The number of inhabitants, in 1805, was 10,500, of whom 9000 were slaves. The population has considerably decreased.

In 1788, Dr. Coke, of the *W. M. S.*, commenced a mission here; but owing to the degraded state of society, the progress was slow for some years. At length, a chapel was erected, religion was respected by all classes, and publicly countenanced by the principal inhabitants of the island. The missionaries also extended their labours successfully into many of the neighbouring islands. Since the commencement of the present century, the average number of members has been about 2000. The number, in 1823, was 42 Whites, and 2035 Blacks. As an expression of gratitude to the

Wesleyan Society for the labours of its missionaries, the expense of which has been defrayed by the people, an auxiliary society was formed at *Road Town* for this and the other Virgin Islands, Aug. 18, 1823, which is patronized by the principal men on the island.

"The state of our society in Tortola and the Virgin islands," the missionaries observe, in 1826, "is of so mixed a kind, that it excites many regrets, while it furnishes frequent matter of joy.

"Connected with *Road Town* chapel are upwards of 1000 members. Out of this number, during the past year, we have been under the painful necessity of excluding many; nevertheless, we have many excellent people in Road Town, who are walking in the fear of God. We have witnessed, during the year, instances of the supporting and consoling power of Christianity, in seasons and circumstances of deep affliction; and some of our people have died in full hope of a better world.

"To characterize our society at the *West End*, would be to repeat the same things. Calls for the exercise of discipline prevent an increase of number, but leave, we trust, a purer mass.

"Our society at the *East End* is become very small, in consequence of the removals of last year. By removals and exclusions, our society at *Peter's Island* is also reduced to a very 'little flock.' We hope they are 'working out their own salvation;' but they labour under great disadvantages, and we have not been able to give them adequate attention during the year.

"At *Jos Van Dykes*, the enforcements of marriage discipline has compelled us to cut off a few members, whose cases had been by some means overlooked: otherwise we have no reason to think that the people are going backwards. Affliction has prevented our visiting them so often as they ought to have been visited, else it is probable we might have reported a greater improvement among them. We have similar reports to make of *Anagada* and *Spanish Town*.

"The present number in society in the Virgin Islands, is—Whites, 25; Free Coloured and Blacks, 275; Slaves, 1232: Total, 1532. On trial, 30."

Schools.—"In our school in *Road Town*, we have 73 boys and 84 girls, with 20 adults, under the care of 17 teachers.

"We cannot report any other school as being in an efficient state. The reasons are, a want of teachers, and also of that attention and oversight from the missionaries, which, from unavoidable circumstances, could not possibly be given them."

TRANQUEBAR, a populous seaport, and principal Danish settlement, in the southern Carnatic, Hindoostan, with a good harbour, at the mouth of one of the branches of the Cavery river, defended by a fortress erected by the Danes in 1621. The town is between 2 and 3 miles in circumference, surrounded by a wall and several bastions. The territory belonging to the town is of considerable extent, and is full of populous villages. Within the walls are 2 churches for Protestants; 1 for Roman Catholics, descendants of Portuguese, who were in possession of the town before the Danes; a large mosque for the Mahomedans, and several pagodas for Gentoos. It is 145 miles S. by W. of Madras, and 56 S. of Pondicherry, which is the seat of the Roman Catholic missions in this part of Hindoostan. E. long. 79° 55′, N. lat. 11° 2′.

The first Protestant mission in India was established at this place

by Frederick IV. King of Denmark, in 1706, in consequence of the recommendation of one of his chaplains, the Rev. Dr. Lutkens; and the Rev. Messrs. Bartholomew Ziegenbalg and Henry Plutcho were the first missionaries. Here, under many embarrassing and discouraging circumstances, they commenced the study of the Tamul language, soon formed a grammar and vocabulary, and engaged in the arduous work of translating the Scriptures. In May, 1707, they baptized 5 natives, the first fruits of their labours among the heathen, and erected a chapel. They likewise opened several schools. In July, 1709, the following missionaries joined them; viz. Messrs. Grundler, Boeving, and Jordan. Soon after the *C. K. S.* came forward with alacrity and zeal in the cause, furnished a printing establishment, and, ever since, has been a principal instrument of supporting and extending the undertaking.

In 1714, the *Danish Mission College* was founded at Copenhagen; and, since that period, this mission has been the object of its special care and patronage.

Principally through the indefatigable labours of the eminent missionary, Ziegenbalg, a grammar and dictionary were formed, and the Scriptures translated into the Tamul language. The translation was completed after his death, in 1719, by Mr. Schultze. His faithful colleague, Mr. Grundler, died in the following year; not, however, before 3 missionaries arrived, viz. Messrs. Schultze, Dal, and Kistenmacher. In 1733, Aaron, a native convert, was ordained to the pastoral office. He was the first native preacher; at this time, however, there were 24 native converts employed as assistants in the various departments of the mission. At the close of 1736, in the extended field of the mission, they reckoned, in all, 3517 converts. In 1747, the converts, including the children baptized in infancy, amounted to 8066. In 1750, the Rev. Messrs. Schwartz, Hutteman, and Polzenhagen, joined the mission. During the first century, the converts to the Christian faith were estimated by Dr. Carey at 40,000; and, by Dr. Buchanan at 80,000,—at all the branches of this mission. It is to be feared, however, that many of these were only nominal Christians, as the Hindoo converts were not required to violate the rules of their caste.

About 1772, Dr. John commenced his labours here, and devoted his time to the instruction of the young, to prepare them to become assistants to the mission, and to be otherwise useful. A seminary has been established for this purpose. In 1810, he commenced the establishment of free schools in Tranquebar, and in the surrounding towns and villages, on the plan of Dr. Bell and Mr. Lancaster, which, in 2 years, he increased to 20. The number was annually augmented; and, in 1815, nearly 2000 scholars had been admitted, of whom upwards of 1000 were then under instruction. In 1822, the number of communicants at this station was 125.

Dr. John died in 1813, and, in 1816, the *C. M. S.* took charge of the seminary and the schools. Their number and usefulness, for many years, greatly increased, under the care of the Rev. J. C. Schnarre. Previous to 1824, 5292 scholars had been admitted; of whom 1750 were under instruction.

The Rev. Mr. Bärenbruck now regularly administers the word of truth. In June, 1826, he reported that the total number of children attending the schools, which are 33 in number, had been, during the preceding quarter, 1738—being an increase of 86 on former

country around is barren, and the air unwholesome. E. long. 81° 17′, N. lat. 8° 32′.

In 1822, the *W. M. S.* had a chapel here, 13 members, and 4 schools, containing 304 scholars. In January 1821, the first native convert was baptized. By the last accounts, the number in the schools appears to have been greatly reduced; that of persons in society is 8.

TRINIDAD, an island in the West Indies, near S. America, separated from Tobago by the Strait of Trinidad, 90 miles long, average breadth about 30; belonging to the British. It contains about 40,000 inhabitants, a large portion of whom are Roman Catholics. Port of Spain is the principal town.

The *W. M. S.* commenced a mission here in 1788. Members, in 1823, 145. Restrictions which formerly retarded the progress of the mission have recently been removed, and the missionaries are now patronized by the legislature and many of the planters. Schools have been established; and the prospect of future usefulness among the slave population is very encouraging.

"*Port of Spain,*" the missionaries remark, in 1826, "is our principal settlement. Our congregation here has suffered a reduction during the rebuilding of the chapel. The society continues stedfast, and a few are casting in their lots with us—filling up the places of those who are gone to join the church above.

"*The Quarters of Arima and Tacarigua.*—In each of these quarters we preach every other Lord's day; but we have no society in either place, and our congregations are very limited, owing to the want of a proper place of worship: at present we preach in the houses of the proprietors."

"*The Quarter of Diego Martin.*—Here we visit an estate every other Lord's day. There are about 170 negroes upon it, all from the island of Tortola. This people are not in a good state, which may be owing, in a great measure, to their removal; all their little establishments having been broken up, and new ones were to be effected under circumstances of difficulty. However, to whatever cause their religious declension is attributable, they seem to have little spirit to pursue the things of God; appearing almost as indifferent to the things of this life, as they are unconcerned about eternity. On this estate we have no chapel; and as it is a place where our prospects are at present beclouded, we use negro huts, or any other place, until circumstances of a more auspicious aspect shall arise. We now go down the *Gulf of Paria,* and *Carapichaima, Casjacul, Savanetta, Point à Pierre,* and *South Naparima,* are the quarters in which we have gained partial openings during the year. In these quarters the great mass of the negro population of the island have their lot; and yet there is not a minister of any denomination to shew to them the way of salvation. We have formed a small society in Carapichaima, and could form others in Casjacal and Naparima; but these places lie so far from Port of Spain and from each other, that we have been able to attend them only partially; and with but two missionaries this year, we shall not be able to visit them oftener than once a quarter. We are satisfied, after mature reflection, that a settlement in the quarter of Cova has also most pressing claims on the consideration of the committee.

"*Schools.*—A great decrease has taken place in the number of our scholars and teachers. This is

an occurence which it has not been in our power to prevent, and may be traced to a variety of causes. We have, however, yet, a few scholars, who have continued to attend tolerably well up to the present time. This affords us considerable pleasure; as they have manifested, by their attendance in unfavourable circumstances, an attachment to the school, which we trust will not only remain, but increase; and which, by the blessing of God, will, we hope, be overruled to their spiritual welfare in time and in eternity. This hope is encouraged by the pleasing fact, that 7 of the senior scholars, viz.—5 girls and 2 boys, are now on trial for admission as members into the society. Scholars—50 females and 10 males; total 60."

The *L. M. S.* has had 3 stations on this island; but from various causes they have, of late, been relinquished.

TULBAGH, a town of Cape Colony, S. Africa, in Tulbagh district, about 100 miles N. E. of Cape Town. After labouring successfully at Rodezand, and in the vicinity, among the Christians, Hottentots, and slaves, for 10 or 15 years, the Rev. Ariel Vos, of the *L. M. S.*, was stationed at this place. The beneficial effects of his labours here and in the vicinity are very apparent among the Hottentots and others; and also in the wide extent of country which forms the sphere of his itinerant visits. In 1822, desolating rains and gales almost entirely demolished the buildings in Tulbagh; in consequence of which, the progress of the mission was retarded. These difficulties were, however, at length surmounted.

Mr. Vos continues his labours with unabated zeal and delight, though with diminished activity, in consequence of the feebleness of advancing age. The various religious services, for the benefit of the heathen, are well attended, and many of the people make good progress in divine knowledge. The monthly prayer-meetings, in particular, for free persons and slaves, are frequented with much interest. On Mr. V.'s missionary tours, of which he performed six during the year 1826, his congregations often amount to between 150 and 200. They consist of colonists and persons of colour, who are generally very attentive; while not a few appear to listen with deep feeling. Mr. V. states, that, to the best of his knowledge, all the adults who, from time to time, have been baptized by him, adorn their profession by an irreproachable conduct. Among those to whom, during the past year, the rite of baptism was administered, is a Mosambique slave, whose piety appears to be of the most decided character.

In the school at Tulbagh there are some who read well; but Mr. V. laments to state, that, in consequence of his frequent and long absence from home, on his missionary tours, the scholars, in general, make comparatively small progress.

TUPUAI, one of the Islands of Raivaivai, situated about 500 m. southward of Tahiti.

The names of the teachers of the *L. M. S.* who labour here, are Huapania and Samuela, whom Mr. Davies found, with their wives, in good health, when he visited this place in 1826. While on the island, he preached twice to remarkably attentive and apparently intelligent congregations, and baptized 38 adults, with whose prompt and appropriate answers to the questions proposed to them on the occasion he was much gratified. He heard both of the principal chiefs, Tamatoa and Tahuhu, read in the Tahitian Gospels, and speaks highly of the manner in which they acquitted themselves.

TUSCARORAS, a remnant of the Six Nations of the Indians, residing in Tuscarora village, 4 m. E. of Lewiston, Niagara County, New York, about 3 m. from Niagara River, and 4 from its mouth, adjoining New Stockbridge. The Indians are about 300 in number, and hold a considerable tract of land, which is well cultivated. They are nominally Christians, and considerably advanced in civilization.

The *New York Missionary Society* employed the Rev. E. Holmes, in 1800, among the Indians in the western part of New York, who met with a very cordial reception from the Tuscaroras, and the next year returned and commenced a permanent mission among them. He was patronized by Government, who made provision for a schoolhouse and meeting-house. After a few years, Mr. H. was succeeded by the Rev. A. Gray. In 1817, the Rev. J. C. Crane was employed by the same society; and continued in their service till January, 1821, when the mission was transferred to the *United Foreign Missionary Society*. In 1823, Mr. Crane resigned the charge of the mission, and the Rev. D. Smith, of Lewiston, was appointed a temporary supply. The mission farm comprises about 140 acres, with a good house, barn, and orchard, occupied by an exemplary farmer. They have also a house for the accommodation of the mission, and a school in the centre of the Tuscarora village.

The faithful labours of the missionaries at this station have evidently been attended with a Divine blessing, and have been instrumental of much good, in meliorating both the temporal and spiritual condition of this people. They live in comfortable dwellings, have, in a great measure, abandoned the chase, and depend upon the produce of the soil for their principal support. They generally regard the Sabbath, and attend public worship regularly with decorum and solemnity. Schools have been taught by the different missionaries. Some of the youth have made considerable proficiency in the elementary branches of an English education, and discover an increasing desire for improvement. In the early part of 1824, there was a regularly organized church of 21 members.

V.

VALLEY TOWNS, in the upper part of the Cherokee country, situated on the Hiwassee River, in the S. E. part of Tennessee. In this part of the nation are from 6 to 8000 Indians, among whom the *A. B. F. M.*, in 1818, commenced a mission. The missionaries cultivate 70 acres of land, and have several buildings. The mission property is valued at 4000 dollars. Here is a flourishing school, limited to 50 scholars. There is another school at *Nottle*, 16 miles distant. Several Indians have been baptized by the Rev. T. Roberts, who was formerly superintendent at Valley Towns, and is now agent for the mission. In 1820, there was a small school at *Tinsawatta*, about 60 miles S. E. of Valley Towns, connected with this mission.

VAN DIEMEN'S LAND, a fertile island in the Southern Ocean, separated from New Holland by Bass' Straits; 170 m. long by 150 broad; between E. long. 145° and 148°, and S. lat. 40° and 43°. The climate is healthy. The European inhabitants are about 10,000; many of whom are convicts, banished from England for their crimes, and given to almost every vice which debases the human character. The natives

wander in the interior, and are among the most wretched of the human species. Their complexion is black; they wear no clothing; and lodge in all seasons, around their fires, in the open air. They make no provision for the body, except as they are impelled by necessity, and appear to have no idea of God or a future state. Though they have, for several years, witnessed the superior comforts and pursuits of civilized men, they have made no advances from their original barbarism. The principal English settlements are in the counties of Buckinghamshire and Cornwall. The former comprises the S. E. part of the island, in which Hobart Town, the capital, is situated; the latter is on the N. side, at Port Dalrymple. To Macquarie Harbour, on the W. side, incorrigible offenders are banished.

The *Wesleyan Society* has employed several missionaries on this island since 1820, who have formed extensive circuits, chiefly among the English. They found a few members of the *Methodist Society*, to which considerable additions have been made. The following are the most recent accounts of their proceedings: —

"*Hobart Town Circuit.*—The society is yet feeble, but there is ground to believe that its spiritual state is improving. Several new members have joined the classes, and some of the old members have been stirred up to press after an increase of grace. Various removals, however, have somewhat reduced our numbers.

"Our congregations are seldom numerous; yet it should be stated, that the hearers on Sunday morning have, for some time past, been very encouragingly on the increase. As to our prayer-meetings and class-meetings, they are pretty well attended, and are not unfrequently times of refreshing from the presence of the Lord.

"There are four out-stations, viz. *Glenarchy*, *Clarence Plains*, *Kangaroo Point*, and *Sandy Bay*. At the two places first mentioned, the men continue to be mustered regularly. The number of hearers is from 20 to 30, most of whom are Government servants. At Kangaroo Point, the attendants are chiefly composed of a few aged men, and a small number of young children. Sandy Bay is visited by our local brethren only. The average number of hearers is about 12.

"With respect to the schools in Hobart Town, they have been united since the occupation of our new chapel, and will henceforth be only one. The teachers, as a body, have exerted themselves well; absentees have been sought after with vigilance and perseverance. And hence the attendance of the children is encouraging; and as the school has lately received from London a good supply of suitable books (of which there was before a deficiency), I trust something more cheering will ere long develope itself."

VANS-VARIYA, a settlement in Bengal, Hindoostan, 30 m. N. of Calcutta, and 60 S. of Cutwa.

In 1813, several natives of this place were baptized by the *Baptist* missionaries at Serampore. Previously to their knowledge of the missionaries, they had obtained copies of the Scriptures, renounced idolatry, and assembled together for divine worship. Two native teachers, Tarachund and Mut'hoora, under the superintendence of the Baptist missionaries, have supported themselves by their own industry, and have laboured here successfully for the benefit of the natives. Mut'hoor taught a school, in which many of the pupils were so well instructed in Christianity, as to be able to refute

the arguments of idolaters, and to explain the Scriptures with much intelligence.

VEPERY, a village near Madras, Hindoostan, where the *C. K. S.* has laboured since 1727, and has now 2 missionaries.

The annual examination of the schools took place Dec. 24, 1825: the Tamul school had 64 boys and 47 girls; the English classes consisted of 140 boys and 77 girls. The examination afforded great satisfaction to those present, among whom were some persons of distinction.

VINCENT, ST. one of the Caribbee Islands, lying *55* m. to the *W.* of Barbadoes. It is inhabited by Caribs, a warlike race of Indians, between whom and the aborigines of the larger islands there is a manifest distinction. They are conjectured to have been originally a colony from North America; their fierce manners approaching nearer to those of the original natives of that continent, than they do to that of South America, and their language also having some affinity to that spoken in Florida. St. Vincent was long a neutral island; but, at the peace of 1763, the French agreed that the right to it should be vested in the British. The latter, soon after, engaged in a war against the Caribs, on the windward side of the island, who were obliged to consent to a peace, by which they ceded a large tract of land to the crown. The consequence of this was, that in 1779, they greatly contributed to the reduction of this island by the French, who, however, restored it in 1783. St. Vincent is 14 m. long and 10 broad; a ridge of mountains passes along the middle through its whole length, the highest of which, called Souffrier, is at the N. extremity. From this mountain, in 1812, after the lapse of near a century, proceeded a dreadful eruption, by which the island was enveloped in a chaotic gloom for 3 days, and wholly covered by showers of volcanic matter. Kingston is the capital.

Mr. Clarke, who accompanied Dr. Coke to the West Indies, commenced a mission on this island, by opening a school among the Caribs, and the legislature gave an estate for the support of the institution; but the Catholic priests soon excited a jealousy among the people, which rendered it necessary to relinquish the mission. Among the negroes they were more successful, and soon collected a flourishing society. In 1793, the Colonial Government passed an act prohibiting the missionaries from preaching to the negroes, under the penalty of a fine for the first transgression, corporeal punishment and banishment for the second, and death for the third. This restriction was, however, of short duration; as the King of England disallowed the act, as inconsistent with the principles of toleration. Since that period, no material impediment has been thrown in the way of the mission. For more than 20 years, the average number in society has exceeded 2200. In 1823, there were 2904.

"In reporting the state of this circuit," the missionaries say, "notwithstanding various hindrances to the prosperity of this mission, during the year 1826, the Lord has been pleased to crown our humble but united endeavours to extend religious instruction to many hundreds by whom we are surrounded, far beyond our most sanguine expectations. This good work has not been exclusively confined to the negro population; but many respectable free persons of colour, both male and female, old and young, have felt the saving influence of the Gospel, and have joined the society. These, we

hope, will prove ornaments to religion, by becoming extensively useful in this large and growing part of the church of Christ. Our chapels are numerously attended in every part of the Circuit, and our cause is evidently increasing in importance, both at the windward and leeward part of the island.

"We have also attended, for some time past, to a small village called Calliaqua, about 3 miles and a half from Kingston, and have been so far encouraged as to continue our labours, in the hope that our weekly visits will be accompanied by the Divine blessing, and that this little town will become a central preaching place for many negroes of the neighbouring estates. Our congregations are, in this place, large and attentive; and we hope to see a chapel built. Our numbers in society are—13 Whites, 64 Free-coloured, 124 free Blacks, and 3277 Slaves. Total, 3478."

Schools.—"On this island we have four Sunday-schools; one in Kingston, one in Prince's Town, one at Chateau-Bellair, and one at Layon. The school in *Kingston* is by far the most important, and at present assumes a very pleasing aspect. Many respectable young people of colour, who have recently joined themselves to the society, have offered their services as teachers, and are very diligent in the great work of instructing the rising generation in the rudiments of our holy religion. Peace and unity prevail among the teachers, and a good degree of prosperity has crowned their labours. In this school we have 204 children; 98 boys and 106 girls."

"The school in *Prince's Town* is attended to every Lord's day, as well as that in Kingston, and is more or less under the superintendence of the resident missionary,—which is an advantage the other country schools do not possess. Many of the children can read well; and all of them, as well as the teachers, are regular in their attendance. Number of children in the school, *53*—20 boys and 33 girls; and *5* teachers—1 male and 4 females."

"The schools at *Chateau-Bellair* and *Layon*, are small; and as they cannot be attended to more than once a fortnight, are far from being so prosperous as we could wish. Notwithstanding all the care of the missionaries, those schools have decreased in the year 1826; but we hope they will soon be revived again, as the teachers are far from being discouraged. At Chateau-Bellair we have 28 children—15 boys and 13 girls. At Layon we have 26 children—10 boys and 16 girls. So that we have 4 schools, —311 children; 143 boys and 168 girls. Besides these, the missionaries catechise, in different parts of the island, 636 slave children, belonging to estates."

VIRGIN ISLANDS, a cluster of small islands, W. Indies, E. of Port Rico, belonging to different European powers; extending about 70 m. from E. to W., and 36 from N. to S. [See *Croix St.*, *Jan St. Thomas St.*, *Tortola.*]

VIZAGAPATAM, a town in the Circar of Cicacole, on the coast of Orissa, Hindoostan, 483 m. N.E. of Madras, and 557 S.W. of Calcutta. It is a large civil and military station, containing about 20,000 inhabitants, with many considerable villages in the vicinity. Near the town is a large pagoda, dedicated to monkeys, which abound in the neighbourhood. E. long. 83° 24′, N. lat. 17° 42′.

In 1805, the Rev. Messrs. Cran and Des Granges, of the *L. M. S.*, arrived here. Besides acquiring the Telinga language, which is understood over a very extensive country, they preached to Europeans residing in the town, and

performed the office of chaplain in the fort, for which they received a monthly allowance from government. They also established schools, and taught the natives in their own language. In 1808, they obtained a very important assistant, in Anundarayer, a converted brahmin. But scarcely had they entered on the most important part of their missionary work, when they were both unexpectedly removed by death; Mr. Cran in 1809, and Mr. Des Granges the following year. The latter, with the assistance of Anundarayer, had translated the Gospels of Matthew, Mark, and Luke, into the Telinga, which have been printed by the Baptist missionaries at Serampore. Messrs. Gordon and Lee joined the mission in 1809, Mr. Pritchett about 1811, and Mr. Dawson in 1815. About 1818, Mr. Pritchett completed the translation of the New Testament, and superintended the printing of it at Madras, under the patronage of the *Calcutta B. S.* After the completion of this, till his death, in 1820, he was employed in the translation of the Old Testament, in which he had made considerable progress. In 1823, Mr. Gordon was carrying forward the version of the Old Testament, and Mr. Dawson was superintending 5 native schools. Since the New Testament has been circulated among the natives, and publicly read and explained to them, an increasing interest has been excited in favour of Christianity.

The *Native Schools* have recently been increased to 12, and the scholars to 525. They continue to inspire in the missionaries a lively hope of many among the now rising generation at Vizagapatam eventually becoming Christians. The progress of the scholars is very encouraging; their prejudices, generally speaking, are abating, and their acquaintance with Christianity increasing. Scarcely a day passes in which some circumstance does not transpire indicative of the beneficial influence of religious instruction upon their hearts; and some of the elder boys not unfrequently ask questions, which the most sagacious brahmins find themselves unable to answer.

Such is the repute in which the schools are held, that many more would forthwith be established, were the means of support and of efficient superintendence within the reach of the missionaries.

A Gooroo not long ago having discovered the second commandment in one of the books used in the school, employed his influence in removing several of the boys from the school to which they belonged; their places, however, were soon filled up by others.

An English lady, resident at Vizagapatam, to whom the missionaries are under many obligations for the kind aid she has rendered to the mission, has taken the native girls' school, superintended by the late Mrs. Dawson, under her own immediate charge, together with two other native girls' schools situated in the fort.

The *C. M. S.* supports a flourishing English school here, for the benefit of the children of European invalids, who would otherwise be neglected. The school was opened in 1819, by Mr. Church, then chaplain at the station, and who was highly useful among this class of people.

W.

WARM BATH, formerly a station of the *L. M. S.* in Great Namaqualand, S. Africa, near the Orange R. about 500 m. N. of Cape Town.

It was commenced about 1805,

by the Rev. Messrs. C. Albrecht, A. Albrecht, and J. Sydenfaden, who laboured among the neighbouring savages with considerable success, till 1810; when Mr. A. Albrecht died: and, soon after, the missionaries were plundered and driven from their settlement by Africaner, at that time, the terror of all this part of Africa; but, afterwards, a Christian teacher at *Africaner's Kraal*. In October, 1806, the congregation had increased to 700; and some months after, it is stated, that the number of names on the church books amounted to about 1200, including men, women, and children. Of these about 300 resided at Warm Bath; the rest lived in the vicinity, and some at a considerable distance. Several became hopeful subjects of renewing grace. In 1811, the station was removed to *Pella*, in Little Namaqualand, with about 500 of the Namaquas.

WATERLOO, a town of liberated negroes and disbanded African soldiers, in the parish of St. Michael, E. part of Sierra Leone Colony, W. Africa, near the head of the Bunce River, bordering on the Timmanees, about 18 m. S. E. of Freetown. This settlement was commenced in 1819. Population, in 1822, 647, of whom 16 were communicants. The town is well laid out, and the houses are rather superior to those in the other villages.

In 1820, the *C. M. S.* commenced a mission here; large farms were cleared, and schools opened with encouraging prospects. In 1823, a Missionary Association was formed, and about 25 dollars were collected.

The Rev. J. G. Wilhelm and Mrs. Wilhelm have for some years attended here to their respective duties. There being no European teacher at this station besides themselves, the care of the schools devolves on them, in which they are assisted by Henry Steady.

The *Ministry of the word* has been regularly attended to; but Mr. W. gives a melancholy account of the body of the people, who have been very considerably increased by accessions from captured slave vessels. He writes at Michaelmas, 1826:—"The greater part of the inhabitants not only keep themselves purposely ignorant of the worship of Jehovah, and the way of salvation, but clandestinely oppose what is good."

The average number of communicants is about 16, and their conduct becomes their Christian profession. An Ebo man, who had been baptized in May, was admitted among the communicants at Midsummer.

By the returns of the *Schools*, it appears that there has been a considerable accession of scholars from slave ships. The numbers were as follow:—Boys, 108; girls, 116.

The Mediterranean press will here find a new vent for its valuable labours.

WELLINGTON, a town of discharged African soldiers and their families, in the parish of Arthur, E. side of Sierra Leone Colony, W. Africa, commenced in 1819. Population, in January, 1822, 547, of whom 351 were men. At the same date, John Sandy, native teacher of the *C. M. S.*, was placed here, and prosperous schools were opened.

This station, in the present destitute circumstances of the mission, is, with Kissey, under Mr. Metzger's care. On his removal to Kissey, in the Midsummer quarter, the immediate charge of Wellington was committed to Wm. Tamba. He is assisted in the boys' school by Henry Johnson, while Mrs. Macfoy continues to take charge of the girls.

Mr. Metzger preaches at Wellington every Sunday evening, and the people continue to attend very numerously. He has appointed a few pious and experienced men to take charge, each of a suitable number of persons, whom they meet at fixed times, to warn, direct, and encourage them as there may be occasion.

Mr. M. administers the Lord's supper once a month. The average number of communicants is 108; 13 adults have been baptized.

As regards the attendance on divine service on the Sunday morning, Mr. M. says—"It still continues to bear an encouraging appearance. There are as many as our temporary grass-house can hold, although enlarged since last rains. On Sunday afternoons, and on week days, we have, on an average, 200 adults; they are at all times apparently attentive. There are 33 on trial; some of them will soon be admitted to the ordinance of baptism. The communicants, who are 108 in number, continue steadily to attend at the Lord's supper; and they manifest a pleasing cordiality towards each other, and a consistent conduct on the whole." At Lady Day, 1826, there were in the school—Boys, 121; girls, 75.

WEST INDIES, islands in the Atlantic, extending from Surinam, S. America, to the coast of Florida, between N. lat. 10° and 28°; and W. long. 58° and 86°. They belong to various European nations, but principally to the English and Spaniards. The inhabitants are estimated at about 2,000,000, of whom about three-fourths are slaves.

The missions of the *United Brethren* were commenced in these islands in 1732, those of *the Methodists* in 1788; since which time several other societies have supported missionaries here. In 1824, the United Brethren had no less than 28,000 negroes under instruction; in 1826, the Methodists had 27,158 members in society, of whom 875 were whites.

[See *Anguilla, Antigua, Bahamas, Barbadoes, Bartholomew St., Christopher St., Dominica, Eustatia St., Grenada, Hayti, Jamaica, Martin St., Montserrat, Nevis, Tobago, Trinidad, Vincent St., Virgin Islands.*]

WHANGAROOA, a town of New Zealand, on the E. coast, S. of the Bay of Islands. Here the *Wesleyan* mission was commenced in June, 1823. It was established in a beautiful and fertile valley, now denominated Wesleydale, and situate about 7 m. from the mouth of a river, which empties itself into the harbour of Whangarooa, and about 20 W. from Kiddee Kiddee, the nearest settlement of the *C. M. S.* in the Bay of Islands. A substantial and commodious dwelling-house, together with a barn, carpenter's shop, and various other out-buildings, had been erected. An excellent and productive garden had been formed; which with a plat, cultivated for wheat, comprised about 4 acres. The whole premises were surrounded by a good fence; and constituted a respectable specimen of English civilization in the midst of a barbarous people.

The natives who resided in the valley amounted to near 200, and were called the Ngatehuru tribe: they were headed by several chiefs, of whom the principal was Tepui. At a distance of 5 miles dwelt another tribe, called the Ngatepo; which contained 600 or 700 souls. To these two tribes the missionaries directed their labours. Having made some proficiency in the language, they regularly employed the Sabbath, and as much of their time on the other days of the week as could be spared from other occupations, in communicating to them Christian instruction. A school

was also established, which was attended daily by about 20 youths: 8 of these had learned to read and write their vernacular tongue; and on their minds, as well as on the minds of many of the adult population, the truths of God have been assiduously inculcated, and, in some cases, received with much apparent interest.

"We began," say the missionaries, referring to these results, "to be greatly encouraged in our work; a good deal of the most fatiguing and disagreeable part of our undertaking had been accomplished, and we entertained lively hopes of increasing and permanent prosperity. This cheering prospect has, however, by a mysterious dispensation of Providence, been suddenly darkened, and our pleasing anticipations, at least for the present, blighted."

Shunghee, it appears, had been driven almost to a state of desperation by a variety of circumstances, and he resolved to abandon the spot which had been the scene of them, and where he was perpetually reminded of their occurrence. Thus chafed and irritated, however, there was much reason to dread, that wherever he might remove, there war and bloodshed would accompany him. In Jan. 1827, some men of his tribe came to the station, saying, on their business being asked—"We are come to take away your things, and burn down your premises; for your place is deserted, and you are a broken people." The work of plunder and of spoliation soon commenced, and was carried on by an increase of numbers; until the missionaries, who had resolved not to leave, but at the last extremity, took their departure, and with heavy hearts directed their course towards Kiddee Kiddee, the nearest station belonging to the Church mission; where, after excessive toils and appalling dangers, they at length found a friendly asylum. They subsequently learnt, that on the arrival at the mission settlement, of the Shuke-angha party, whom they had actually met to their great alarm when fleeing to Kiddee Kiddee they had driven away the first plunderers who belonged to Shunghee's party, and who were able to carry off only the more portable part of the booty; and that they had seized the remainder themselves; that they had returned to Shukeangha the following morning, loaded with the spoils; that the mission premises, together with about 100 bushels of wheat in the straw, which had just before been deposited in the barn, were completely burnt to ashes; that the cattle, of which there were eight head, the goats, poultry, &c. were all killed; that the heads and feet, and other parts of the stock, were lying strewed about upon the ground, mixed with other articles which the robbers did not think worth their while to carry away; that, not content with what they found above ground, these barbarians had dug up the body of Mr. Turner's child, which had been interred a few months before, merely for the sake of the blanket, in which they supposed it was enveloped; and that they had left the corpse of the tender babe to moulder on the surface of the earth,—a monument of their relentless cruelty. "These men also informed us," say the missionaries, "that Shunghee was not dead, but that he had been shot through the body; that the ball, having broken his collar bone, and passed in an oblique direction through the right breast, had come out a little below the shoulder blade, close to the spine; and that after his return from pursuing the Ngatepo, his principal wife, Turi, whose heroism and judgment were much admired, and whose abilities

in war were so surprising, that notwithstanding her blindness and other infirmities of age, she always accompanied her husband in his fighting enterprises, had died at Whangarooa. On the 19th, some natives arrived at Kiddee Kiddee, in a canoe, from the S. E. part of the island; who reported that the news of Shunghee's misfortunes was received there with every expression of joy and triumph,—such as singing and dancing, which were kept up without intermission night and day; and that, in case of his death, a very large body might be expected at the Bay of Islands, to revenge the atrocious injuries which he had inflicted upon them. This evening a letter was received by the Rev. Henry Williams, from Capt. Hurd, of the New Zealand Company's ship, the Rosanna, then lying at Shukeangha, in which the Captain very kindly expressed the deep concern that he felt on hearing of our disasters, and generously offered to accommodate us with a passage to Sydney, and to render us any other assistance that lay in his power; such kindness, manifested by a stranger, under circumstances so peculiarly trying as ours were, excited in our bosoms the liveliest emotions of gratitude and respect."

"The Church missionaries considered their situation in New Zealand as so precarious that they shipped about 20 tons of goods on board the Sisters, to be conveyed to Sydney; and, of the rest, what was of any value, and not required for immediate use, they either buried under ground, or deposited on board a vessel in the harbour. They adopted these precautionary measures, to secure what might be requisite for their voyage: deeming it not improbable that they should be compelled to flee to Port Jackson; and fearing that, if the natives should suddenly come upon them, they would, like us, be stripped of every thing."

"On Wednesday, the 24th, a letter was received from Mr. Clarke, of Kiddee Kiddee, stating, that some messengers, who had been sent to Shunghee, had brought intelligence of his being likely to recover, and of his having almost utterly destroyed the Kaitangata tribe, who resided on the western side of Whangarooa Harbour; their statement was, that only 10 of the unhappy tribe were supposed to have escaped; that old Matapo, the chief, who was the principal actor in plundering the brig, Mercury, was among the slain; that Shunghee's advice to the missionaries at Kiddee Kiddee was, to remain on their station while he lives, but to flee to their own country as soon as he dies; that the contest in that quarter had been brought to a close; and that the natives were dispersing to their respective places of abode. The head of Matapo was, a few days afterwards, exhibited on a pole at the Bay of Islands, as a trophy of Shunghee's success.

"When we left New Zealand, which was on the 28th of January, a very large party, led by the Chief Tarria, was laying in Kororadika Bay, which is on the E. side of the Bay of Islands. This was so formidable a body, that when they were making toward the Sisters, Captain Duke thought it expedient to fire two 6 pounders over their heads, to deter them from approaching. Their real views were not known; but their leader, Tarria, is one of those chiefs who had threatened the Pyhea tribe; considerable alarm was, therefore, felt in that quarter.

"We forbear to express our opinion as to what may be the result of this tumultuous state of things; though we cannot but fear

that the immediate consequences will be disastrous. However, we beg it to be distinctly understood, that our mission to New Zealand, though suspended, is by no means abandoned. While we are not blind to the difficulties which at present obstruct its progress, we are convinced that it may yet be prosecuted with rational hope of extensive and lasting usefulness."

Mr. Marsden writes on the 7th of March, 1827, that he was on the point of sailing from port Jackson, in H. M. S. Rainbow, on a visit to New Zealand; in order to render advice and assistance in the critical state of affairs. [See *New Zealand.*]

WILBERFORCE, a town of Africans, in the parish of St. Paul, Sierra Leone colony, W. Africa, formed in 1817, by the union of *Bassa, Congo,* and *Cosso Towns.* In January 1822, the inhabitants were 596; of whom 365 were liberated slaves, 115 Kroomen, and the rest other natives.

In 1817, the *C. M. S.* commenced this station. The Rev. H. C. Decker reported, in 1821, that 70 adults had been baptized, and that there were 40 communicants, most of whom walked according to the Gospel, and 90 scholars. At the same time, a spirit of inquiry generally prevailed. A missionary association has been formed. No report has lately been received.

WILKS' HARBOUR, a mission station of the *L. M. S.*, on the N.E. side of the island of Tahiti. In May 1822, 323 adults had been baptized at this station, and 193 children: there were 73 communicants, 28 candidates for baptism; adult scholars, from 100 to 150; and children, whose attendance was irregular, from 50 to 200.

Mr. Pritchard has recently commenced preaching in Tahitian. The congregation, on the Sabbath, is large. The several week-day meetings are also, in general, well attended. The English service, for the benefit of the seamen belonging to ships in the harbour, is continued, and the congregation which assembles on those occasions is usually considerable. A new and commodious chapel, with extensive galleries, erected at this station, was opened for public worship on the 28th of December, 1826.

The attendance of the children at the school is, unhappily, very irregular. Mr. Pritchard has commenced an *English and Tahitian Dictionary*, which he hopes will afford considerable facilities for the acquisition of the latter language. The natives, beside completing the chapel, have built a good dwelling house for the missionary.

The number baptized, from Nov. 1825, the time of Mr. Pritchard's settlement here, up to May 1826, was 74. The members of the church amounted, at the latter period, to 208. Of the baptized, many are desirous of entering into church fellowship.

WILLSTOWN, a Cherokee village, within the chartered limits of Alabama, about 50 miles S. W. of Brainerd. The Rev. Mr. Chamberlain, of the *A. B. C. F. M.*, visited the people of this settlement, Dec: 10, 1822, and found them anxious for a school. They soon erected buildings for the school and family; and Mr. C. removed his family from Brainerd to this place in March following. A small school was commenced on the 12th of May. A church has been organized, and public worship is attended by a considerable number of natives, who hear with seriousness. A larger number of Cherokees in this place understand English, than in most other places in the nation. Mr. C. itinerates in different parts of the Cherokee country.

Y.

YOKENA CHUKAMAH, recently called *Goshen*, a station of the *A. B. C. F. M.*, in the state of Mississippi, among the Choctaws, about the centre of the Six Towns, 115 miles S. by W. of Mayhew, 50 W. by N. of Emmaus, and 25 from the southern limits of the nation; commenced in August, 1823. A prosperous school has been opened, and a church organized. The population for 10 miles round, is thought to be more dense than in any other part of the nation; but they are in gross darkness, and live very miserably, though there are some marks of industry.

YORK, a town of liberated Africans, in the parish of St. Henry, Sierra Leone colony, W. Africa, on the Whale river, near its mouth, about 10 miles N. of Kent. Population about 500. This town has been supplied with preaching mostly from the neighbouring settlement. In 1822, about 40 were admitted to communion. This station, which is under the care of Henry Christian, a native teacher, has been visited by the Rev. Mr. Gerber. There is among the people a hungering and thirsting after the word of God, which promises well for the future labours of a missionary, if one could be placed among them. The number of communicants at Christmas, 1826, was 84. There were in the schools at Lady-day, 72 boys; and 31 girls had been removed hither from the Bananas.

The wife of a discharged soldier, who attended several times the meetings of one of the coloured people at Freetown, became powerfully convicted by the word of God, and determined to spend her remaining days to the glory of God; in which determination she has several years continued. After her return to York, she tried to persuade her husband (who, according to his own confession, lived a very wicked life before) to follow her example; after her patience had been greatly exercised, her prayers in this behalf were answered: he not only became a sincere follower of the Lord himself, but began to entreat his countrymen to flee from the wrath to come: he is about 50 years of age, and lame; he could neither read nor write; but from his anxiety to read the word of God, he has, within a short time, improved himself so far as to be now able to read a little in the New Testament.

He has built a small neat grass house, in which he holds a meeting every morning at 5 o'clock, and also in the evening. The present number of both men and women, who have joined with him to follow the Lord, is 29; of whom the greater part walk consistently with their profession, and are, according to the testimony of Mr. Johnstone, the superintendent, the best of the inhabitants. These people, in particular, desire a minister to be sent among them.

Z.

ZAK RIVER, 4 or 500 m. N. E. of Cape Town, South Africa, on which a station was formed by the *L. M. S.*

In May 1799, Mr. Kitcherer and his colleague, Mr. Edwards, left Cape Town, and arrived on the 6th of August, at a spot near the Zak River, where they agreed to take up their abode. The circumjacent country was barren and thinly inhabited, but the place at which they felt inclined to settle was evidently adapted for cultivation, and was contiguous to two fine springs of water. Here,

therefore, they began to prepare a plot of ground for a garden, and to erect a hut of reeds, no timber being within their reach. To this humble settlement they gave the name of *Happy Prospect Fountain*, and solemnly devoted both the place and themselves to the service of the Lord.

Of the natives among whom the brethren were now to labour, Mr. Kitcherer observes—"They have no idea of a Supreme Being, and, consequently, they practise no kind of worship. They have a superstitious reverence, however, for an insect known by the name of the creeping leaf, a sight of which they consider as an indication of something fortunate, and to kill it they suppose will bring a curse upon the perpetrator. They have, also, some notion of an evil spirit, which occasions diseases and other mischief; and to counteract his evil purposes, a certain description of men are appointed to blow with a humming noise over the sick, for hours together.

"Their mode of life is extremely wretched and disgusting. Utter strangers to cleanliness, they never wash their flesh, but suffer the dirt to accumulate, till, in some instances, it literally hangs from their elbows. They delight, however, in smearing their bodies with the fat of animals, mingled with a powder which gives them a shining appearance. They form their huts by digging a hole about three feet deep, and then thatching it over with reeds, which are not, however, impervious to the rain. Here they lie close to each other, like pigs in a sty; and they are so extremely indolent, that they will remain for days together without food, rather than take the pains to procure it. When constrained, by extreme hunger, to go out in quest of provisions, they evince much dexterity in destroying the various animals with which their country abounds; or, if they do not happen to procure any of these, they make a shift to live upon snakes, mice, and almost any thing they can find. There are, also, some productions of the earth, of the bulbous kind, which they occasionally eat, particularly the *cameron*, which is as large as a child's head, and the *baroo*, about the size of an apple. There are, likewise, some little berries, which are edible, and which the women go out to gather; but the men are too idle to do this.

"The men have several wives, but conjugal affection is little known, and they are total strangers to domestic happiness. They take little care of their children, and when they correct them, they almost kill them by severity. In fact, they will destroy their offspring on a variety of occasions, as when they are in want of food, or obliged to flee from the farmers, or when an infant happens to be ill-shaped, or when the father has forsaken the mother. In any of these cases they will strangle them, smother them, bury them alive, or cast them away in the desert. There are even instances of parents throwing their tender offspring to the hungry lion, which stands roaring before their cavern, refusing to depart till some peace-offering be given to him. In general, the children cease to be the object of maternal care as soon as they are able to crawl in the field. They go out every morning; and, when they return in the evening, a little milk, or a piece of meat, and an old sheep's skin to lie upon, are all they have to expect. In some few instances, however, a spark of natural affection is to be met with, which places its possessor on a level with the brute creation.

"The bushmen frequently forsake their aged relations, when removing

from place to place, for the sake of hunting. In this case, they leave the old person with a piece of meat, and an ostrich egg-shell full of water. As soon as this little stock is exhausted, the poor devoted creature must perish by hunger, or become a prey to wild beasts."

Soon after their arrival at Zak River, the missionaries were visited by a party of about 30 bushmen, who were anxious to understand the object of their settlement. At first, however, they were extremely shy; and in consequence of some base slanders, which had been propagated among them, they were induced to fear that the brethren had some design against their liberty or their lives. As a proof of their mistrust, it is stated, that on a certain occasion, Mr. Kitcherer, hoping to conciliate the affections of these wild Hottentots, invited a number of them to partake of a little repast which he had provided. Having cut up a large cake, he presented a piece to each of the bushmen, but not an individual ventured to taste it. On perceiving this, and guessing that they were apprehensive of poison, the missionary took a slice of the cake himself, and ate it before them. He then stated, that he had called them together to assure them of his friendship, and to inform them that, as they were all invited to eat of one cake, there was one Saviour, called the bread of life, of whom Hottentots, as well as others, might freely partake, in order to obtain eternal life. This explanation removed every evil surmise, and Mr. Kitcherer's token of love, was received by every individual with evident satisfaction.

From this time the number of bushmen who visited the missionaries increased considerably; and Mr. Kitcherer observes, that he felt inexpressible pleasure whilst attempting to explain to these poor and perishing creatures the infinite grace of the Lord Jesus; so that though he began his work with a heavy heart, he frequently concluded it with joy and exultation. When the bushmen were first told of a God, and of the resurrection of the dead, they knew not how to express their astonishment in terms sufficiently strong, that they should have remained such a length of time without one idea of the Creator and Preserver of all things. Some of the people now began to pray with apparent earnestness, and with the most affecting simplicity. "O Lord Jesus Christ," they would say, "thou hast made the sun, the moon, the hills, the rivers, and the bushes; therefore thou hast the power of changing my heart: O, be pleased to make it entirely new!" Some of them asserted, that the sorrow which they felt on account of their sins prevented them from sleeping at night, and constrained them to rise and pour out their souls in supplication before the Lord; and they declared that even in their hunting expeditions they sometimes felt an irresistible impulse to prostrate themselves before the throne of grace, and to pray for a renewed heart. Some of them, indeed, seem to have had interested views in their professions, and to have displayed, as Mr. Kitcherer expresses it, "much pharasaical ostentation;" but there were some others, whose language was evidently that of Christian experience, and who manifested, by their conduct and conversation, that they had become the subjects of a divine change.

Soon after this occurrence, Mr. Kitcherer was invited to become the minister of the Paarl, a rich village near the Cape, with a handsome church. After mature deliberation and earnest prayer, however, he was led to consider

this as a temptation to divert him from his attention to the heathen, rather than a providential call to a station of greater usefulness. And from this time his labours among the bushmen were crowned with such remarkable success, that he observes, " Many persons, whose hearts had been harder than the rocks among which they lived, began to inquire what they must do to be saved; and it frequently happened that the hills literally resounded with their loud complaints."

Mr. Kitcherer had for some time entertained the thoughts of visiting Europe, partly with a view to the settlement of some domestic concerns, and also with the design of consulting the directors of the *L. M. S.* on the best measures to be adopted in future. Accordingly, on the 17th of January, 1803, he took leave of his congregation, with an assurance that he would endeavour to return in about 12 months. The scene exhibited on this occasion was deeply affecting: some of the people expressed an apprehension that it was on account of their guilt, and because they had not sufficiently prized the Gospel, that their beloved minister was now to be removed from them; others, eagerly grasping his hands and weeping bitterly, declared they found it impossible to consent to his departure; and those who were in some degree enabled to restrain the external marks of their grief, declared that they should unremittingly pray for his speedy return, under a conviction that they should never survive the total loss of such a friend and pastor.

One of the male Hottentots, named John, and 2 females, called Mary and Martha, were permitted to accompany their instructor to Europe; and on their arrival in England, they afforded high gratification to the friends of the Redeemer, and to various congregations, by the decided testimony, which (through the medium of Mr. Kitcherer, as their interpreter,) they were enabled to bear to the beneficial effects of the Gospel upon their own hearts, and upon the hearts of their long neglected and benighted countrymen.

The following farewell address, which Mary delivered to a vast assembly, is a touching specimen of natural eloquence:—

" What pity 'tis, what sin 'tis, that you have so many years got that heavenly bread, and hold it for yourselves, not to give one little bit, one crumb to poor heathen! There are so many millions of heathen, and you have so much bread; and you could depend upon you should not have less because you gave; but that Lord Jesus would give his blessing, and you should have the more. You may not think, when you do something for poor heathen, you should have less for yourselves; — that contrary: Lord Jesus fountain always full;—thousand after thousand could be helped: He always same, yesterday, to-day, and for ever. The more we do for others, the more we shall be blessed,—the more we shall have for our own soul. I thank every individual that do something for missionary work, or that pray for it. I thank people who help; but must say, same time, Lord bring Hottentot here to shew, that he will bless means, save sinner. And now I hope and trust every man will go on to spread the Gospel. As Lord Jesus so good, wear crown of prickles for us, for our sins, let us work more and more in dust at his feet, to put on his head crown of glory. O when you know in what situation Hottentot were, then you will have more compassion for them; and when you see wherefore God give such great plenty here, that you might give to other poor creature—help and

assist them. I thank English nation, that sent missionary to us; but pray they may not neglect, but go on; because Lord open door, and so many thousands know not Lord Jesus. We pray for them, and do all we can to help Missionary Society, and we shall see the Lord will bless it. I go to far land, and shall never see this people no more in this world; so people of God, farewell. I shall meet you again before the throne of glory. And people that know not God, I admonish them to come to Jesus; then we shall all meet at right hand of God. Last thing I say—*O pray for poor heathen.*"

Mr. Kitcherer now paid a visit to his friends in Holland, where he was detained a considerable time. On the 21st of October, 1804, however, he sailed from the Texel with the Hottentot converts and some new missionaries, and arrived at the Cape of Good Hope on the 19th of January, 1805.

On his return to Zak River, Mr. K. found his congregation in a very dejected and wretched situation, in consequence of a long continued drought, and the robberies committed by the bushmen. "Many of the people," says Mr. K. "had been already compelled to take refuge in another place, and the remainder seemed ready to perish for want of every necessary of life. We used our utmost endeavours to keep our dear congregation together, on a spot which had been formerly so much blessed, but all our efforts were in vain, and our prospects became darker and darker; so that neither cattle nor corn could be procured at any price, and it was impracticable to send to a distance for provisions, on account of the plundering bushmen, who had already murdered 3 of our baptized Hottentots."

Whilst the concerns of the settlement were in this situation, Mr. K. was providentially appointed to the living of Graaf Reynet, which he accepted on condition of his being still considered as a missionary of the London Society; and thither he was followed by the greater part of his congregation, who either took up their abode in the village, or were placed with different families in the vicinity, as servants or labourers; so that they were gradually inured to habits of industry, whilst they retained the important privilege of still hearing the Gospel from the lips of their beloved pastor.

ZANTE, an island in the Mediterranean, about 12 m. long by 6 broad. It is the most southern and the most fertile of the Ionian Islands, and for its size the most populous. Inhabitants 40,000, chiefly of the Greek church. This, with 6 other islands in the vicinity, form a republic, which was put under the protection of Great Britain in 1815. The town of Zante is the largest in the Seven Islands, and contains 16,000 inhabitants.

The Rev. I. Lowndes, of the *L. M. S.*, was stationed here in 1819, and removed to Corfu in 1822, as a more eligible place for the establishment of a mission for these islands, the principal object of which is to awaken the members of the Greek church to religious inquiry, and to promote the circulation of the Scriptures in modern Greek. Previous to his removal, he nearly completed a Lexicon in modern Greek and English, and translated Mason on Self-Knowledge.

THE END.

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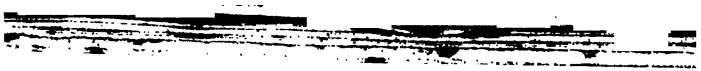

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